



REACH Forgiveness Among Participants in Iraq

January 2026



Salam Institute
For Peace and Justice

Contents

Report Research Team	1
Salam Institute Team.....	1
Local Research Team in Iraq.....	1
Acknowledgments.....	2
About Salam Institute for Peace and Justice	2
Funder Acknowledgment	2
Key findings.....	3
Demographics and Socioeconomic Profile.....	3
Forgiveness Measures.....	3
Non-Forgiveness Measures	3
Country Background: Iraq.....	4
The REACH Study.....	5
Methodology.....	6
Demographics	7
Forgiveness Scales.....	12
Non-Forgiveness Scales	18
Conclusion	22
References	23
Appendix.....	24

Report Research Team

Salam Institute Team

Ilham Nasser, PhD, Senior Research and Education Director, Salam Institute for Peace and Justice

Mohammed Abu-Nimer, PhD, Senior Advisor, Salam Institute for Peace and Justice

Jehanzeb R. Cheema, PhD, Research Methodologist, George Mason University

Eskandar Ataallah, REACH Study Coordinator, Salam Institute for Peace and Justice

Partner organization in Iraq: Al-Tahrir Association for Development

Abdulkareem Mohammed, PhD, REACH Study Lead

Abdalaziz Aljarba, Supervisor of the Study Preparation Team

Swalyn Anay, Team Member

Ahmed Ibrahim Esmail, Team Member

Suggested Citation: Abu-Nimer, M., Cheema, J., & Nasser, I. (2026). *REACH Forgiveness Among Participants in Iraq*. Salam Institute for Peace and Justice. <https://salaminstitute.org>

Copyright: © 2026 Salam Institute for Peace and Justice. All rights reserved.

Cover Image: The spiral minaret of the Great Mosque of Samarra, Samarra, Iraq. Photo by *Tatiana Mokhova* (Unsplash license).

Report Design: *Jehanzeb Rashid Cheema*

AI Statement: AI used for composition and grammar. Content, including citations, statistical analysis, charts, and results are human-generated.

Acknowledgments

About Salam Institute for Peace and Justice

Founded nearly twenty years ago, Salam Institute is dedicated to advancing peacebuilding through education, dialogue, and applied research. Operating across the Middle East, Africa, and Asia, Salam promotes interfaith dialogue and nonviolent conflict resolution. Its mission is to empower educators, youth, and community leaders to engage critically and compassionately with their societies, guided by values of justice, inclusivity, nonviolence, and equality. Salam Institute is widely recognized for its innovative work on forgiveness education in the Arab region. It has developed localized, research-based curricula that address both the interpersonal and social dimensions of forgiveness, making it one of the few organizations that successfully bridges academic research and field-based practice. Through this integration, Salam sustains long-term impact and fosters resilient, peaceful communities.

Salam's unique approach: Salam Institute's work in forgiveness education is distinguished by three main strengths:

1. **Authentic, culturally rooted knowledge:** Salam develops educational resources based on Arab cultural contexts and expertise. Materials on interpersonal and social forgiveness serve diverse age groups—children, youth, and adults—ensuring that forgiveness becomes a life skill nurtured across generations.
2. **Evidence-based programming:** Salam's interventions are not limited to value promotion but are grounded in academic and field research, ensuring responsiveness to community needs and long-term relevance.
3. **Regional networks and partnerships:** Salam has cultivated a strong network of local organizations, faith leaders, and experts from 11 Arab countries, primarily through the Regional Network for Forgiveness and Reconciliation, enhancing regional learning and collaboration. Salam encourages collaboration with community-based organizations and advocates for collective capacity to embed forgiveness and reconciliation as social norms across the Arab region and across all areas of life.

Funder Acknowledgment

This study was supported by a grant from the Templeton World Charity Foundation (#TWCF2023-32554).

Key Findings

Demographics and Socioeconomic Profile

- Sample majority male (54%) and young (majority 21–29 years).
- About half were married (48%) and most identified as Muslim (90%).
- Socioeconomic status concentrated in very low and low categories.
- Education relatively advanced: 43% higher education, 7% postgraduate.
- About 18% were university students, mostly in fourth year or graduate school; many not employed or not affiliated with educational institutions.
- Work experience was widespread and diverse, with only 10% reporting no experience.
- Religiosity high: 55% rated religion, 64% rated prayer, and 70% rated personal values as very important.

Forgiveness Measures

- Decision to Forgive: Treatment group increased substantially from pre- to posttest on decisional items; control group generally had lowest means.
- Emotional Forgiveness: Treatment group showed substantial gains posttest in caring, sympathy, and positive emotions toward offender.
- Trait Forgivingness: Modest improvements in treatment group.
- TRIM-Revenge and Avoidance: Treatment group decreased posttest on all items, including revenge, distance, and avoidance behaviors.
- TRIM-Benevolence: Treatment group increased posttest on all items, reflecting greater goodwill and relational intentions.

Non-Forgiveness Measures

- Forbearance: Treatment group increased posttest on most items, especially on emotional calm and most tolerance items.
 - Depression and Anxiety (BSI-12): Treatment group showed a mixed trend with means increasing on some items and decreasing on others.
 - State Hope: Scores remained moderate to high; largely stable over time. Only two items showed gain posttest.
 - Wellbeing (SFI): Treatment group generally improved posttest on life satisfaction, happiness, health, purpose, financial/material stability, and relationship satisfaction.
-

Country Background: Iraq

The Republic of Iraq is a Middle Eastern country located in Western Asia, bordered by Turkey to the north, Iran to the east, Kuwait and Saudi Arabia to the south, Jordan to the west, and Syria to the northwest. With a total land area of approximately 438,000 square kilometers, Iraq has a population estimated at over 45 million. The population is relatively young, with a median age in the early 20s, similar to several other countries in the region. Most Iraqis live in urban areas along the Tigris and Euphrates river systems, which have historically supported agriculture, trade, and settlement. The capital city, Baghdad, is the country's largest metropolitan area and its political, cultural, and economic center. Other major cities include Basra, a key port and energy hub in the south, and Mosul, an important historical and commercial city in the north. Islam is the dominant religion, with both Shi'a and Sunni Muslim communities, alongside smaller religious minorities.

Iraq is widely regarded as the historical heartland of ancient Mesopotamia, one of the world's earliest centers of civilization. The region was home to the Sumerian, Akkadian, Babylonian, and Assyrian civilizations, and contains numerous archaeological sites of global significance. In the modern era, Iraq emerged as a sovereign state in the early 20th century following the end of Ottoman rule and a period of British administration. The country became a republic in 1958 after the overthrow of the monarchy and has since experienced multiple phases of political change. Iraq's current political system is a federal parliamentary republic, with an elected parliament, a prime minister serving as head of the government, and a president with largely ceremonial responsibilities.

Iraq possesses some of the largest proven oil reserves in the world, and the petroleum sector is the backbone of its economy, accounting for the vast majority of government revenue and export earnings. In addition to oil and gas, agriculture, trade, and public sector employment play important roles in supporting livelihoods, particularly outside major urban centers. However, Iraq's economy has been significantly affected by decades of conflict, including the Iran–Iraq War in the 1980s, the Gulf War in 1991, the 2003 U.S. invasion and subsequent instability, and later armed conflict involving the Islamic State in the 2010s. These wars resulted in widespread damage to infrastructure, disruption of economic activity, population displacement, and long-term challenges for public services and private sector development. While reconstruction and investment efforts have expanded in recent years, economic growth remains vulnerable to oil price fluctuations, governance constraints, and infrastructure deficits.

Iraq maintains diplomatic relations with a wide range of regional and international actors and is a member of the Arab League, the Organization of Petroleum Exporting Countries (OPEC), and the United Nations. The country continues to face significant challenges related to economic diversification, unemployment—particularly among youth—public service delivery, and environmental stressors such as water scarcity and rising temperatures. At the same time, Iraq's substantial natural resources, strategic location, and large labor force provide important opportunities for long-term recovery and development as the country works to stabilize its institutions and rebuild its economy while preserving its deep historical and cultural legacy.

The REACH Study

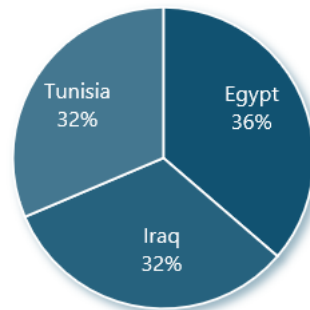
The aim of this project was to highlight the importance of forgiveness in Arab countries in the Middle East and North Africa (MENA) region. It did so by expanding the application of the REACH program to Arabic-speaking communities. The REACH five-step forgiveness program has been tested in various regions worldwide, but not in the MENA region. This implementation study focused on three Arab countries—Tunisia, Egypt, and Iraq—all of which are post-conflict and/or have undergone political changes while experiencing rising levels of community violence in recent years. The REACH interpersonal forgiveness program which was developed by Worthington and colleagues (Wade, Hoyt, Kidwell, & Worthington, 2014) has shown promising results in other countries, and has proven to be both cost-effective and impactful when compared with control groups. With a population exceeding 300 million in the MENA region, developing and implementing contextually relevant workbooks provides a valuable opportunity to emphasize forgiveness and reconciliation at the individual level, while also generating new knowledge on the feasibility of the REACH model as an intervention in the region.

