

Spiritual State of the World's Children

Botswana





Spiritual State of the World's Children A Quantitative Study

EXECUTIVE SUMMARY FOR MINISTRY

Botswana

August 2010

Prepared by:



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ONEHOPE

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



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

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Table of Contents

| | |
|---|-------------------------|
| Section I: Key Issues Analysis | Page 5 |
| Key Issues | 5 |
| Strengths & Opportunities | 7 |
| Weaknesses & Threats | 7 |
| Recommendations | 7 |
| Section II: Project Description | 8 |
| Acknowledgments | 8 |
| Overview | 8 |
| Research Methodology | 8 |
| Project Overview | 9 |
| Logistics | 9 |
| Implementation & Survey Administration | 10 |
| Section III: Profiles of Youth in Botswana | 11 |
| Data Qualifications | 11 |
| Demographic Profile | 11 |
| Family Relationship Profile | 11 |
| Attitudes toward Marriage and Sexuality Profile | 12 |
| Influences and Behaviors Profile | 13 |
| Religious Practice and Belief Profile | 14 |
| Section IV: Botswana Secondary Data | 16 |

Section I: Key Issues Analysis

Key Issues

- Family composition
 - 51% - two parent family (includes 13% living in a two parent household where one is a step parent)
 - 21% - other (which may indicate living at a boarding school or orphanage)
 - 17% - one parent has died
 - 13% - parents are divorced or separated
 - 13% - live with a grandparent
 - 5% - both of their parents have died

- Perception of Family
 - Definition of family
 - 74% define family as those related by birth, adoption or marriage
 - 11% define family as any group of people who live together
 - 9% define family as any person or group whom you love or care about deeply
 - 6% 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 –
 - 58% consider a single woman with children a family
 - 66% consider an unmarried man and woman with children a family
 - Relationship –
 - 18% consider an unmarried man and woman without children a family
 - 16% consider two homosexual women a family
 - 13% consider two homosexual men a family

- Relationship with parents
 - 58% spend 15 minutes or less a week talking with their father about things that really matter
 - 22% spend 60 minutes or more a week talking with their father about things that really matter
 - 36% spend 15 minutes or less a week talking with their mother about things that really matter
 - 38% spend 60 minutes or more a week talking with their mothers about things that really matter

- Safety and Security of home
 - 59% feel their home is a place where they feel safe and loved
 - 19% feel loved at times and sometimes do not
 - 9% are uncomfortable and rather be elsewhere

- Marriage
 - 89% feel that they will be happy in their marriage
 - 82% believe God intended marriage to last a life time
 - 74% feel if they were not a virgin and could change the past, they would have sex after marriage
 - 58% feel the traditional family does not play a significant role in the stability of society
 - 57% approve of divorce even when children are involved
 - 41% report there is too much pressure to get married, would rather live together
 - 39% indicate that anyone who gets married should anticipate divorce
 - 26% admire single life

- Sexuality
 - 21% have had sexual intercourse
 - Participants learn most often about sex from TV/Movies, sex-related magazines/books, textbooks, and classmates/friends;
 - Participants are least likely to learn about sex from parents

- Satisfaction with life
 - 41% of respondents indicate they are very satisfied and 20% somewhat satisfied with their lives
 - 39% are not too satisfied or not at all satisfied with their lives
 - Over the past three months –
 - 75% report watching MTV
 - 59% admit having lied to their peers
 - 47% indicate they have lied to an adult
 - 31% admit to reading a pornographic magazine and 27% admit to watching a pornographic movie
 - 17% have had suicidal thoughts
 - 9% attempted suicide

- Influences (cited as having *a lot* of influence over thoughts and actions)
 - 47% Parents
 - 34% Bible
 - 34% Christianity
 - 33% Music
 - 33% Teachers

- Moral behavior
 - 70% are pragmatic indicating in several ways that moral behavior is relative and justified by whether or not it “works”
 - 67% feel lying is sometimes a necessity
 - 60% feel bending the rules is okay
 - 32% 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% good physical health
 - 76% owing a large house
 - 75% having a close relationship with God
 - 74% having a degree
 - 72% having a comfortable lifestyle
 - 72% having one marriage partner for life

