

Spiritual State of the World's Children

Argentina





Spiritual State of the World's Children A Quantitative Study

EXECUTIVE SUMMARY FOR MINISTRY

Argentina

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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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Section I: Key Issues Analysis

Key Issues

- Family composition
 - 74% - two parent family (includes 9% living in a two parent household where one is a step parent)
 - 22% - parents are divorced or separated
 - 2% - live with a grandparent
 - 5% - one parent has died
 - 1% - both of their parents have died
 - 1% - do not live with an adult

- Perception of Family
 - Definition of family
 - 19% define family as those related by birth, adoption or marriage
 - 74% define family as any person or group whom you love or care about deeply
 - 5% define family as any group of people who shares the same set of values and goals in the life
 - 2% define family as any group of people who live together
 - Function of family
 - Place for children –
 - 80% consider a single woman with children a family
 - 88% consider an unmarried man and woman with children a family
 - Relationship –
 - 27% consider an unmarried man and woman without children a family
 - 23% consider homosexual women a family
 - 20% consider homosexual men a family

- Relationship with parents
 - 61% spend less than 15 minutes a week talking with their father about things that really matter
 - 18% spend more than 60 minutes a week talking with their father about things that really matter
 - 34% spend less than 15 minutes a week talking with their mother about things that really matter
 - 39% spend more than 60 minutes a week talking with their mothers about things that really matter

- Safety and Security of home
 - 45% feel their home is a place where they feel safe and loved
 - 21% feel loved at times
 - 14% are uncomfortable and rather be elsewhere

- Marriage
 - 87% believe God intended marriage to last a life time
 - 84% feel that they will be happy in their marriage
 - 68% feel the traditional family does not play a significant role in the stability of society
 - 52% approve of divorce even when children are involved
 - 77% admire single life
 - 63% report there is too much pressure to get married, would rather live together
 - 33% indicate that anyone who gets married should anticipate divorce

- Sexuality
 - 50% have had sexual intercourse
 - Most likely to learn about sex from textbooks, TV/movies, and classmates/friends.
 - They are least likely to learn about sex from sex-related magazines and books and the internet

- Satisfaction with life
 - 44% of respondents indicate they are very satisfied and 39% somewhat satisfied with their lives
 - 17% are not too satisfied or not at all satisfied with their lives
 - Over the past three months –
 - 83% report watching MTV
 - 77% indicate they have lied to an adult
 - 62% admit having lied to their peers
 - 17% admit to reading a pornographic magazine and 22% admit to watching a pornographic movie
 - 24% have had suicidal thoughts
 - 13% attempted suicide

- Influences (cited as having *a lot* of influence over thoughts and actions)
 - 56% Friends
 - 50% Parents
 - 44% Music
 - 30% Siblings
 - 25% Christianity

- Moral behavior
 - 84% feel lying is sometimes a necessity
 - 84% feel bending the rules is okay
 - 73% feel that breaking the law is okay if it does not hurt anyone
 - 64% are pragmatic indicating in several ways that moral behavior is relative and justified by whether or not it “works”

- Factors providing future satisfaction (cited as having *a lot* of importance)
 - 85% close friendships
 - 84% good physical health
 - 81% having a degree
 - 77% having a comfortable lifestyle

- Religious Practice
 - 66% religion is somewhat or very important to them
 - 24% report weekly or daily prayer
 - 15% participate in weekly or daily religious services
 - 12% participate in weekly or daily youth and 12% participate in weekly or daily scripture study group
 - 9% report weekly or daily scripture reading, including the Bible or Koran
 - 70% believe prayer can change what happens in life

- Christian Theology
 - 83% believe forgiveness of sins is only possible through faith in Jesus Christ

- 83% believe the devil is not a living being but is a symbol of evil
- 82% the Holy Spirit is a symbol of God’s presence or power, but not a living entity
- 78% if a person is generally good, or does enough good things for others during their life, they will earn a place in Heaven
- 74% have heard about Jesus and the Bible from family or relatives
- 73% the Christian faith is relevant to the way I live
- 66% believe that all people pray to the same God
- 50% People who do not accept Jesus Christ as their savior can still go to heaven