Given the ongoing challenge of moving from deeply divided societies (ethnic, sectarian, and politically polarized etc.) toward social cohesion and stability, it is important to introduce frameworks for reconciliation and forgiveness in these three countries. Such transitions, through the rule of law, economic development, and transitional justice, can be best cemented at the interpersonal level and through education, building new models to address individual- and community-level conflicts. We hypothesized that, once adapted, the REACH program would have a higher impact in the intervention group as compared to the control group. Our study both addresses a current gap in interpersonal and community forgiveness literature and in the process offers a practical tool that can be implemented at the individual level.

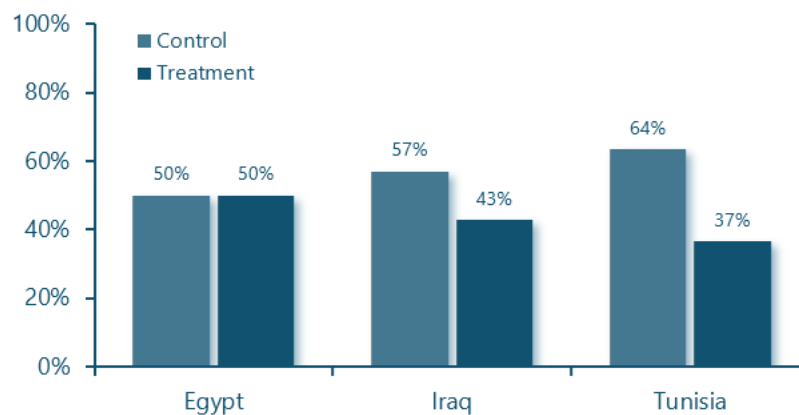
The REACH workbook was carefully reviewed, translated, and validated by Arabic-speaking academic experts in each of the three participating countries. The scales used in the international study were similarly translated and validated. From among the nine scales used that were used in the global study, the MENA validation panel selected the most appropriate ones to ensure sensitivity to local social, political, and cultural conditions. Once translation and validation were completed a sample of 600 participants was recruited in each country. This included teachers, counselors, students, and social workers. The study employed both a pre-post design and a control versus intervention comparison to evaluate the effectiveness of the REACH program.

Methodology

The study targeted school teachers, school counselors, and university students in Egypt, Iraq, and Tunisia, but due to budgetary and logistical constraints, as well as field personnel access to local education authorities, data collection was limited to areas accessible to the teams. Participants were recruited via convenience sampling, and (1) had to be at least 18 years old and (2) had to have prior experience of a personal hurt or harm that requires forgiveness. Data was collected in two stages: Wave 1 used an online questionnaire to capture demographic information and responses on forgiveness-related measures. Wave 2, administered after a gap of two weeks, included the REACH workbook intervention and post-intervention responses on the same measures. Surveys were deployed in Arabic between April and October 2025. The final sample consisted of 1,972 participants (Egypt 716; Iraq 637; Tunisia 619), with 1,115 completing only Wave 1 (control group) and 857 completing both waves (treatment group). Since this report focusses only on Iraq, full sample statistics have been confined to an appendix at the end of this document.



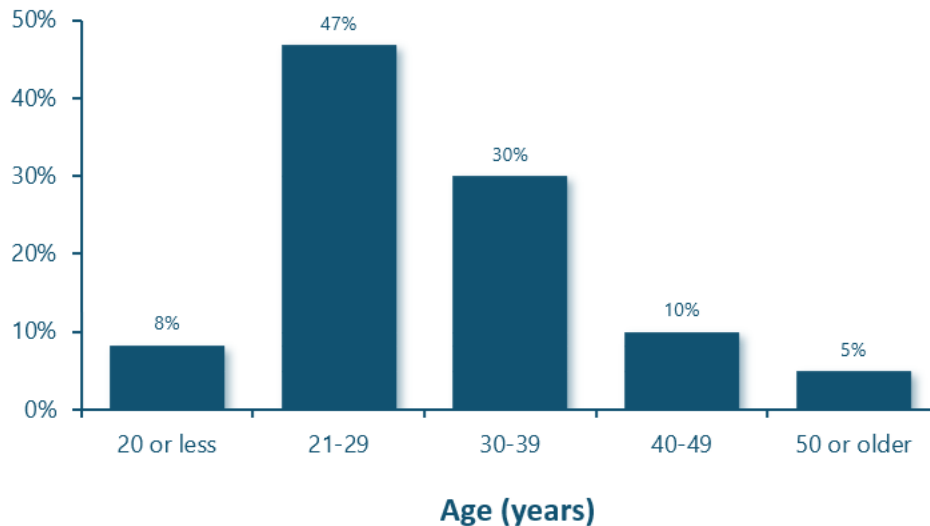
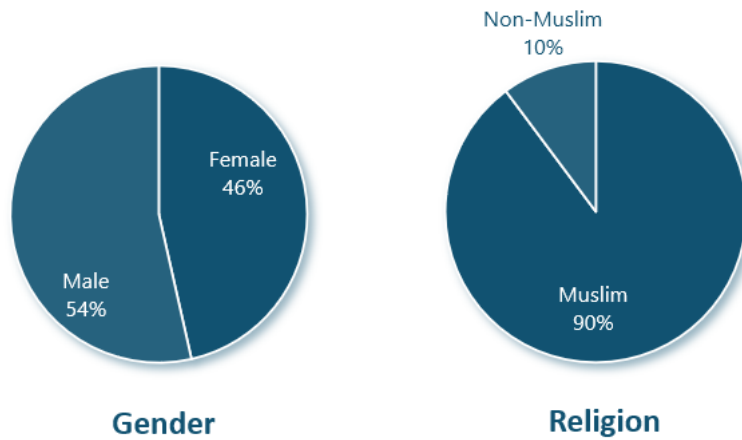
Country

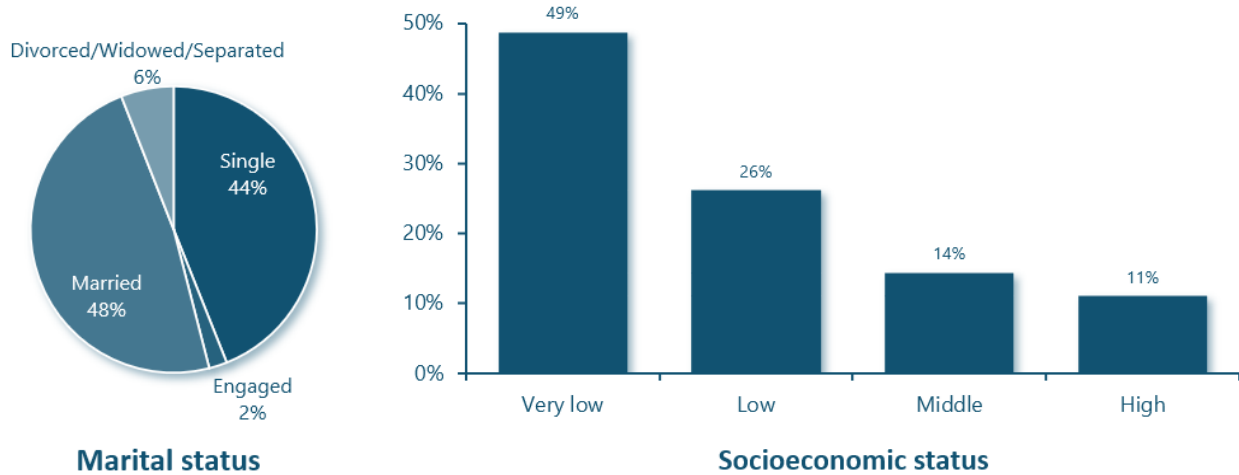


Study group by country

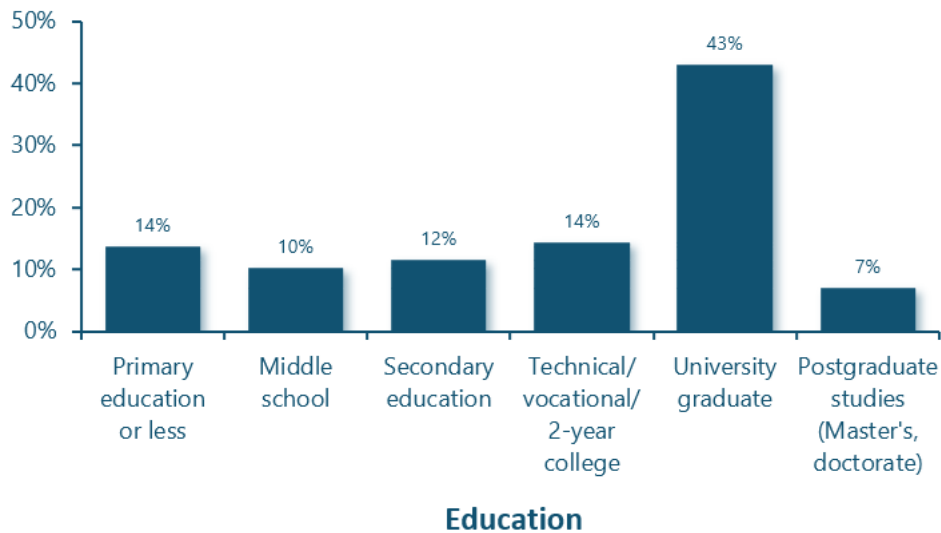
Demographics

For the 637 participants from Iraq in the control and treatment groups, the majority were male, accounting for 54% of the sample. The age distribution was skewed towards younger adults, with the largest group aged 21–29 (46.8%) and 30–39 (30.0%), and smaller proportions in the 20 or less (8.3%), 40–49 (10.0%) and 50 or older (4.9%) brackets. Most participants were married (48.0%), followed by single individuals (44.0%), with smaller percentages for engaged (2.0%) and for divorced, widowed, or separated (6.0%). The sample was predominantly Muslim (89.8%). Overall, the demographic profile indicates a young, single or married, and mostly Muslim population.