- Religious Practice
 - 85% religion is somewhat or very important to them
 - 83% believe prayer can change what happens in life
 - 48% report weekly or daily prayer
 - 30% participate in weekly or daily religious services
 - 21% participate in weekly or daily youth group and 19% participate in weekly or daily scripture study group
 - 21% report weekly or daily scripture reading, including the Bible or Koran

- Christian Theology
 - 82% believe forgiveness of sins is only possible through faith in Jesus Christ
 - 81% the Holy Spirit is a symbol of God's presence or power, but not a living entity
 - 81% have heard about Jesus and the Bible from family or relatives
 - 77% if a person is generally good, or does enough good things for others during their life, they will earn a place in Heaven
 - 75% believe the Christian faith is relevant to the way they live
 - 71% believe the devil is not a living being but is a symbol of evil
 - 64% believe that all people pray to the same God
 - 34% believe people who do not accept Jesus Christ as their savior can still go to heaven

Strengths & Opportunities

To be determined by Southern Africa field staff

Weaknesses & Threats

To be determined by Southern Africa field staff

Recommendations

To be determined by Southern Africa field staff

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 Republic of Botswana Ministry of Education the headmasters and staff of the schools included in the sample, the cooperation of students, volunteers and the OneHope Southern Africa Staff.

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 Botswana:

- 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 Botswana. 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 accessible¹ schools segregated by population density (proportional to

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

national population distribution of urban-rural residents) to students in the schools randomized by gender (proportional to the national ratio of male-female).

Project Overview

The time frame for data collection was May 2010 through July 2010. Mukululi Ncube served as the local Research Coordinator for the Botswana research project. Oversight was provided by Kimberly Morrison and Dr. Allen Reesor of Pompano Beach, Florida. The research followed project design instructions (see below under Logistics).

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

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

Logistics

Review

National leaders reviewed the survey and recommended minor edits.

Randomization

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

The Republic of Botswana Ministry of Education provided a list of schools.

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

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

Verifying Access

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

Survey Printing

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

Quality Control

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

Implementation & Survey Administration

Data Collection

The survey was administered in the schools identified by randomization and previously contacted. The research agent 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 Botswana.
- If the average class size at a school was more than 30 students, 10 classes were randomly selected for inclusion in the study. 22 students from each class were randomly selected proportional to the male/female ratio for Botswana.

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: Charity Mampori, Tshepang Basupi, Onalenna Ineeleng, Ookeditse Ramakatane, Zibo Jane and Tswelelo Segosebe

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: Maude Ncube, Malebogo Monthe, Gofaone Watemo and Ofina Ntwaagae

Section III: Profiles of Youth in Botswana

Data Qualifications

Due to the gender distribution in this sample, responses will skew towards female attitudes.

Demographic Profile

The total size of this sample was 4,290. Of these, 56% are female and 44% are male. Urban participants account for 59% of the study and rural participants 41%. By age, 49% are 13 to 15 years of age and 49% are 16 to over 18 years of age with 2% younger than 13. Fifty-three percent of participants are enrolled in grades 8-9, 44% are in grades 10-12. School performance is self reported and follows the expected patterns with more reporting average (39%) or good (42%) performance and outliers of 8% poor or very poor and 11% excellent performance.

With 22% reporting that either one or both parents have died; 39% of participants indicate that their parents are married and 21% that their parents' marriage status falls into the *other* category. When asked about the family composition, 38% respond that they live with their natural parents; the rest are equally divided at about 14% in the following categories: with their mother or stepmother only, their grandmother, a parent and step-parent, or *other* (which may indicate living at a boarding school or orphanage). Rural participants are more likely than urban participants to report living with their grandmother (by 5%), and urban participants are more likely to live in an "*other*" situation (by 7%).

Parents' employment is reported by participants most often (37% for fathers and 42% for mothers) as *other*, which may mean that they are working from home, self-employed or unemployed. The next most likely category of employment is *agriculture*, at 21% for fathers and 15% for mothers, with about 15% for both parents in the categories of *public sector* and *professional*. Rural participants are more likely than urban participants to report that parents are "*other*" and agriculturally employed.