Strengths & Opportunities

- Youth perceive the adults in their lives as a role models
- Youth believe that marriage should last for a lifetime
- Youth see love as the most significant reason to develop a sustained relationship with the opposite sex
- Relationships with those who are important in the lives of youth are influential in their decision making
- Believe that God is personally involved in daily life is evident
- Youth have an awareness and are informed about God and the Bible
- Youth find family relationships and the sense of belonging to be important
- Those that provides a sense of belonging and love are respected and will be followed by youth
- Rural Youth are even closer to their families than their urban peers
- Youth are proud of their parents
- Young men are more likely than young women to value traditional family structure
- Mass media is the most significant influence in the lives of young people
- Youth want to have a clear purpose in life
- God is seen as significant in the lives of youth
- A possible strategy to influence future values in the lives of youth is to work with those between the ages of 4 and 14 years old
- Youth are interested in having access to opportunities in which they can develop genuine and transforming interpersonal relationships
- Utilizing effective programs and materials it is possible to develop youth as agents of change

Weaknesses & Threats

- The relationships between parents and their children has been weakened and is losing its importance
- Most young people do not have a good relationship nor do they identify with a father figure
- Youth are involved in premature and promiscuous sexual relationships
- Family does not play a primary role in sexual education of youth
- Youth make poor use of their free time; they primarily sleep, watch TV and listen to music
- Youth report frequent abuse of alcohol, drugs and pornography
- Nearly a quarter of those surveyed believe that suicide is a way to escape or a solution to their problems
- The influence of traditional institutions (church, government, school) has deteriorated among youth

- Theft, cheating and intent to injure others, even those close to them are commonly reported by them as common behavior
- Youth do not connect their behaviors to their beliefs, which are often contradictory
- Ministry to children and youth is not a high priority for most churches
- Youth hold very liberal definitions of family and marriage in contrast to traditional definitions
- Youth do not feel loved and supported in the context of family
- Parents frustrations and personal conflicts affect their relationships with their children
- Urban youth are less likely to indicate that they are close to their families than their rural peers
- In contrast to their ideals, youth have little confidence in the stability and benefit of marriage as an institution
- Most youth indicate that they will prefer to remain single or to live with a partner outside marriage
- Mass media portrays negative values and distorted images of society which are unrealistic
- Dominant in youth culture are the norms of secularism and moral relativism
- Membership and involvement in church is one of the least significant aspects when defining future satisfaction with life

Recommendations

1. Establish the priority of teaching and demonstrating the benefit of moral values to youth and adolescents as part of social development agendas
 - a. Make the use of emerging media (internet, cell phones, TV, movies, etc.) a high priority as a means of sharing and teaching moral values
2. Address and improve the image of national institutions such as church, government and school
 - a. Assist youth to understand that these are institutions are more than isolated bureaucracies rather that they function to improve and develop relationships for the mutual benefit of individuals and communities.
3. Help youth understand the potential of marriage and healthy relationships between parents and children that will result in an improved quality of life for themselves and their communities
4. Develop a program to promote the creation of alternative opportunities for youth to realize a sense of purpose, belonging and support, so they can achieve their personal and collective potential for the benefit of the community
5. Encourage cooperation and collaboration among individuals and institutions involved in helping youth through programs that address the needs of family, social conflict or any facet of community development; in order to reduce the negative effects of fragmented and uncoordinated programming

Section II: Project Description

Acknowledgments

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

We acknowledge the cooperation of the Department of Education of Argentina, the headmasters and staff of the schools included in the sample, the cooperation of students, volunteers, and the OneHope Argentina Staff, which worked closely in partnership with ACIERA (Christian Alliance of Evangelical Churches of The Republic of Argentina), JUCUM, Youth with a Mission, and Pasando la Antorcha.