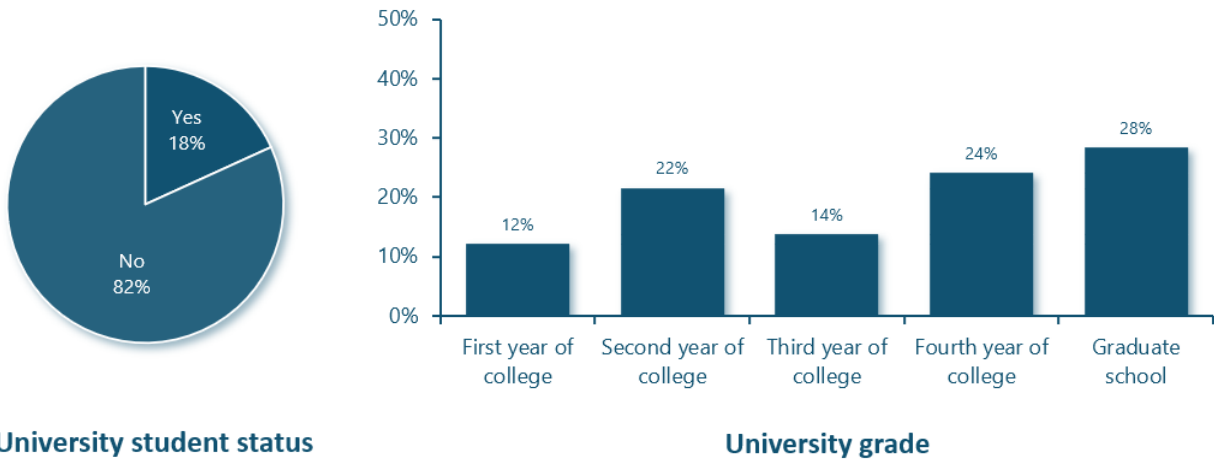


SES was based on a modified version of the scale developed by El-Gilany et al. (2012). In the Iraqi sample, socioeconomic status was skewed towards lower levels, with 48.7% of the participants classified as very low SES, 26.1% as low SES, and only 25.3% classified as either medium or high SES. Education level was high in the sample, with 43.0% of the participants having completed a university degree; 14.4% with technical, vocational credentials, or 2-year college credentials; 11.6% having completed secondary education; 7.1% with Master’s or doctoral qualifications; and 23.9% with middle school or lower education. These figures suggest participant concentration in very low to low SES and higher education levels.

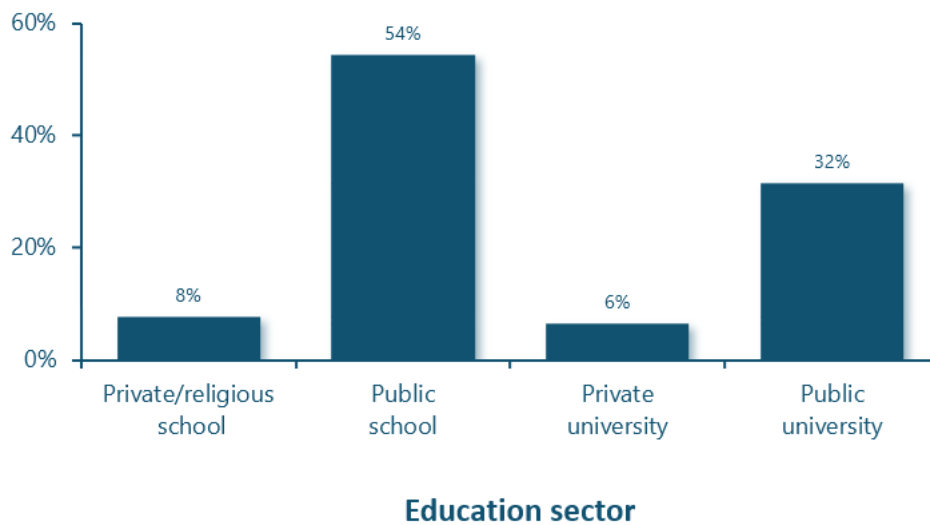


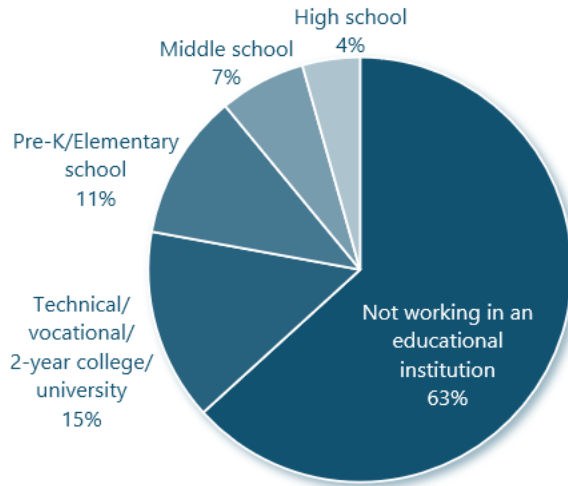
A majority of participants were not university students, with 81.8% reporting that they were not enrolled and 18.2% indicating they were currently attending university. Among those enrolled, the largest group was students (28.4% of all university students), followed by fourth year students (24.1%), second year students (21.6%), third

year students (13.8%), and first year students (12.1%). Information on this variable was collected only from those participants who had previously identified themselves as university students.

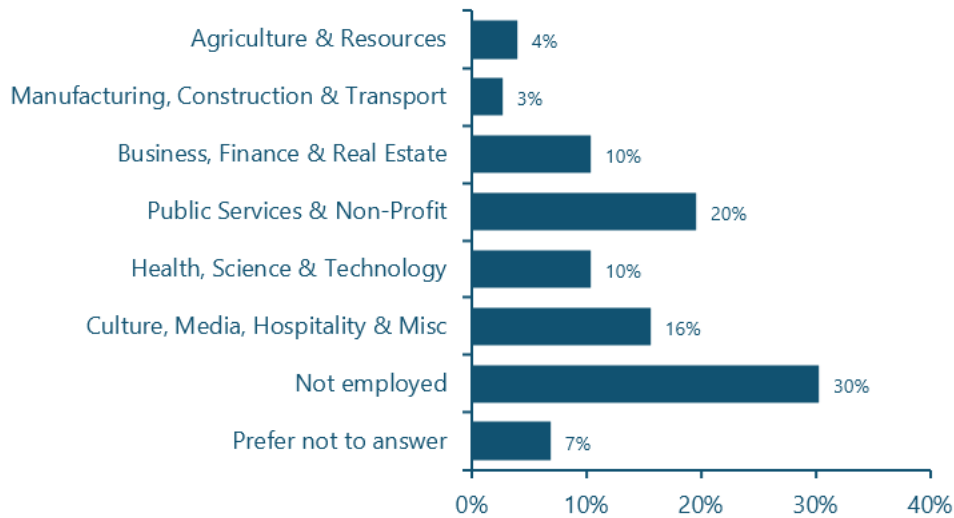


Among participants, information on educational sector was available for 234 individuals who worked in this sector (403 or 63.3% of the participants worked in other sectors). Of these 234, 54.3% were associated with public schools, 31.6% with public universities, 7.7% with private or religious schools, and 6.4% with private universities. Regarding the type of educational institution where participants worked, in the overall sample 14.6% had technical, vocational, 2-year college, or university affiliation; 11.1% were affiliated with pre-K or elementary schools; 6.6% with middle schools; and 4.4% with high schools.





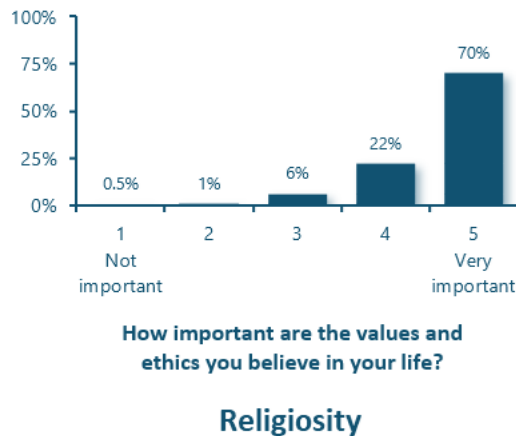
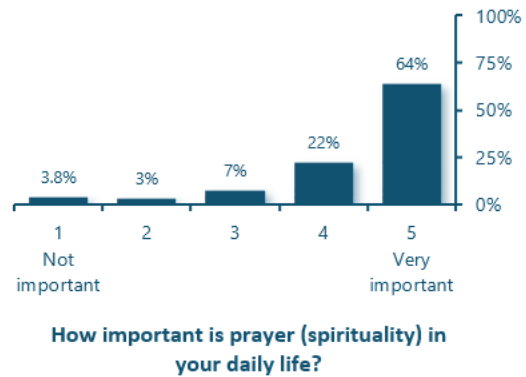
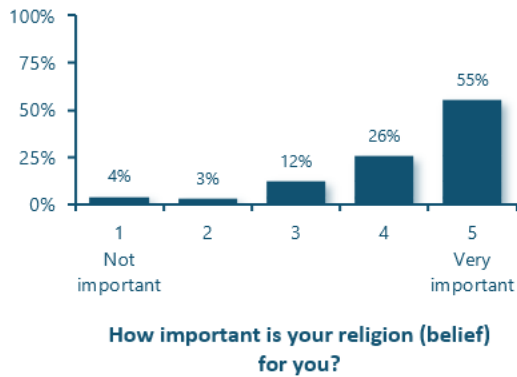
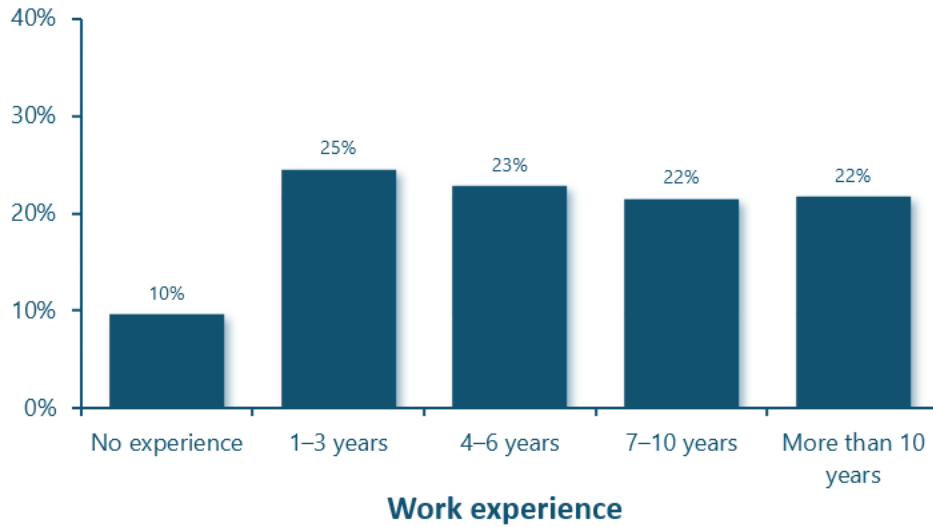
Type of educational institution