Family Relationship Profile

Fifty-nine percent of participants report their home is a place where they feel safe and loved, whereas, 19% indicated that they sometimes feel loved in their home and at other times they do not. About 80% feel that sometimes or frequently the adults in their family set good examples for them (86%), demonstrate love for each other (85%), spend time with them (80%), and are very interested in who they are (79%). However, 79% also feel that the adults in their families expect more of them than is fair. Female participants are more likely to report that the adults in their family set a good example for them than male participants. Younger students are more likely than older students to report that they feel safe and loved at home and the adults in their family spend time with them.

Specifically concerning parents, participants report that they frequently or sometimes feel proud of their fathers (68%) and mothers (85%), feel their fathers (67%) and mothers (86%) show love for them, and show love for their fathers (65%) and mothers (85%). While 77% sometimes or frequently seek advice from mothers, fewer (57%) seek advice of fathers. Male and younger participants are far more likely than their female and older counterparts to report spending one-on-one time with their fathers, while female participants are far more likely to seek advice of their mothers.

Eighteen percent of participants state that their fathers are no longer alive, and 11% that they do not know their father; while about half indicate either a very close (36%) or fairly close (15%) relationship with their father; 20% report a more distant relationship. Younger participants are slightly more likely than older participants to report that they are very close with their fathers. Eleven percent report that their mothers have died and most of the rest report relationships with their mother as very close (65%) or fairly close (11%). Rural and younger participants are somewhat more likely than their urban and older counterparts to indicate a very close relationship with their mothers.

Including the 22% that reported that either one or both parents were deceased, in a typical week, 58% of the participants spend 15 minutes or less a week in meaningful conversation with their father and 36% with their mother. However, 14% spend more than four hours a week in meaningful conversation with mothers and 6% with fathers. Older participants are somewhat less likely than younger participants to spend no time discussing meaningful matters with their fathers and rural participants are somewhat less likely to spend 4 or more hours speaking with their mothers.

Attitudes toward Marriage and Sexuality Profile

The majority of participants (74%) believe that a family is defined as those that are related by birth, adoption, or marriage. Around 10% view family as those who live together or those whom you love/care about deeply. When analyzed by age, older participants are more likely (by 7%) to believe family are those related by birth, adoption, or marriage, whereas younger participants are more likely (by 7%) to believe that family are those living together.

In determining whether family groupings of unmarried adults are defined as family, the presence of children in the group is a significant factor with 66% believing that an unmarried man and woman and 58% an unmarried single woman with children comprise a family. This is compared to less than 20% of participants that accept a childless cohabiting heterosexual man and woman, homosexual partners, or divorced heterosexual women sharing a home as family. Female and older participants are more likely than male and younger participants to accept an unmarried woman with children as family and female participants are more likely than male participants to accept cohabiting heterosexual couples with children as family.

Though most (82%) indicate the belief that God intended marriage to last a lifetime, 57% condone divorce even when there are children in the home. Eighty-nine percent of participants believe that they will be happy in their own marriages, although 74% also think it is hard to have a successful marriage and 39% anticipate divorce. About two thirds consider their own family experience to be positive with 60% wanting a marriage like their parents. About 60% do not think traditional family is essential to social stability and 40% would prefer to live together rather than marry although another 40% would like to be a virgin at marriage.

Female participants are more conservative in their view of marriage and virginity than male participants who are more likely their female counterparts to desire a marriage like their parents. Rural participants are more likely than urban participants to value the role of the traditional family, virginity and want a marriage like their parents than urban participants who are more likely to anticipate divorce. Younger participants are more optimistic about marriage than older participants.

Participants learn about sex most often from TV/Movies, sex-related magazines/books, textbooks, and classmates/friends; parents are the least reported source of information about sex. Twenty-one percent of participants report that they have already engaged in sexual intercourse and almost half (47%) have participated in sexual fondling. When asked whether or not sexual intimacy was appropriate for two people who are in love with each other, about half indicate that sexual intercourse and fondling of breasts is acceptable behavior; though fewer (39%) felt that genital fondling was acceptable. When asked what might influence them to engage in sexual intercourse if presented with the opportunity, participants indicate that the intent to marry that person or if they were in love are the most likely reasons; the least likely reason was if their friends strongly encouraged them to do so. Male, older and urban participants are more likely to report sexually promiscuous attitudes and behaviors than their counterparts.