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. OneHope has commissioned a multi-nation study in order to understand the needs of children varying from country to country and even regionally within countries. 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 the Youth (ABY) project will capture the following information about children in Argentina:

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

Research Methodology

The Attitudes and Behavior of the Youth project utilizes the ABY survey, which is a stratified random survey of secondary school children. The survey was stratified by degree of urbanization and gender for Argentina. 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 Spanish. 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 November 2009 through May 2010. Gaston Bruno served as the local Research Coordinator for the Argentina research project. Oversight was provided by Andrea Barquero, Astrid Cortes and Dr. Allen Reesor of Pompano Beach, Florida. The research followed project design instructions (see below under Logistics).

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

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

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 Department of Education of Argentina 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 OneHope office in Argentina 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.

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 Argentina.
- 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 Argentina.

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: Lucas Jarzack, Veronica Schaab, and Fabian Sanchez.

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: Guillermo Fernandez and Military Geographic Institute.

Team that helped with SWOT analysis and strategic recommendations

Verónica Schaab, Maria Paula Zuccherino, Fabian Sanchez, Santiago Zuccherino, Jorge Gomez, Mauro Cosenza, Claudio Rodriguez, Andrea Baez, Esteban Jarzack, Mario Sawin, Alejandro Schneider y Gaston Bruno.

Section III: Profile of Youth in Argentina

Data Qualifications

The total sample for this survey was 3,843, with 47% male and 53% female. Due to the gender distribution, attitudes of those from rural areas will skew towards male attitudes and those from semi-urban and urban areas, as well as older subjects, will skew towards female attitudes.

Demographics

Participants are fairly equally distributed according to age, with 31% between 13-14 years, 35% between 15-16 years, and 26% between 17-18 years. Fifty-eight percent of participants are in grades 6-8 and 42% in grades 9-10. More urban than semi-urban or rural participants attend grades 9 and 10.

About half of participants indicate good performance in school, approximately one-third report average performance, and about one-tenth report excellent performance. More female subjects than male subjects report good performance, and more male subjects than female subjects report average performance. Urban participants are most likely to indicate average performance, and their rural peers are most likely to report good performance. Participants older than 16 years are more likely than younger participants to indicate good performance.

Participants report one-third of their fathers and four-fifths of their mothers in the *other* profession; this may mean that they are unemployed or self employed. Other participants report their fathers as 10-20% employed in each of the *agricultural, industrial, service, and public* industries; they report their mothers as 13% employed in each of the *professional and service* sectors.

Fewer rural participants report fathers in the *other* category when compared to semi-urban and urban participants, and mothers' employment in *other* increases as population density increases. More rural participants report fathers in the *industrial* sector and mothers in the *service* industry when compared to their semi-urban and urban counterparts.

Although 65% of participants report living with their natural parents, only 57% of participants indicate their parents are married; 22% indicate that their parents are divorced or separated, and 13% categorize their parents' relationship as *other* (this may include parents who did not marry but are living together). Rural participants are more likely to report their parents as married and less likely to report them as other than their semi-urban and urban participants. Almost one-fifth (17%) of participants state that they live with their mother or stepmother only.

Family Relationships

Nearly three-quarters of participants define family as any person or group they love or care about deeply, and almost one-fifth see family as people related by birth, adoption, or marriage. Eighty-eight percent of participants consider a cohabiting heterosexual couple with children and 80% an unmarried woman with children as a family. Participants accept other living situations as family as follows: about half (51%) two divorced heterosexual women who share housing, around one-fourth a cohabiting couple without children (27%), two homosexual men living together (20%), and two homosexual women living together (23%).

A sense of security and love in their home environment is broken down as follows: slightly less than half (45%) feel safe and loved in their home; 21% only sometimes feel loved, 14% feel comfortable but not loved and another 14% would rather live somewhere else because their home is not safe nor affirming. Findings indicate rural and older participants as more likely to report feeling safe and loved in their homes than their semi-urban, urban, or younger counterparts.

Approximately nine of ten participants report that the adults in their family sometimes or frequently set good examples for them, but also indicate they expect more of them than is fair. Four out of five indicate the adults in their family sometimes or frequently show interest in them. They also generally indicate that adults show love for each other and spend time with them.