Non-educator industry classification

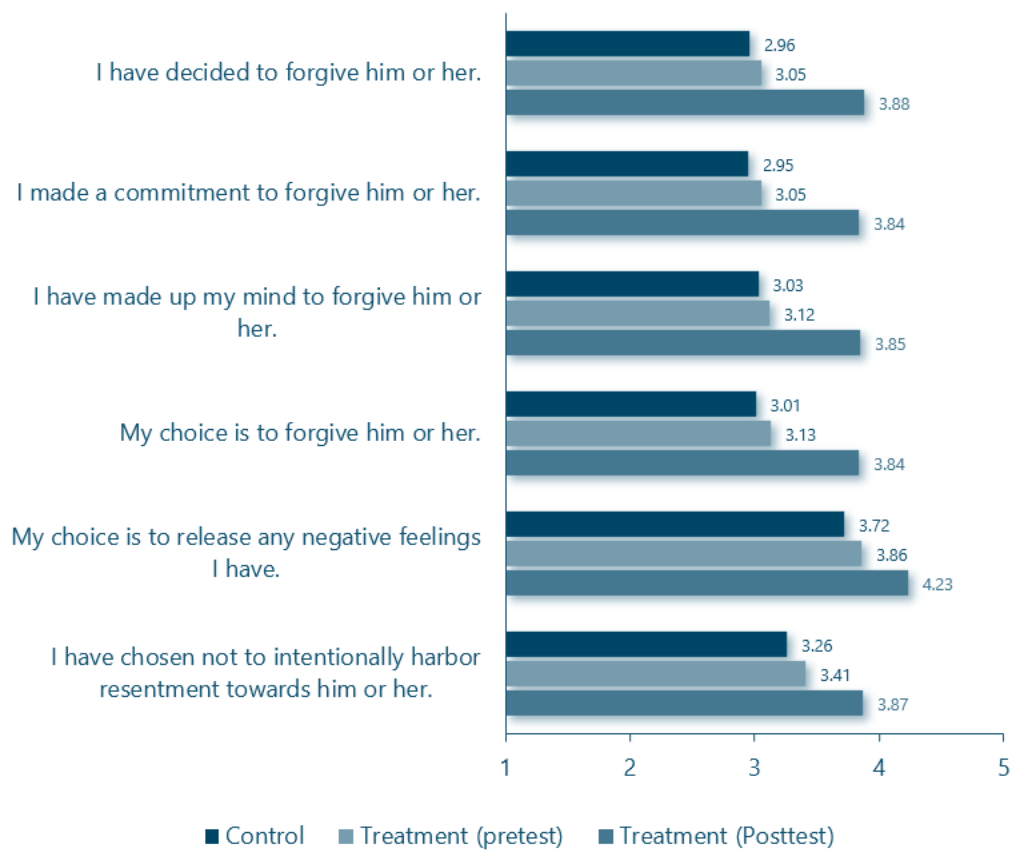
Information on industry was collected from the 403 participants who did not work in the education sector. Among these, the largest group was not employed (30.3%); followed by those employed in public services and non-profit sectors (19.6%); culture, media, hospitality, and miscellaneous sector (15.6%); business, finance, and real estate (10.4%); health, science, and technology (10.4%); agriculture and resources (4.0%); and manufacturing, construction, and transport (2.7%). A small proportion (6.9%) preferred not to answer this question. Work experience varied across the full sample, with 22–25% falling in each of 1–3 years, 4–6 years, 7–10 years, and more than 10 years categories, with only 9.6% reporting no experience. Participants reported very high levels of religiosity. When asked how important their religion or belief was in their life, 81% rated it as important or very important. Similarly, when asked about the importance of prayer or spirituality in daily life,

86% rated it as important or very important. Participants also placed strong emphasis on their values and ethics with 92% rating them as important or very important. Overall, a large majority of participants considered religion, spirituality, and personal values to be important in their lives.



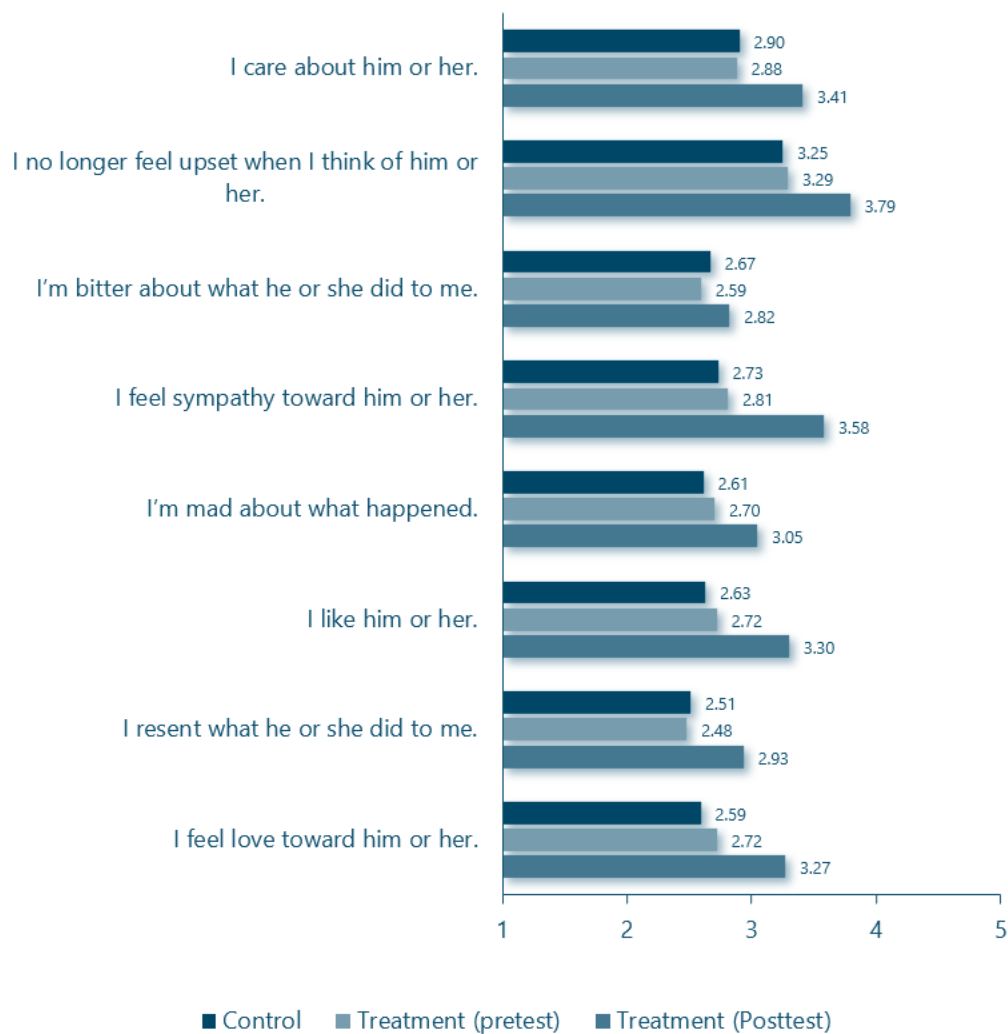
Forgiveness Measures

On the Decision to Forgive Scale, control group participants in Iraq reported moderate levels of forgiveness, with means ranging from 2.95 to 3.72 across the six individual items. The treatment group showed slightly higher scores at pretest, ranging from 3.05 to 3.86, indicating a small but consistent initial advantage over the control group. At posttest, the treatment group’s scores increased noticeably on most items, reflecting commitment and intention to forgive, with means ranging from 3.84 to 4.23. Items focused on choosing not to harbor resentment or releasing negative feelings were already relatively high at pretest and increased relatively modestly at posttest. Overall, the treatment group demonstrated clear gains in the decisional aspects of forgiveness between pretest and posttest.