Influences and Behaviors Profile

When asked what conditions were important for the future and significant measures of the quality of life, participants give the highest importance to having good physical health (77%), owning a large house (76%), having a close relationship with God (75%), having a degree (74%), having a comfortable lifestyle (72%), and having one marriage partner for life (72%). Females are more likely than males to desire good physical health, remain active in church, make a difference in the world, have one marriage partner for life, a life with a high degree of integrity, and obtain a degree. Males are more likely than females to desire having influence in other people's lives, achieving fame or public recognition, having a fulfilled sex life within marriage, and having children. Older participants are more likely to desire a fulfilled sex life in marriage, working in a high-paying job, a comfortable lifestyle, close friendships, a clear integrity filled purpose for living, making a difference in the world, having children, and earning a degree than their younger counterparts.

People (parents, teachers and friends) are reported as having the most significant influence in participant's lives. Television/movies, music, the Bible, text books, and Christianity (the Christian faith has more influence over participants than any other religion) also have significant influence. Younger participants are more likely than their older counterparts to cite the internet as being influential in their lives.

The media influences that are most appealing are electronic media (MP3, cell phone, laptop computer) for participants in this sample. During the average week at home participants report spending the greatest amount of their free time listening to music, reading a book, and studying school materials; 75% watch MTV at least once a week. The least likely free time activity is reading the Bible (50% spend less than an hour or no time doing this). Male participants are more likely than female participants to spend time looking for information on the web, and older participants are more likely to report sleeping while on break than younger participants. Rural participants are more likely to state that in a normal week they are studying and sleeping while on break than their urban counterparts.

Overall about two out of three are satisfied with life, 41% are very satisfied and 20% are somewhat satisfied. However, 22% are not too satisfied and 17% not at all satisfied with their lives; 17% have contemplated suicide with 9% having attempted to take their own lives in the previous ninety days.

Eighty-five percent of participants indicate that their faith is of great significance to them. Almost as many express the importance of church membership (81%) and the belief that the universe was created by God (79%). Despite 81% believing that the Bible provides moral guidance and 78% that it provides a clear description of moral truth, 72% believe truth means different things to different people and 70% consider something moral or ethical if it works in their life

Female participants are more likely to be influenced by religion than male participants who are more likely to feel that law-breaking is permissible so long as no one is hurt, that God is no longer involved in people's lives, and that anyone who relies on the Bible for moral guidance is foolish.

While 66% can recall a time when their beliefs changed or affected their behavior, just as many believe lying is sometimes necessary and that rule-bending is permissible. Over the previous three months, 59% of the participants report that they lied to a peer/friend and 47% to an adult. About 30% have viewed or read pornography, 29% have attempted to hurt someone emotionally and 26% physically, 20% gambled, 18% have stolen, 15% cheated on an exam and 15% drank enough alcohol to become intoxicated. While female participants are as likely to lie, cheat and attempt suicide as male participants, males participants are more likely to engage in all other behaviors.

Religious Practice and Belief Profile

Overall, participants cite their religious affiliation as 31% Protestants, 21% Roman Catholic, 19% Indigenous faith, and 10% as no religion. Females are more likely than males (by 12%) to report Protestant affiliation; males are more likely than females to report no religion affiliation (by 6%). Urban participants are more likely to identify themselves as Roman Catholic (by 5%) than rural participants. Rural participants are more likely than urban participants (by 7%) to be affiliated with Indigenous faith.

Sixty-nine percent of participants are certain God exists (female participants are more likely by 10% to hold this view), 20% think maybe God exists, 75% of participants define God as the omnipotent, omniscient, Creator who rules the world today and 11% deny the existence of God. Fifty-one percent believe human souls do not die with the body, and 47% believe Heaven and Hell are real places and that other popular religious practices are helpful.

Overall, 31% of participants believe when you die you will go to Heaven because you tried to follow the rites of religion; an equal percentage also believe when you die you will go to Heaven because you have confessed your sins and have accepted Jesus as savior. Sixteen percent of participants do not know what will happen after death and 11% state that when you die you will go to Heaven because you are a good person.

