

Spiritual State of the World's Children

Tanzania





Spiritual State of the World's Children A Quantitative Study

EXECUTIVE SUMMARY FOR MINISTRY

Tanzania

February 2009

Prepared by:



Allen Reesor, D. Min.
Executive Director – Metadigm Group

Mindy Chandler, M.A.
Director of Operations – Metadigm Group

©2009 OneHope
600 S.W. Third Street, Pompano Beach, FL 33060
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 500 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, please visit www.metadigmgroup.com or email us at info@metadigmgroup.com.

When citing this report, please use the following reference:

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

Table of Contents

| | |
|--|------|
| | Page |
| <u>Section I: Key Issues Analysis</u> | 5 |
| Key Issues | 5 |
| Strengths & Opportunities | 5 |
| Weaknesses & Threats | 5 |
| Recommendations | 6 |
| <u>Section II: Project Description</u> | 7 |
| Acknowledgments | 7 |
| Overview | 7 |
| Research Methodology | 7 |
| Project Overview | 8 |
| Logistics | 8 |
| Implementation & Survey Administration | 9 |
| <u>Section III: Profile of Youth in Country</u> | 10 |
| Data Qualifications | 10 |
| Demographic Profile | 10 |
| Family Relationships | 10 |
| Relationships with People of the Opposite Sex | 12 |
| Beliefs and Perspectives on Daily Life | 12 |
| Religious Background and Practice | 13 |
| <u>Section IV: Country Secondary Data</u> | 15 |

Section I: Key Issues Analysis

Key Issues

- 29% of students indicated that they do not have a father in their homes or do not feel close to their fathers.
- 70% of female students wonder whether or not their mothers love them and 32% spend less than fifteen minutes a week in meaningful conversation with their mothers.
- The vast majority of students receive no sex education from parents or schools leaving them to discover sexual matters through magazines, the internet, TV or friends.
- 40% of students reported that intimate sexual activities were always or sometimes acceptable outside of marriage.
- 50% acknowledge greater difficulty of having a successful marriage now than in the past and 83% would rather live together outside of marriage, as they feel there is too much pressure to get married.
- Truth is relative and there are no absolute rules or standards.
- A third of students reported being strongly influenced by traditional beliefs and ancestor worship.
- A quarter report being not at all satisfied. Ten percent indicate having had suicidal thoughts and the same percentage that they attempted suicide over the past three months.

Strengths & Opportunities

- Youth are positively oriented to Christian faith and theology
 - 90% believe in the existence of God
 - 82% believe that God is the all-powerful Creator
 - 58% indicate that they attend weekly or daily religious services
 - 91% indicate that the Bible is totally accurate in all its teachings
 - 88% that the miracles described in the Bible actually took place
 - 87% that Christ was born of a virgin
 - 80% that forgiveness of sins comes only through acceptance of Jesus Christ
 - Home life is generally supportive for, nearly three quarters of students

Weaknesses & Threats

- Students are generally willing to accept the authority and truth of other religions
 - There is a strong belief in pluralism, 75% indicate the belief that all religions pray to the same God
 - Roughly half do not feel it matters what religious faith you choose because they all believe the same principles and truths
- There is consistently about a quarter who are unsure of Christian doctrine
 - 29% doubt Christ was a real person
 - 27% doubt that he returned to life after death
- More than one-third live in a home where there are problems
 - Fewer than 31% report that that their home is a place where they feel safe and loved
 - 15% feel that the family is not close or loving, but their home is safe
 - 15% feel sometimes loved
 - 11% would rather live somewhere other than their home

- Strong influence of media (MTV, Internet etc.) on the beliefs and behaviour of students
- The strong influence of traditional beliefs and ancestral worship

Recommendations

- Communicate the findings of this project to stimulate a coordinated response
 - Every effort must be made to see that educators, religious leaders, and parents are aware of the results of this report
 - Programs should be developed to teach sex education and family life in homes, schools and in religious institutions
- Church leaders should design training to communicate Christian truth and values
 - Emphasize the uniqueness and deity of Jesus Christ
 - Clarify the dangers of pluralism
 - Determine means of incorporating Christian training into the daily lives of Christian youth
- Develop a program that emphasizes the value and benefits of adhering to an absolute moral standard
 - Home-based training for parents should be designed
 - Relationships with schools should be explored
 - Advocacy with appropriate government departments should be undertaken by Christian leadership

Section II: Project Description

Acknowledgments

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

We acknowledge the cooperation of the United Republic of Tanzania Ministry of Education and Vocational Training, the headmasters and staff of the schools included in the sample, the cooperation of students, volunteers and the OneHope Tanzania Staff.