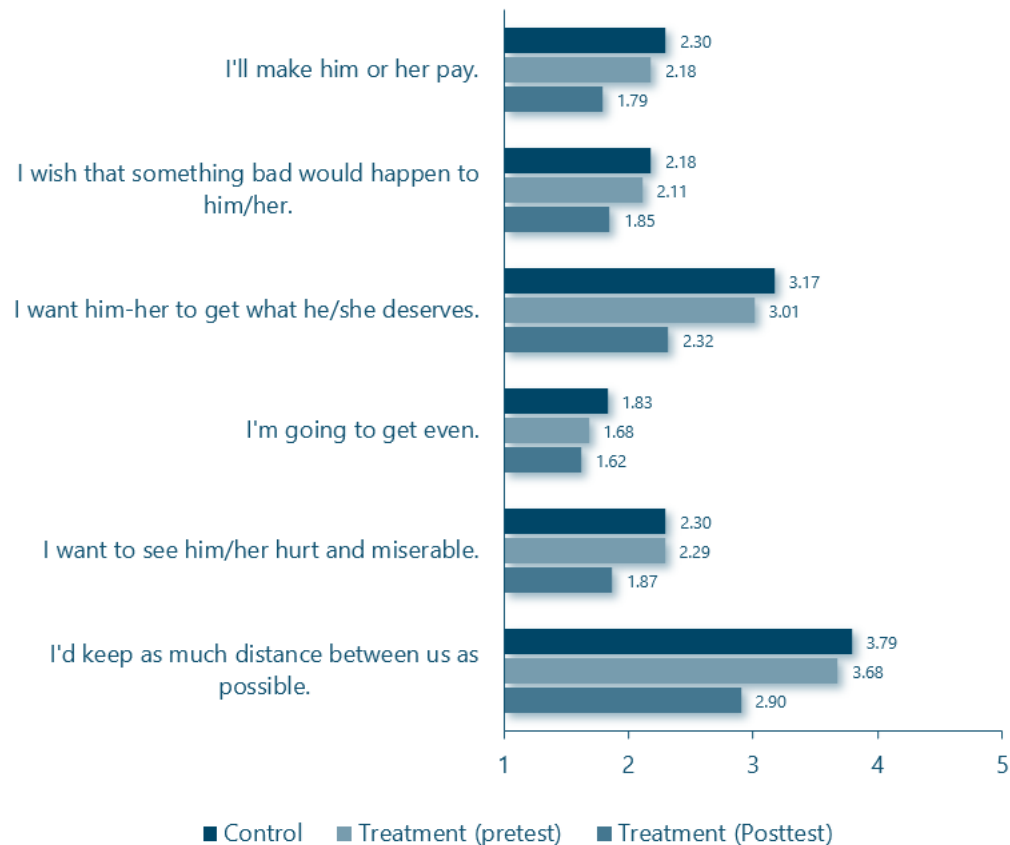
Decision to forgive scale (DTFS)

On the Emotional Forgiveness Scale, the control group participants reported relatively low to moderate levels of positive feelings toward the offender, with means ranging from 2.51 to 3.25 across the eight individual items. It should be noted that negatively worded items on this scale were reverse coded, therefore higher values on an item are indicative of higher forgiveness. The treatment group showed comparable pretest scores, ranging from 2.48 to 3.29, suggesting only a small initial difference with control. By posttest, the treatment group exhibited substantial increases across all items, particularly on measures of caring, sympathy, and positive emotions such as liking or feeling love, with item means rising to between 2.82 and 3.79. Negative emotions such as bitterness, resentment, and anger decreased modestly but were still near or above the midrange. Overall, the treatment appears to have strengthened positive emotional responses toward the offender, reflecting meaningful gains in emotional forgiveness.



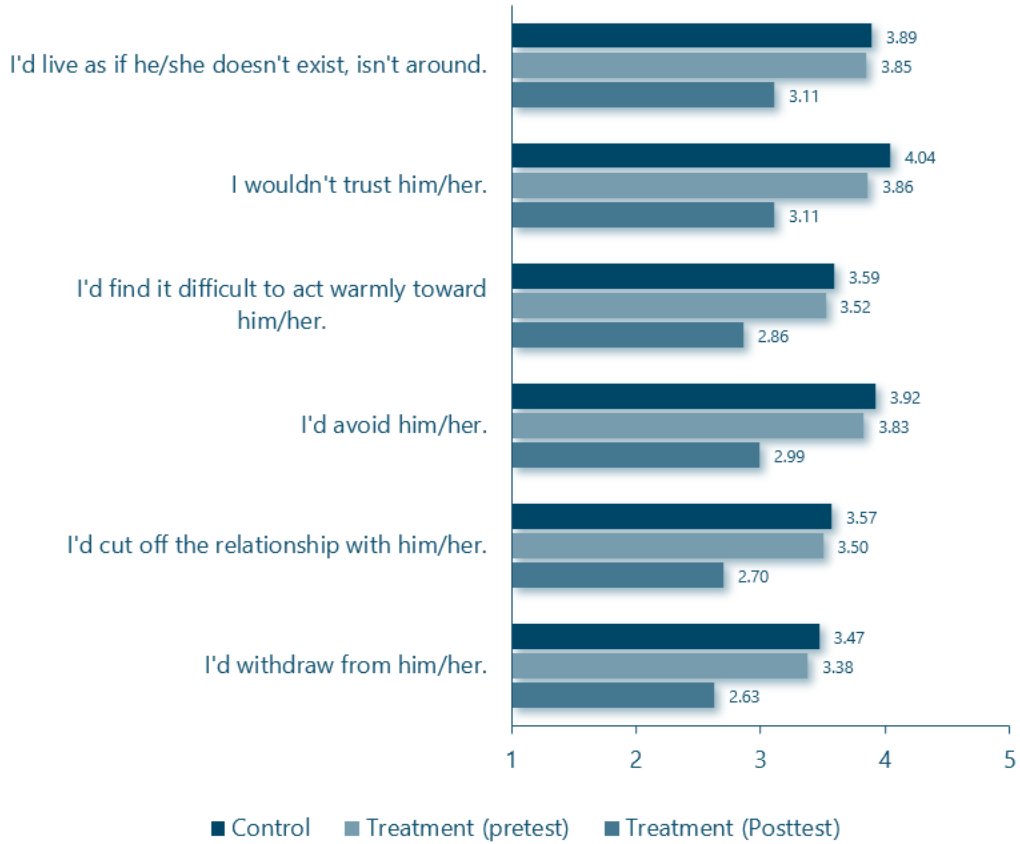
Emotional forgiveness scale (EFS)

On the Revenge subscale of Unforgiveness Outcome Scale, the control group participants reported mixed levels of vengeful intentions, with means ranging from 1.83 to 3.79. The treatment group at pretest showed comparable or slightly smaller mean scores, from 1.68 to 3.68, indicating little initial difference. By posttest, the treatment group's scores decreased across all items but one, most notably on keeping distance from the offender (from 3.68 to 2.90) and on wanting the offender to get what they deserve (from 3.01 to 2.32), reflecting a reduction in vengeful tendencies. Items involving direct revenge, such as making the offender pay or getting even, were low at all time points as well as in the control group.



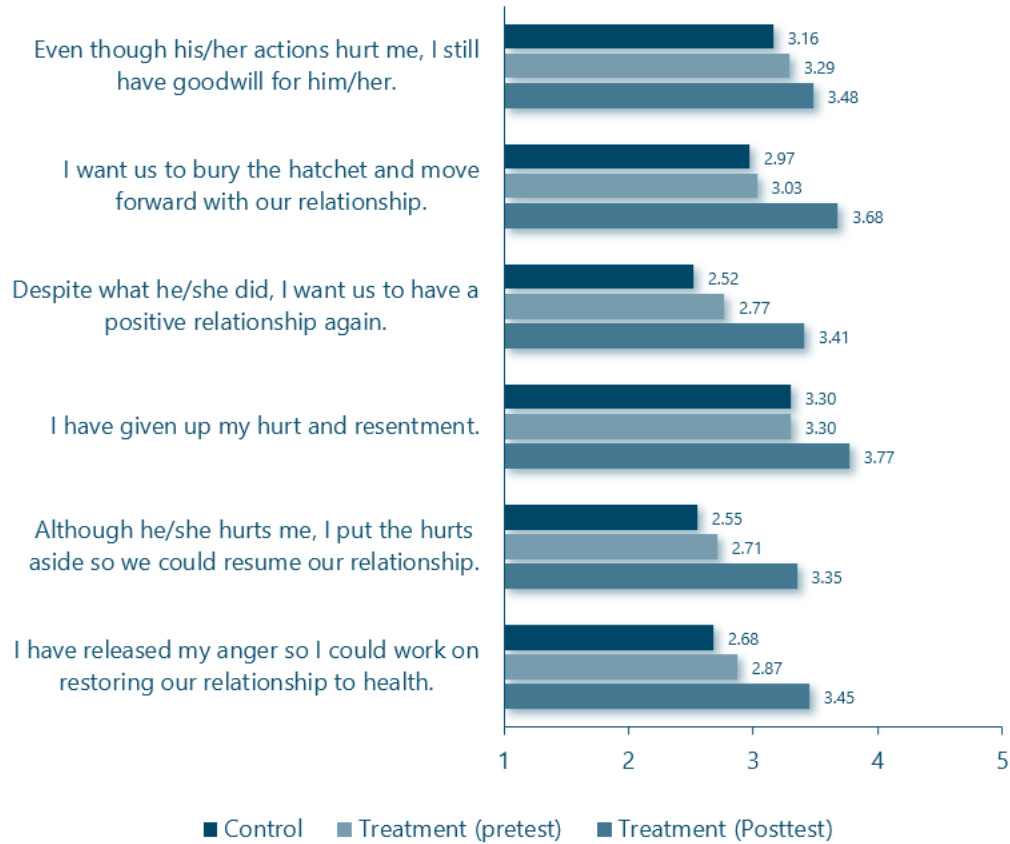
Unforgiveness outcome: Revenge (TRIM-R)

On the Avoidance subscale, control group scores were high, ranging from 3.47 to 4.04, with the treatment group at pretest slightly lower but comparable, from 3.38 to 3.86. Posttest scores for the treatment group decreased substantially on all items, including living as if the offender doesn't exist (from 3.85 to 3.11) and avoiding or withdrawing from the offender (from 3.38–3.83 down to 2.63–2.99), indicating reduced avoidance behavior.