Generally, female subjects indicate they have less freedom than they want but receive more attention than indicated by male subjects. While urban subjects seem to have more freedom, they also report that their homes are less loving than rural or semi-urban subjects who are more likely to feel overprotected.

Seventy percent of participants report a very (41%) or fairly (29%) close relationship with their fathers and 84% report being very (59%) or fairly (25%) close with their mothers. Another 23% report a distant relationship with their father, and 15% indicate not being close to their mother. Younger participants more often report a close relationship with both parents. Male subjects are more likely than female subjects to indicate having a very close relationship with their fathers, while fewer urban participants than rural or semi-urban participants indicate a very close relationship with their fathers. More rural participants indicate a fairly close relationship with their fathers than semi-urban or urban participants.

Overall, 61% of participants spend less than 15 minutes in meaningful conversation with their fathers, and 34% spend the same amount of time talking to their mothers. Conversely, 9% talk with their fathers more than 4 hours a week and 22% do the same with their mothers. Older participants are more likely than younger participants to spend no time talking with fathers, but they are more likely to spend more than 4 hours talking with their mothers. Also, more urban participants report spending no time talking with fathers and more time talking with mothers than their semi-urban or rural counterparts.

Seventy-six percent of participants sometimes or frequently feel proud of their fathers and 90% feel the same about their mothers. Fifty-nine percent of participants sometimes or frequently feel love for their fathers and 77% feel the same of their mothers, with 71% reporting love from their fathers and 87% from their mothers. Overall, 62% do things one-on-one with fathers and 80% with their mothers.

Generally, female subjects seem to have a higher degree of intimacy and this may also be true of younger participants. Overall rural participants are not as intimate with their parents as are urban and semi-urban participants.

Relationships with People of the Opposite Sex

Over 80% believe God intended marriage to last a lifetime and that they will be happy in their own marriages. Three quarters feel their family experience has been positive, although only 38% desire a marriage like their parents'. While 80% believe it hard to have a successful marriage, they also believe that most marital problems are exaggerated. Approximately half of participants condone divorce, but only one-third expect their marriages to end in divorce. At the same time, the option of living single is not rejected; 77% admire single life and almost as many would rather live together than get married (63%).

Female subjects are about twice as likely to value virginity than male subjects. They are also somewhat more inclined to see marriage as a lifetime commitment. While acknowledging its difficulty, they think the problems are exaggerated and that they will be happy in their marriages. Males are more inclined to see that traditional family structures are important to society than females, yet to expect divorce will end a marriage.

Urban subjects are more optimistic about their own marriage yet critical of their parents, not wanting a marriage like theirs. By contrast, rural participants are more likely to believe that the status quo is fine although they do not see virginity or family structure as particularly important. Semi-urban participants tend to less optimism while seeing the benefit and value of family and virginity. Generally, younger participants are more optimistic than their older counterparts when they reflect on marriage and its value.

Participants report learning about sex mostly through classmates/friends, textbooks, or TV/movies. Findings suggest that more female subjects than male subjects learn about sex from their parents, whereas boys are more likely to report learning about sex from media. Generally, urban participants report learning about sex from others while rural and semi-urban subjects seem to have fewer discussions about sexuality and rely on media for information. Younger participants are more likely than older participants to use media as their primary source of information.

About 55% of participants state that sexual intercourse and fondling are permissible between people who love each other and are willing, and almost as many (50%) have engaged in these activities. Male subjects and urban participants are more likely than female subjects, rural, and semi-urban participants to describe intercourse and fondling as always acceptable. Older participants are more likely than their younger counterparts to condone all listed activities. More male, urban, and older participants engage in intense sexual behaviors than their female, rural, semi-urban, and younger counterparts.

Participants are most likely to engage in sexual intercourse if they are in love with the person, are not afraid of pregnancy or if their parents would not find out. On average, male participants are more likely than female participants to engage in intercourse for all listed reasons except the intention to marry, and older participants are more likely than younger participants to engage in sexual intercourse if they are in love or if pregnancy would not result, while younger participants are more susceptible to peer pressure.