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

Overview

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

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

The Attitudes and Behaviors of Youth (ABY) project will capture the following information about children in Tanzania:

- 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 Tanzania. 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 Swahili. Surveys were administered in randomly selected accessible¹ 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).

¹ 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 September 2008 through December 2008. Michael Ruheta served as the local Research Coordinator for the Tanzania 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 Survey and assessed by Rene Paulson, Ph.D. The final report employs Dr. Paulson's analysis of the data and is supplemented with secondary data and primary qualitative data when applicable.

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

Logistics

Review

National leaders reviewed the survey and recommended 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 and Vocational Training 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 OneHope 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

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 Tanzania for one year to verify the accuracy of data entry if needed and as a back up to electronic data files. The surveys are kept confidential and will be turned over to a designated OneHope Headquarters representative on or about 12 months following the close of data collection. After 12 months, an OneHope representative will oversee the destruction of all hard copy surveys.

Implementation & Survey Administration

Data Collection

The survey was administered in the schools identified by randomization and previously contacted. The research agent will identify 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 Tanzania.
- If the average class size at a school was 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 Tanzania.

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.

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: Palmo J. Ulomi Dip, Mary T. Ruheta, David W. Marenga, Tumaini W. Marenga, Zephania S. Gunda, Wiston J. Ulomi, Debora W. Mangowi, and Arlex Kivelenge.

Section III: Profile of Youth in Country

Data Qualifications

Three thousand two hundred and eighty seven surveys of secondary students were completed and remained after incomplete surveys had been removed. Fifty-two percent of these were completed by male subjects and 48% by female subjects, and there were roughly equal percentages across population density (approximately 51% were rural and 49% urban). By age distribution, 55% of older students were male and 45% female. Because of the age distribution, older students' attitudes will skew toward those of male subjects.

Demographic Profile

The majority of respondents report that in school they are doing *good* (43%) or *average* (37%) and 15% that they are doing *excellent*. Rural respondents are more likely to self-report *average* performance. Overall, their fathers and mothers tend to work in agriculture; this was of course more likely with rural students. Additionally, 13% of fathers serve in the public sector, 13% of fathers and 10% of mothers work as professionals, and 11% of fathers and 16% of mothers in the service industry. Eleven percent of fathers and 12% of mothers are self employed, unemployed, or work in the home; this category is more likely for both fathers and mothers in the urban population.

Sixty-one percent of their parents are married, 16% report that one parent has died, and 13% that their parents are either divorced or separated. Fifty-eight percent of respondents live with their natural parents, 12% with two parents (one of whom is a step-parent), and 12% in a single parent female headed household.

Family Relationships

Family relationships are moderately good, with 71% feeling their family experience has been positive and 71% desire a marriage like their parents. Thirty-one percent report that that their home is a place where they feel safe and loved, 28% a place where each person is trying to love other family members, and 15% that even though they do not consider their family to be close and loving they are comfortable in their homes. Less positive are the 15% who only sometimes feel loved in their homes and 11% who are uncomfortable and would rather be somewhere else. Rural respondents are more likely to report their homes to be places where each is trying to love the others.

Sixty-four percent consider the relationship with their fathers to be fairly or very close; 12% indicate not having a close relationship with their fathers and 17% that their fathers are not alive. Rural respondents are 10% more likely to report a very close relationship with their fathers. Similarly, those having a close relationship with their fathers: show love for their fathers, feel their fathers show love for them, and are proud of their fathers. However, 51% question their father's love for them and report that in a typical week 49% spend less than 15 minutes in meaningful conversation with their fathers, with only 10% spending four or more hours a week talking to their fathers. Females are more likely to spend no time in meaningful conversation with their fathers in any given week.

With females reporting an overall better relationship with their mothers, they are also far more likely to talk to their mothers about their personal concerns than males. Overall, 77% report a fairly or very close relationship with their mothers, 11% indicate a less close relationship with their mothers, and 10% that their mother is not alive. Eighty-five percent shows love for their mothers, 83% feel their mothers show love for them, 78% are proud of their mothers, and 71% seek advice from their mothers. However, 70% still wonder whether or not their mothers love them and 32% spend less than fifteen minutes a week in meaningful conversation with their mothers. About twice as many as with fathers, 22% spend four or more hours talking with their mothers about things that really matter to them.

While 75% feel the adults in their family demonstrate love for each other, 69% that adults set good examples for them, 60% that they are interested in who the children are, 57% spend time with them, and 49% that adults admit when they are wrong or mistaken, youth also feel that the adults in their family expect more than what is fair from them (77%) and are too strict (63%).