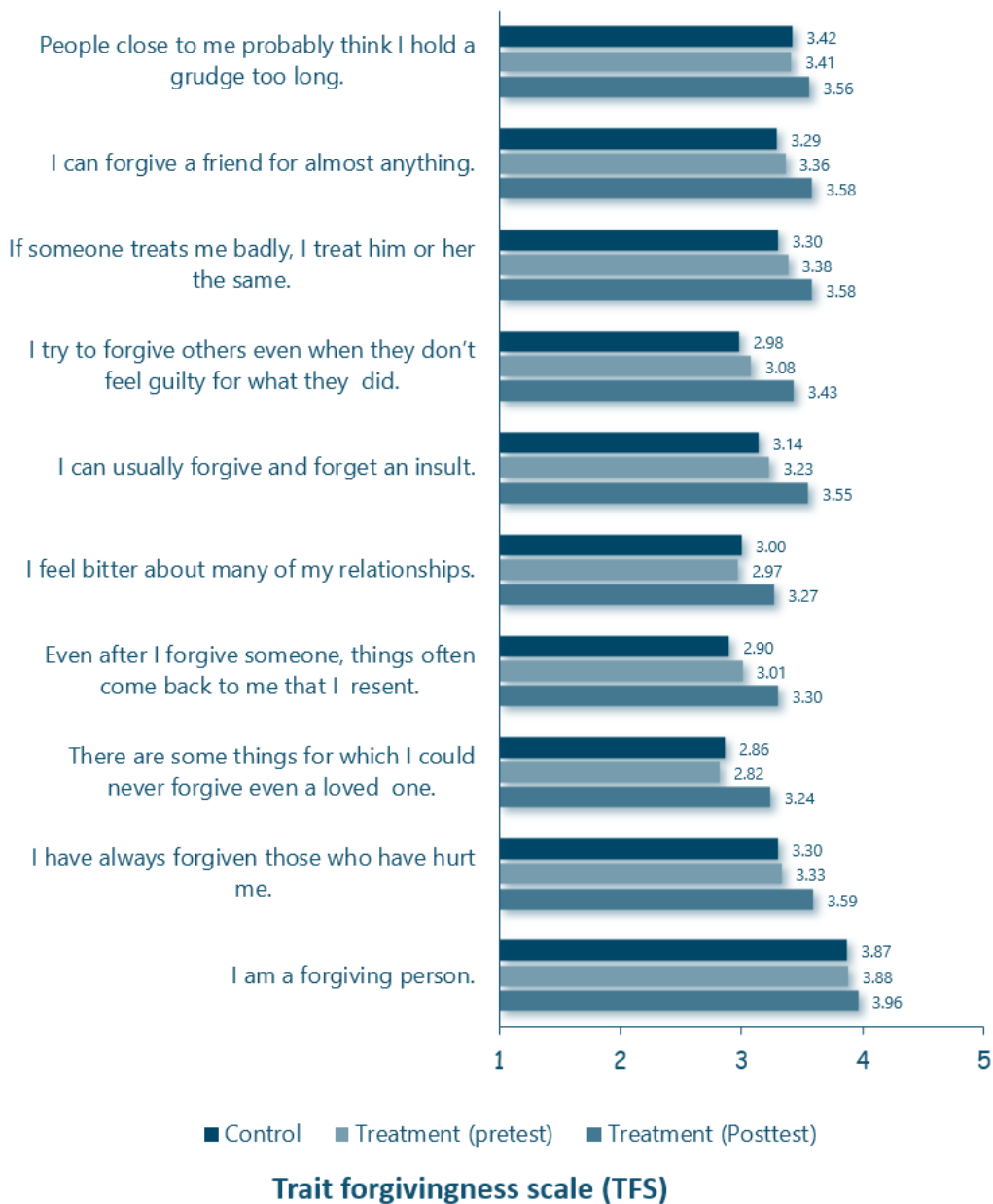
Unforgiveness outcome: Avoidance (TRIM-A)

On the Benevolence subscale, control group scores ranged from 2.52 to 3.30, while treatment pretest scores were slightly higher, from 2.71 to 3.30. By posttest, the treatment group showed substantial increases on all six items, rising to between 3.35 and 3.77 and reflecting stronger goodwill and willingness to restore positive relationships with the offender. Overall, the posttest results for the Unforgiveness Outcome Scale suggest that the treatment effectively reduced revenge and avoidance while enhancing benevolence.



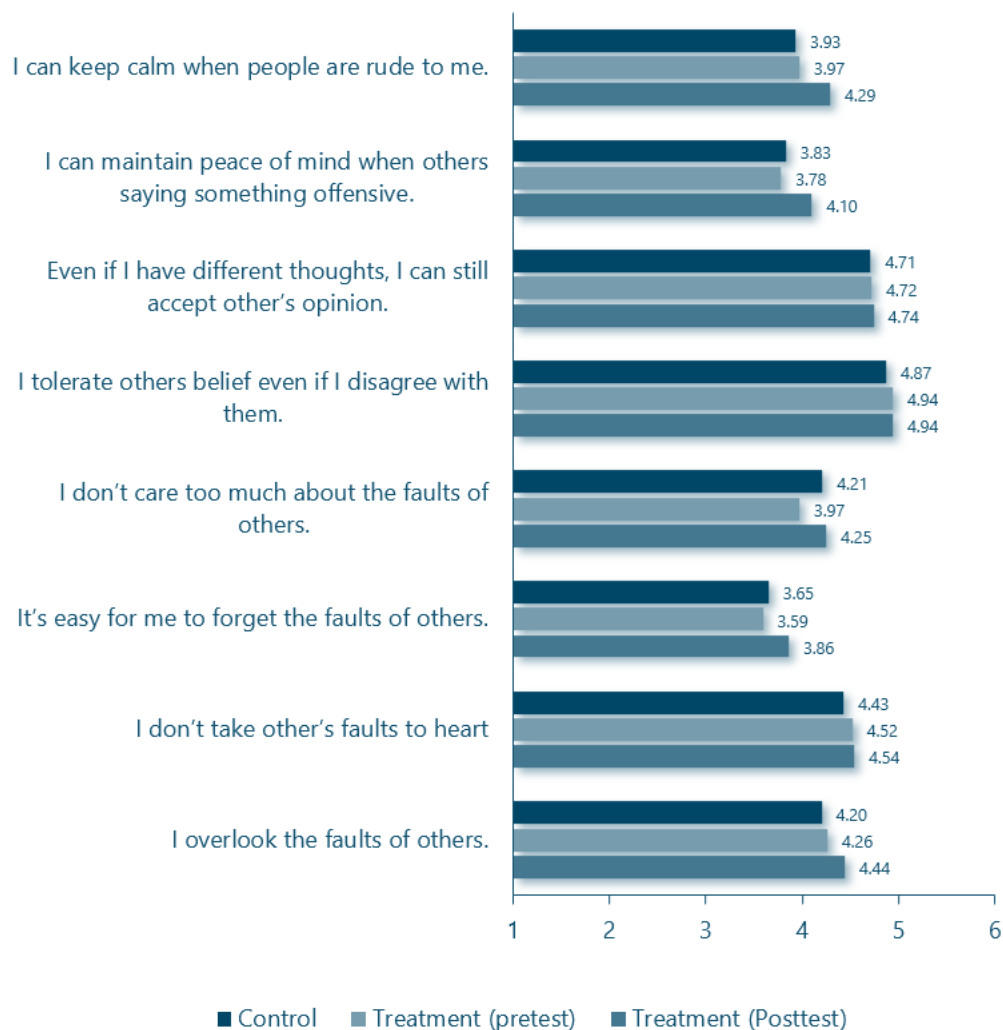
Unforgiveness outcome: Benevolence (TRIM-B)

On the Trait Forgivingness Scale, control group participants reported moderate levels of general forgivingness, with means ranging from 2.86 to 3.87 across ten items. It should be noted that negatively worded items on this scale were reverse coded, therefore higher values on an item are indicative of higher forgiveness. At pretest the treatment group had comparable scores to control on most items, with means ranging from 2.82 to 3.88. After exposure, the largest differences were observed in the sentiments, “There are some things for which I could never forgive even a loved one,” and “I try to forgive others even when they don’t feel guilty for what they did.” Overall, the treatment group’s scores increased modestly on all 10 items thus demonstrating improvement in mean forgivingness between pretest and posttest.