Beliefs and Perspectives on Daily Life

Forty four percent of participants are very satisfied with life. Thirty nine percent are somewhat satisfied and 17% are either not at all or not too satisfied with life; yet 24% report having had suicidal thoughts and 13% attempting suicide within the past three months. Semi-urban participants are more likely than rural and urban participants to report having suicidal thoughts and attempting suicide.

Participants report spending the greatest amount of their free time is spent sleeping, listening to music, or watching TV. Findings suggest female subjects are more likely to listen to music than male subjects while male subjects are more likely to look for information on the web. When compared to their rural and semi-urban counterparts, urban participants spend more time listening to music and sleeping while rural participants spend less time reading. As population density increases, the amount of time spent watching TV increases. Older participants are more likely to report more time listening to music and sleeping when they have the opportunity than their younger counterparts.

Electronics, such as MP3 players, cell phones, and laptop computers, along with Hip Hop are the most popular electronics/media. Hip Hop is more popular with female subjects than male subjects, and its popularity increases with population density. Younger participants more often blog and read fashion magazines than older participants. During the past three months, 83% of participants report that they watch MTV every week. Female and rural participants are more likely than their counterparts to watch MTV.

People (friends, parents, siblings and to a lesser degree teachers) are reported as having the very significant influence in participants' lives. Music, TV, movies and internet also have significant influence (all media more than teachers). Christian faith has about the same influence as media while non-Christian religions have little influence. Political leaders are reported as having little influence in their lives.

On average, female subjects are more influenced by siblings, parents, teachers, friends, and the Christian faith, and are less influenced by movies, the internet, indigenous faith, and Hinduism than their male counterparts. When compared to their rural and urban counterparts, semi-urban participants are more likely to be influenced by teachers, movies, and Christianity. Urban participants are less influenced by television than their semi-urban or rural counterparts, and rural participants are less influenced by the Bible and more influenced by indigenous faith than are semi-urban or urban participants. As population density increases, the influence of New Age religions decreases. Television, New Age religions, music, movies, the internet, religious leaders, indigenous faith, and Hinduism are more influential in younger participants' lives than in their older counterparts, and friends are less influential in their lives than in the lives of older participants.

Participants indicate a high importance is attached to satisfaction in life when they have close friendships, physical health, obtain a degree, have a high-paying job, a comfortable lifestyle, purpose, and a large house. The least important factors are being active in a church.

During a three month period, 77% report having lied to parent or cheated on an exam and 62% lied to a peer. About 40% have attempted to hurt another person either physically or psychologically. Forty one percent have become drunk on alcohol, 31% used tobacco and 13% used illegal drugs. About 20% watched or read pornography. Male subjects are more likely than female subjects to report having watched or read pornography, gambled, been drunk, stolen money or another material possession, intentionally tried to physically hurt someone, lied to their peers, and used illegal drugs. As population density increases, participants decreasingly report having stolen money or material possessions. While older participants are more likely to be involved in use of drugs or alcohol, younger participants are more likely to use pornography, steal, and gamble.

Religious Background and Practice

Overall, 60% of this sample is Roman Catholic, 16% profess no religious faith, and 12% are Protestant. Participants reported hearing of the Bible or Jesus mostly from churches or family. While about half indicate that their religion is important, 85% rarely or less than once a month attend religious services and only slightly more than 10% report daily or weekly attendance of religious services. Seventy percent are unlikely to attend church services once they have left home. Religious practices such as prayer, scripture reading, and study group attendance are infrequently practiced, although 15% report regular prayer. Fewer than 10% report any regular participation in the other disciplines.

Although 70% of participants are certain of God's existence, 20% are uncertain, and few believe in the benefit of any religious practice. Over half consider God to be the omnipotent, omniscient, Creator who rules the world today, with more younger than older and fewer urban than rural or semi-urban participants holding that view. However, 71% believe that God created the world and almost as many (61%) that He is still involved in people's lives. Ten percent of participants indicate that they believe that God refers to the total realization of human potential, and 10% do not know what they believe about God, with older participants being less sure of their belief about God than younger participants.