Relationships with People of the Opposite Sex

With about half or more indicating they have learned nothing about sex from any source, youth are most likely to learn about sex from sex-related magazines and books (26%), TV or movies (21%), and textbooks (21%); they are least likely to learn about sex from the internet (12%) and their parents (11%). Males are more likely to find out about sex through TV and movies, classmates or friends, and the internet than females.

Seventy-seven percent of respondents express their desire to be a virgin at marriage and 75% would regain their virginity for marriage if that were possible; females are significantly more likely to value virginity than males. When asked if sexual intercourse was justified for two consenting people in love, 40% report that more intimate sexual activities were always or sometimes acceptable, while 60% indicate that in this situation intimate sexuality is never acceptable

Overall, sexual activity decreases as it becomes more intense. Twenty-one percent of respondents report having had sexual intercourse. Males and older respondents are more likely to engage in all sexual activities than females and younger respondents.

When asked if “the opportunity presented itself today, how likely would you be to have sexual intercourse with another person,” the most likely reasons to justify sexual intercourse are the intention to marry (32%), being in love with the person (29%), being sure pregnancy would not occur (24%), and parental consent (24%). Males are more likely to engage in sexual intercourse if they are in love with the person or if they felt their parents would not mind.

Beliefs and Perspectives on Daily Life

Regarding the concept of family, 57% define family as “those related by birth, adoption, or marriage,” followed by 26% who define family as “any group of people who live together.” Youth are optimistic about their own marriages and families: 84% believe they will be happy in their own marriage, 89% believe God intended marriage to last a lifetime, 73% feel couples with children should not get divorced, and 71% do not believe that one should expect their marriage to end in divorce. However, 50% acknowledge greater difficulty of having a successful marriage now than in the past and 83% would rather live together outside of marriage, as they feel there is too much pressure to get married.

When questioned on the use of their spare time, studying for school occupied the most time each week, followed by reading a book, sleeping while on break, and reading the Bible. The least reported activity is watching TV. Rural respondents are more likely to spend time reading a book or studying while urban students are more likely to SMS or internet chat. Older respondents are more likely to spend time studying than their younger counterparts.

The majority holds a pragmatic view of morals; 63% believe that truth means different things to different people, 56% believe that lying is sometimes necessary, 48% believe in rule-bending, 33% believe breaking the law is okay as long as no physical harm is done. This is reflected in their reported behavior for the prior three months: 50% watched MTV, 41% lied to their peers, 33% read a pornographic magazine, 32% lied to an adult, and 20% watched a pornographic movie. Younger respondents are more likely to lie to their peers (by 9%) or adults (by 6%), while older and rural subjects are more likely to read pornographic magazines or watch MTV on a weekly basis. Urban males are more likely to gamble. Males are also more likely to intentionally try to hurt someone emotionally (by 5%) and watch pornographic movies (by 9%).

The following activities are reported as having a lot/ some influence: indigenous faith or traditional ancestor worship (35%), television (28%), movies (26%), music (25%), and friends (25%). Least likely influences are Islam (19%), textbooks (18%), teachers (17%), Bible (17%), and siblings (14%). They are most interested in electronic media (MP3, cell phone, laptop computer), followed by Hip Hop and blogging.

Their idea of what will provide a satisfying future places priority on good physical health, having a degree, and a close relationship with God. The least important conditions for future satisfaction are having influence in others' lives and a fulfilled sex life within marriage.

In this survey, 57% report that they are very or somewhat satisfied with their lives, however, one-quarter report being not at all satisfied. Ten percent indicate having had suicidal thoughts and the same percentage that they attempted suicide over the past three months.

Religious Background and Practice

Eighty-eight percent consider their religion very important to them and 67% indicate they are very likely to attend religious services on a regular basis after they graduate high school or move away from home.

In this sample 35% indicate they are Roman Catholic, 26% Islamic, 11% practice personal faith, 8% Jewish, 8% affiliate with no religion, and 5% are Protestant. Although only 1% report formal affiliation with indigenous faith, in Q26 they also cited indigenous faith or traditional ancestor worship (35%) as the greatest influence on their lives.

Fifty-eight percent indicate that they attend weekly or daily religious services; similarly, their mothers (59%), siblings (57%), and fathers (55%) also attend these services. Approximately 90% regularly attend religious youth group meetings: 31% in groups of over 50 people, 24% groups between 30-49 people, 23% between 10-29 people, and 12% in groups of less than 10 people. Urban and younger respondents are more likely to attend groups of less than 10 people. Prayer is the most frequently reported spiritual discipline (57% engage in daily or weekly prayer), followed by attendance at religious training classes (44% report daily or weekly) and scripture reading (43% report daily or weekly). The least reported religious activity is leading a small religious discussion group.