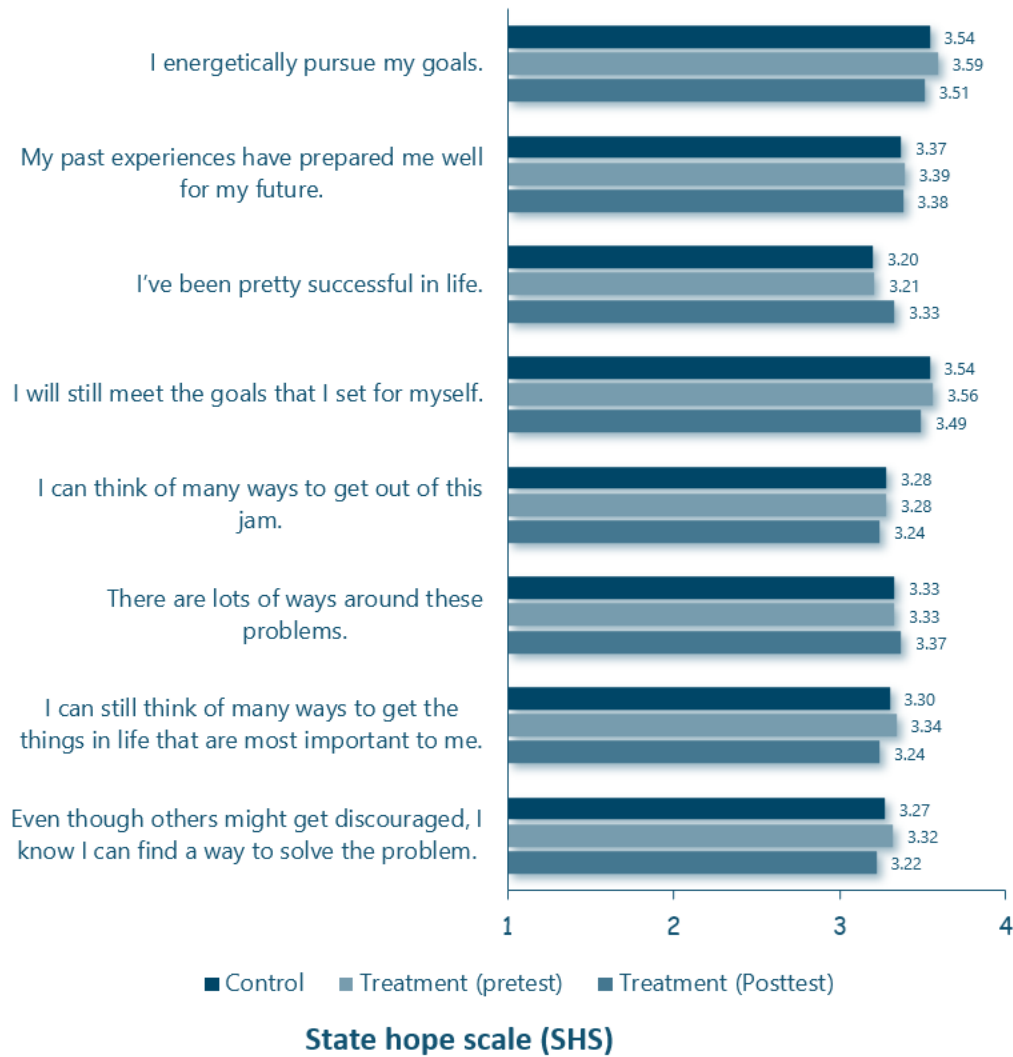
Non-Forgiveness Measures

On the Forbearance Scale, the control group reported moderate to high levels of patience and tolerance, with means ranging from 3.65 to 4.87 across eight items. The treatment group at pretest showed similar scores, with means ranging from 3.59 to 4.94. By posttest, the treatment group's scores increased on most items, particularly those measuring emotional regulation and forgiveness-related behaviors, such as keeping calm when people are rude (4.29) and maintaining peace of mind in response to offensive comments (4.10). Items reflecting tolerance or acceptance of differing opinions showed little or no change, remaining high overall (>4). These results suggest the, in general, the treatment strengthened participants' ability to stay calm, overlook faults, and regulate emotional responses toward others.



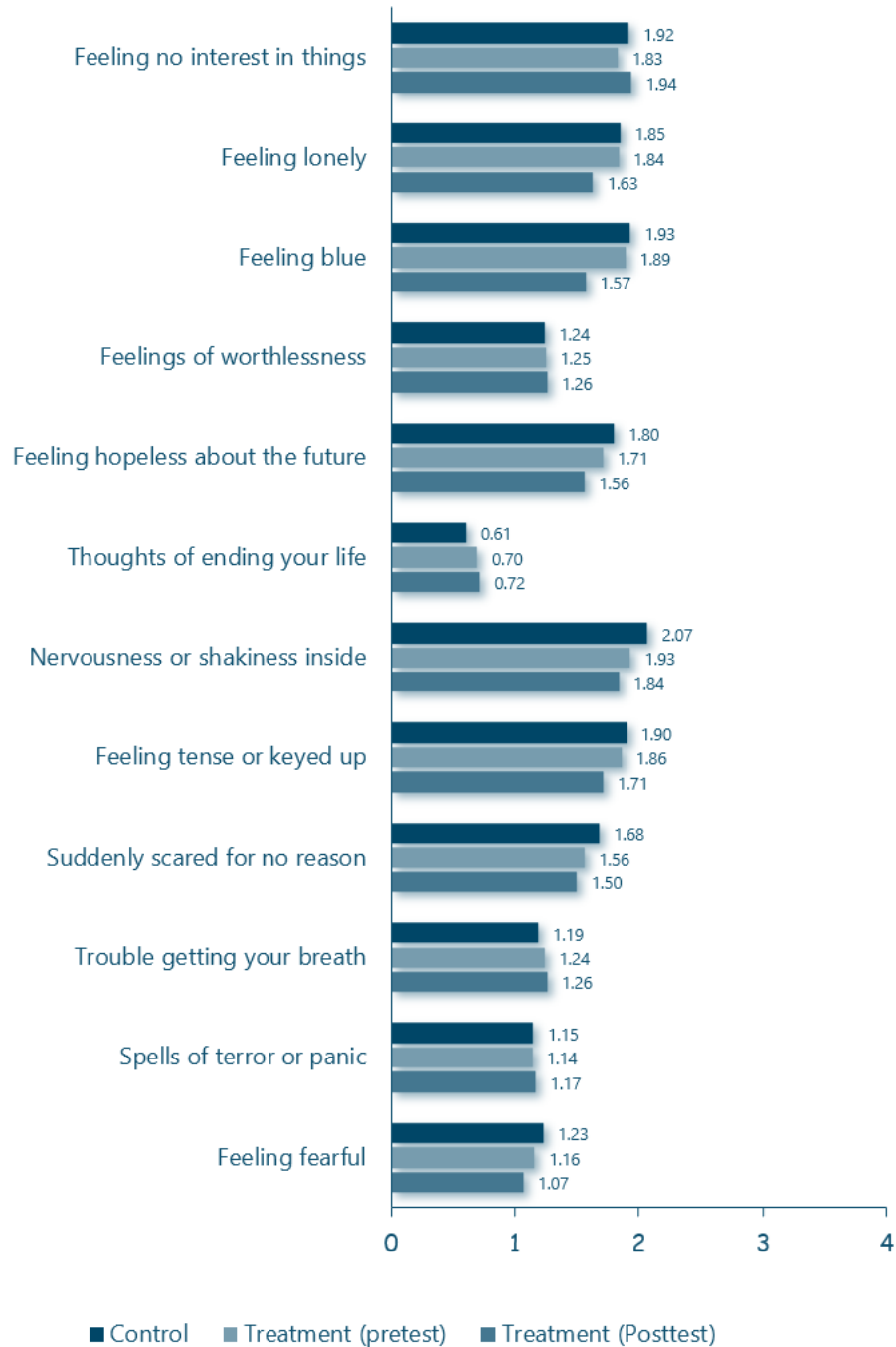
Forbearance scale (FS8)

On the State Hope Scale, control group participants reported above average levels of hope, with means ranging from 3.20 to 3.54 across items. The treatment group at pretest showed similar levels, ranging from 3.21 to 3.59, indicating little initial difference. By posttest, the treatment group’s scores on most items showed slight decreases, with means ranging from 3.22 to 3.51, suggesting that hope remained above average but in general did not increase with the intervention. The only increase was observed for the items, “I’ve been pretty successful in life,” and “There are lots of ways around these problems.” Overall, participants showed small decreases in their perceptions of agency for solving problems and pathways to achieve goals.