Although 65% believe the Bible provides an indisputable description of moral truth which is the same for all people, yet 73% feel that it does not provide people with practical standards for life today and that truth may mean different things to different people. Furthermore, 80% feel that truth is not absolute and 64% that there are no moral obligations other than caring for self and others.

Fifty-six percent think that Heaven and Hell are real places, and 41% believe they will attain heaven (16% because Jesus Christ saved them, 13% because God loves all, 12% because they are good people). However, 61% believe that physical death causes the death of the human soul. Ten percent believe they will cease to exist after death, and about 37% do not know what will happen when they die.

Although fewer than half of the total sample responded to the question about Christian doctrine addressed in the following four paragraphs, of those who did: 90% believe that Jesus Christ was a real person, 86% that he was born of a virgin, 85% that Biblical miracles took place (though only 71% believe in the accuracy of the Bible), and 83% that forgiveness of sins comes only through faith in Jesus Christ. Eighty-two percent of these believe in the existence and influence of angels, the Holy Spirit as a symbol of God's presence, and Satan as simply a symbol of evil. Three-quarters of these acknowledge that there will be a final judgment by God, that they can earn a place in Heaven by being good, and that Christianity has relevance to their lives. Around half of them believe that people will be condemned to Hell if they do not accept Christ as Savior, yet around the same number believe that it does not matter what religion you choose as they all believe the same principles and truths.

Just under half (44%) of the total sample answered this question, and of those who responded: 87% indicated making a personal commitment to Jesus that is still important to them. Female, semi-urban, and younger subjects are more likely to have made such a commitment. Such a decision was made by 28% between 9-12 years, 24% between 13-15 years, 24% between 5-8 years, and 15% at less than 5 years. As population density increases, the number of participants making the decision for Christ decreases.

Section IV: Argentina Secondary Data

Secondary Research Profile Argentina



DEMOGRAPHICS & POPULATION	
Est. Population (2010)	41,405,037
Population (under 15 yrs)	25.236%
Life Expectancy	74 yrs
Birth Rate (per 1,000 people)	17.72
Infant Mortality (per 1,000 live births)	11.78
Estimated Urban / Rural Population	35,943,635 / 3,749,051
Largest City / Population	Buenos Aires / 12,197,347
EDUCATION & LITERACY	
Literacy Rate (over 15 yrs)	97.19%
Primary Enrollment	99%
Literacy Rate – Male subjects	97.1%
Literacy Rate – Female subjects	97.1%
ECONOMICS	
GDP (purchasing power parity) (per capita)	\$13,061.41
GDP (official exchange rate) (per capita)	\$6451.30
Poverty Rate (% below poverty line)	23.4%

SOCIAL			
Human Development Index ² (out of 177)	49	Prisoners (per capita)	107/100,000
Divorce Rate <i>as percent of Marriages</i>	Not Available	Adult prevalence rate 15-49 with HIV AIDS	0.5
Unemployment Rate (2009)	9.6%	Children Orphaned <i>due to all causes (0-17yrs) 2007, estimate (thousands)</i>	610
Murder committed by youths (per capita)	5.2	Homelessness	Not Available
Rapes reported (2008)	3,036	Teen Pregnancy (15-19 yrs)	Not Available
Robberies reported (2008)	469,899	Child Prostitution	Not Available
<i>Prisoners (per capita)</i>	107	Child/Teen Soldiers	Not Available

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.

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.

ETHNIC GROUPS & RELIGIONS			
European	90%	Roman Catholic	92%
Indigenous and Mestizo	5%	Jewish	2%
Other ethnic groups (including Japanese and Arabs)	5%	Ukrainian Catholic	2%
		Protestant	2%
		Other	1%
		Eastern Orthodox	1%
LANGUAGES			
Spanish (official), English, Italian, German, French, Arabic, Japanese, indigenous languages such as Guarani, Quechuan and Mataco			