Eighty-five percent of participants reported that their religion is somewhat or very important to them; female participants are more likely than male participants to feel this way. Although 75% report that they are either somewhat (21%) or very likely (54%) to continue to attend religious services regularly once they graduate or move away from home, only 30% currently attend religious services daily or weekly; 65% reported rare or infrequent attendance. Among their family members' attendance at religious services, participants report their mothers are most likely to attend (44% daily or weekly), followed by their siblings (at 33% daily or weekly). Female and rural participants are more likely to attend religious services than male and urban participants

Regarding religious practices, participants are most likely to report that they pray, with 48% reporting daily or weekly prayer. Other forms of religious activity are either rarely or only sometimes practiced; with 75% stating they infrequently read the Bible or other religious scriptures and over 70% that they rarely or infrequently attend youth groups of any kind (female, rural and younger participants are more likely to engage in religious practice). Twenty-four percent of participants responded they are not involved in a religious youth group. Thirty-eight percent of participants are involved with a youth group having 10-29 in attendance and 18% having 1-9 in attendance.

Most have gained information about Jesus or the Bible from churches (91%), other sources such as media (85%), and family or relatives (81%); fewer than half of participants report having learned anything about the Bible or Jesus from a missionary or western literature.

Approximately four-fifths report that they believe in the power of prayer, that confession of Christ as Savior is necessary for the forgiveness of sins, that Christ was a real person, and that they have a responsibility to share their faith. Slightly more than three-quarters believe that the Bible is accurate in its teaching (including its teachings on miracle), that Christianity is relevant to their lives, that there will be a final judgment, and that Jesus Christ was virgin-born; despite this, the same percentage acknowledges that good behavior or good works is enough to get to Heaven (and almost half believe all religions adhere to the same principles and truths).

With 13% not responding as to whether they had made a decision about Jesus that is still significant, 77% report having made a commitment to Jesus Christ that is still important to them. Of these, 34% made such a commitment between the ages of 13-15 years old, 25% between 9-12 years old, 17% between 16-18 years old, and 13% between 5-8 years old.

Section IV: Botswana Secondary Data

**Secondary Research Profile
Botswana**



| DEMOGRAPHICS & POPULATION | |
|--|---------------------|
| Population | 1,948,409 |
| Population (under 15 yrs) | 36.479% |
| Life Expectancy | 61.85 yrs |
| Birth Rate (per 1,000 people) | 25.79 |
| Infant Mortality (per 1,000 live births) | 44.01 |
| Estimated Urban / Rural Population | 1,031,068 / 931,885 |
| Largest City / Population | Gaborone/230,936 |
| EDUCATION & LITERACY | |
| Literacy Rate (over 15 yrs) | 81.19% |
| Primary Enrollment | 87% |
| Literacy Rate – Males | 80.4% |
| Literacy Rate – Females | 81.8% |
| ECONOMICS | |
| GDP (purchasing power parity) (per capita) | \$12,387.47 |
| GDP (official exchange rate) (per capita) | \$6,780.47 |
| Poverty Rate (% below poverty line) | 30.3% |

| SOCIAL | | | |
|--|---------------|---|---------------|
| Human Development Index ² (out of 182) | 125 | Prisoners (per capita) | 327/100,000 |
| Divorce Rate as percent of Marriages | Not Available | Adult prevalence rate 15-49 with HIV AIDS | 23.9% |
| Unemployment Rate | 7.5% | Children living with AIDS (per capita) | 17.07/1000 |
| Murder committed by youths (per capita) | Not Available | Access to Sanitation | 28% |
| Drug Access | 80% | Teen Pregnancy (15-19 yrs) | 7.43% |
| Software Piracy | 82% | Contraceptive Prevalence (women age 15-49) | 48% |
| Children Orphaned due to all causes (0-17yrs) 2007, estimate (thousands) | 130 | Child/Teen Soldiers | Not Available |

| ETHNIC GROUPS & RELIGIONS | | | |
|------------------------------|-----|----------------------------|-----|
| Tswana | 79% | Other, including Kgalagadi | 1% |
| Kalanga | 11% | Indigenous beliefs | 50% |
| European | 6% | Christian | 50% |
| Basarwa | 3% | | |
| LANGUAGES | | | |
| English (official), Setswana | | | |

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.