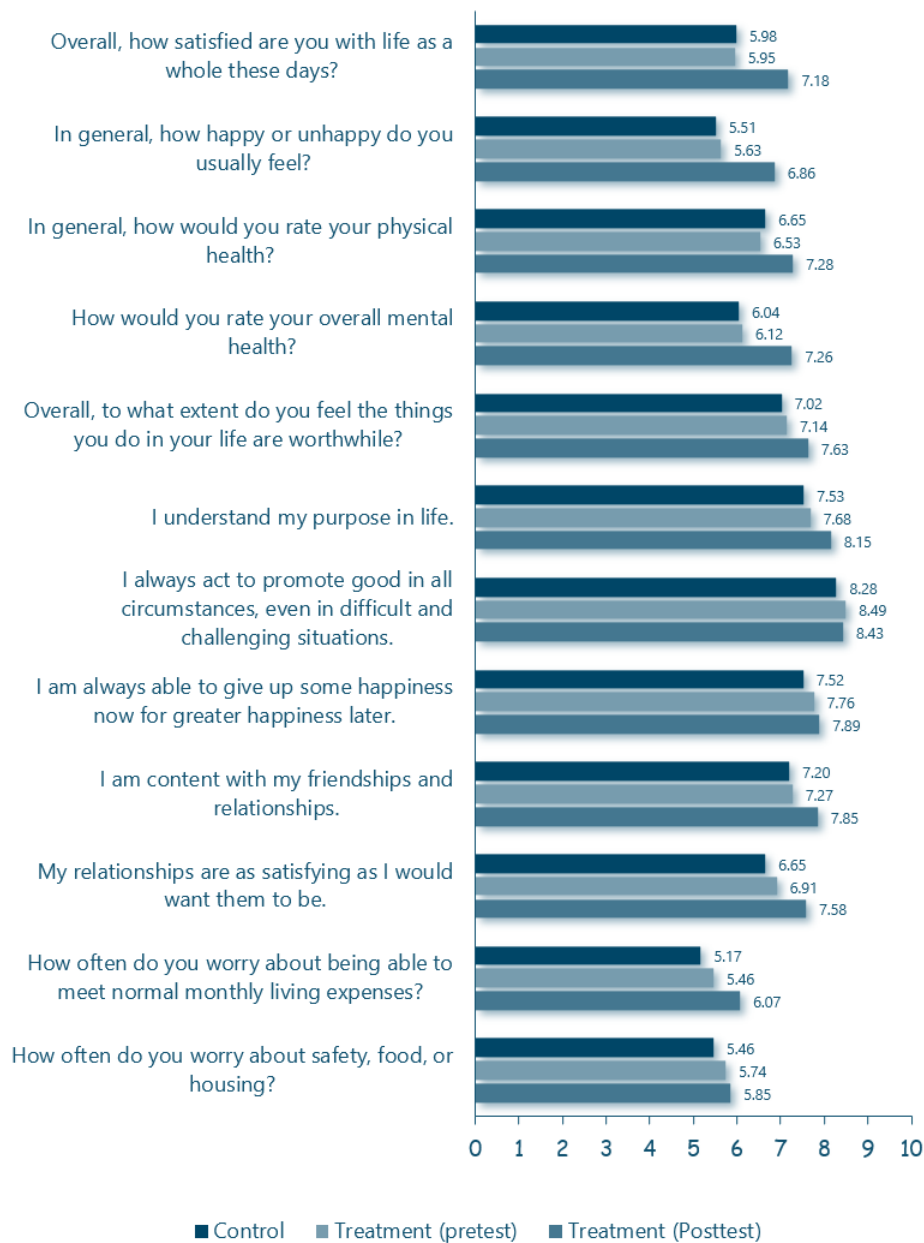
On the depression items of the BSI-12, control group reported generally low to moderate levels of depressive symptoms (first six items), with means ranging from 0.61 to 1.93. The treatment group at pretest showed similar scores (range: 0.70–1.89). By posttest, the treatment group’s scores showed a mixed trend with half the items showing a decrease in mean score. On the anxiety items (last six items), control participants reported low to moderate anxiety, with means ranging from 1.15 to 2.07. The treatment group at pretest had comparable scores

(range: 1.14–1.93). By posttest, anxiety scores in the treatment group decreased across four of six items. Overall, the treatment appears to have mixed effects in reducing depression and anxiety symptoms among participants over time.



Depression and anxiety (BSI-12)

On the Secure Flourish Index measuring wellbeing, participants in the control group reported generally above average levels across life satisfaction, happiness, health, purpose, relationships, and long-term perspective, with means ranging from 5.17 to 8.28. The treatment group at pretest showed similar levels, with minor differences, ranging from 5.46 to 8.49. By posttest, the treatment group showed increases on all items except one, such as life satisfaction (from 5.395 to 7.18), happiness (5.63 to 6.86), physical health (6.53 to 7.28), mental health (6.12 to 7.26), and satisfaction with relationships (6.91 to 7.58), among others. Items reflecting purpose, long-term perspective, and acting for good remained high and largely stable. Overall, the intervention appears to have enhanced participants’ wellbeing across multiple domains.



Wellbeing (Secure flourish index – SFI)

Conclusion

The Iraqi sample was predominantly Muslim (90%) and young, with 77% of the participants aged 21–39. About half were single, with most clustered in the very low and low socioeconomic status categories, and educational attainment was relatively high, with 50% holding university or postgraduate degrees. About 18% were university students, mostly in their fourth year or in graduate school, and a large proportion were not employed at or affiliated with an educational institution. Work experience was diverse, and participants reported very high religiosity, with over 80% rating religion, prayer, and personal values as important.

Forgiveness-related outcomes showed clear differences between control and treatment groups. On the Decision to Forgive and Emotional Forgiveness scales, the treatment group increased noticeably from pretest to posttest in decisional commitment and positive emotional responses toward the offender. In comparison, trait forgivingness improved modestly in the treatment group over time. Unforgiveness measures, including revenge and avoidance, decreased substantially in the treatment group posttest, whereas benevolence increased, indicating enhanced goodwill and relational intentions. Related psychosocial measures reflected varied trends: forbearance generally increased post-intervention; depression, anxiety, and hope showed mixed results; and overall wellbeing improved across life satisfaction, health, purpose, and relational satisfaction. Overall, these patterns suggest that the treatment intervention had meaningful effects on forgiveness and mixed effects on emotional and psychosocial functioning among Iraqi participants.

References

- El-Gilany, A., El-Wehady, A., & El-Wasify, M. (2012). Updating and validation of the socioeconomic status scale for health research in Egypt. *Eastern Mediterranean Health Journal, 18*(9), 962–968. <https://doi.org/10.26719/2012.18.9.962>
- Wade, N. G., Hoyt, W. T., Kidwell, J. E., & Worthington Jr., E. L. (2014). Efficacy of psychotherapeutic interventions to promote forgiveness: a meta-analysis. *Journal of Consulting and Clinical Psychology, 82*(1), 154–170. <https://doi.org/10.1037/a0035268>
-

Appendix

Demographic Characteristics of Survey Respondents by Study Group in the Full Sample

Demographic characteristic—categorical	Control group <i>n</i> = 1115		Treatment group <i>n</i> = 857	
	<i>n</i>	%	<i>n</i>	%
Country				
Egypt	358	32.1	358	41.8
Iraq	364	32.6	273	31.9
Tunisia	393	35.2	226	26.4
Gender				
Female	705	63.2	536	62.5
Male	410	36.8	321	37.5
Age				
20 or less	179	16.0	105	12.3
21-29	449	40.3	322	37.6
30-39	283	25.4	254	29.6
40-49	154	13.8	126	14.7
50 or older	50	4.5	50	5.8
Marital status				
Single	615	55.2	420	49.0
Engaged	50	4.5	42	4.9
Married	398	35.7	348	40.6
Divorced/Widowed/Separated	52	4.6	47	5.5
Are you currently a university student?				
Yes	306	27.4	209	24.4
No	809	72.6	648	75.6
Current year in college (university students)				
First year	43	3.9	36	4.2
Second year	90	8.1	45	5.3
Third year	78	7.0	54	6.3
Fourth year	42	3.8	32	3.7
Graduate school (Masters or doctoral program)	53	4.8	42	4.9
Highest level of education completed (not university students)				
Primary education or less	58	5.2	33	3.8
Middle school	63	5.7	35	4.1
Secondary education	79	7.1	58	6.8
Technical/vocational/2-year college	82	7.3	41	4.8
Higher education (college or university)	395	35.4	350	40.8
Postgraduate studies (master's or doctorate)	132	11.8	131	15.3
Religion				
Muslim	1035	92.8	789	92.1
Non-Muslim	80	7.2	68	7.9

Type of educational institution				
Pre-K/Elementary school	99	8.9	85	10.0
Middle school	44	3.9	48	5.6
High school	51	4.6	37	4.3
Technical/vocational/2-year college/university	188	16.8	167	19.5
Not working in an educational institution	733	65.7	520	60.7
Education sector: educators only				
Private/religious school	57	5.1	54	6.3
Public school	151	13.5	128	14.9
Private university	72	6.5	77	9.0
Public university	102	9.1	78	9.1
Industry classification: non-educators only				
Agriculture & resources	28	2.5	24	2.8
Manufacturing, construction and transport	38	3.4	24	2.8
Business, finance and real estate	76	6.8	65	7.6
Public services and non-profit	93	8.3	58	6.8
Health, science and technology	84	7.5	46	5.4
Culture, media, hospitality and miscellaneous	164	14.7	115	13.4
Unemployed	212	19.0	151	17.6
Skipped	38	3.4	37	4.3
Socioeconomic status (SES): based on numeric SES quartiles				
Very low	295	26.5	194	22.6
Low	256	23.0	218	25.4
Middle	250	22.4	198	23.1
High	314	28.2	247	28.8
Demographic characteristic–numeric	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Religiosity: How important is/are				
1. your religion (belief) for you?	4.54	0.85	4.56	0.81
2. prayer (spirituality) in your daily life?	4.59	0.85	4.63	0.77
3. the values and ethics you believe in your life?	4.72	0.59	4.73	0.56
Work experience				
Current and past jobs	7.46	7.63	8.17	8.02
Current job only	4.90	6.04	5.79	6.82
Socioeconomic status (SES)				
Raw: 0–46	27.52	6.32	28.10	6.04
Scaled: 0–100	59.82	13.73	61.08	13.13

Note. $N = 1972$. Percentages may not add to exactly 100% because of rounding. M = mean. SD = standard deviation.



Salam Institute
For Peace and Justice

Web: <https://salaminstitute.org>
Phone: +1 (703) 839-5259
Email: info@salaminstitute.org