Ninety percent of respondents believe in the existence of God, 82% that God is the all-powerful Creator who rules the world today, and 87% that the universe was created by God. Eighty-three percent report that their faith is very important to them. Seventy-three percent believe that church membership is important, 88% feel they have a personal responsibility to share their religious beliefs with others, 83% believe that prayer changes things in life, and 80% find the Christian faith to be relevant to the way they live their lives. However, 75% indicate the belief that all religions pray to the same God; similarly, roughly half do not feel it matters what religious faith you choose because they all believe the same principles and truths. When asked what they believe happens after death, almost equal percentages report that: one does not know what happens (24%), that heaven is gained by practice of religious rites (22%), or by the confession of sins and acceptance of Jesus Christ (21%).

Youth report having heard about the Bible or Jesus from Churches (82%), family or relatives (71%), and friends (69%). The fewest heard about the Bible or Jesus from Western literature (39%). Although 75% believe the Bible provides absolute moral truth and 70% believe it offers an indisputable description of moral truth, half also have a pragmatic view of morality. Eighty-one percent acknowledge that other popular religious practices are helpful and 61% believe that human souls do not die with the body. Males are more likely to accept rule-bending and law-breaking than females, while females are more likely to find other religious practices helpful. Younger students more inclined to believe that ghosts exist/influence life and that Heaven and Hell are real places.

Of the Christian subjects, 91% indicate that the Bible is totally accurate in all its teachings, 88% that the miracles described in the Bible actually took place, 87% that Christ was born of a virgin, and 80% that forgiveness of sins comes only through acceptance of Jesus Christ. Similarly, 71% acknowledge the judgment of God and that without acceptance of Christ as Savior people will be condemned to Hell. However, 29% doubt Christ was a real person and 27% that he returned to life after death.

When asked “if they had made a personal commitment to Jesus Christ that is still important today”, of the 66% responding to this question, 88% report that they have made such a commitment. Thirty-four percent indicate making this commitment between the ages of 13-15, 25% between the ages of 16-18 years, and 20% between the ages of 9-12 years. Rural respondents are more likely to have made this decision at 16-18 years of age and urban respondents 13-15 years of age.

Section IV: Country Secondary Data

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.

Secondary Research Profile Tanzania



| DEMOGRAPHICS & POPULATION | |
|--|---------------------------|
| Population | 40,120,715 |
| Population (under 15 yrs) | 44% |
| Life Expectancy | 51.45 yrs |
| Birth Rate (per 1,000 people) | 36.4 |
| Infant Mortality (per 1,000 live births) | 70.46 |
| Estimated Urban / Rural Population | 14,387,000 / 23,978,000 |
| Largest City / Population | Dar es Salaam / 2,975,986 |
| EDUCATION & LITERACY | |
| Literacy Rate (over 15 yrs) | 78.2% |
| Primary Enrollment | 98% |
| Literacy Rate – Males | 85.9% |
| Literacy Rate – Females | 70.7% |
| ECONOMICS | |
| GDP (PPP) Per Capita Income (2007) | 1,300 USD |
| GDP official exchange rate (2007) | \$16.18 billion |
| Poverty Rate (% below poverty line) | 57.82% |

| SOCIAL | | | |
|--|---------------|--|---------------|
| Human Development Index ² (out of 179) | 152 | Prisoners (per capita) | 116/100,000 |
| Divorce Rate <i>as percent of Marriages</i> | Not Available | People living with HIV AIDS (per capita) | 43/1,000 |
| Unemployment Rate | 12.7% | All registered NGOs | Not Available |
| Murder Rate (per capita) | Not Available | Homelessness | Not Available |
| Rape Rate (per capita) | Not Available | Teen Pregnancy (15-19 yrs) | Not Available |
| Theft Rate (per capita) | Not Available | Child Prostitution | Not Available |
| Children Orphaned <i>due to all causes (0-17yrs)</i> | Not Available | Child/Teen Soldiers | Not Available |
| ETHNIC GROUPS & RELIGIONS | | | |
| Indigenous African | 99% | Christian | 45% |
| Other | 1% | Muslim | 34% |
| | | Indigenous Beliefs | 20% |
| | | Other | 1% |
| LANGUAGES | | | |
| Kiswahili or Swahili (official), Kiunguji, English, Arabic | | | |

² 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.