

Jehovah's Witnesses During and After the Genocide Against the Tutsi in Rwanda

Psychosocial Factors Related to Faith, Forgiveness, and Family



Prepared by
Organisation Religieuse des Témoins de Jéhovah
Rwanda

Jehovah's Witnesses During and After the Genocide Against the Tutsi in Rwanda

Psychosocial Factors Related to Faith, Forgiveness, and Family

Section 2. Methodology

To download a copy of the full report, go to <https://rwanda.jwresearch.org>.



Recommended citation:

Nkurikiyinka, V., & Chu, J. (2025). *Jehovah's Witnesses during and after the Genocide against the Tutsi in Rwanda: Psychosocial factors related to faith, forgiveness, and family*. Organisation Religieuse des Témoins de Jéhovah, Rwanda. <https://rwanda.jwresearch.org>

TABLE OF CONTENTS

TABLE OF CONTENTS	i
LIST OF TABLES	ii
LIST OF ABBREVIATIONS	iii
2. METHODOLOGY	37
Research Objectives	37
Survey Design	38
Data Collection	41
Eligibility Criteria	41
Survey Provisions	42
Recruitment	44
Survey Period	44
Submissions	44
Response Rate	44
Completion Time	45
Data Cleaning	45
Sample	46
Data Analysis	47
Ethics and Bias Mitigation	49
Conclusion	51
References	52

LIST OF TABLES

Table 2.1 <i>Main Variables by Theme and Research Objective</i>	40
Table 2.2 <i>Demographic Variables for Group Comparisons</i>	49

LIST OF ABBREVIATIONS

ANOVA	Analysis of Variance
CLS-H	Compassionate Love Scale for Humanity
CRSS	Community Resilience and Support Scale
DFS	Divine Forgiveness Scale
DSM-IV	Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition
DSM-V	Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition
DNK	Do not know
EST	Ecological Systems Theory
FISI	Four-Item Social Identification
HHI	Herth Hope Index
ICD-11	International Classification of Diseases, Eleventh Revision
JW	Jehovah's Witness
JWs	Jehovah's Witnesses
JW-RWA	<i>Jehovah's Witnesses During and After the Genocide Against the Tutsi in Rwanda: Psychosocial Factors Related to Faith, Forgiveness, and Family</i>
KMO	Kaiser-Meyer-Olkin
<i>M</i>	Mean
MINUBUMWE	Ministry of National Unity and Civic Engagement
MRND	Mouvement Révolutionnaire National pour le Développement
NGO	Nongovernmental Organization
NOA	None of the above

<i>ns</i>	Not (statistically) significant
PNA	Prefer not to answer
PTG	Posttraumatic growth
PTSD	Posttraumatic stress disorder
PTSS	Posttraumatic stress symptoms
RCS	Rwanda Correctional Service
RNEC	Rwanda National Ethics Committee
RTL	Radio-Télévision Libre des Mille Collines
SCID-I	Structured Clinical Interview for DSM-IV Axis I Disorders
<i>SD</i>	Standard deviation
SDR	Socially Desirable Responses
SFDPS	Self-Forgiveness Dual-Process Scale
T-CRS	Transcultural Community Resilience Scale

2. METHODOLOGY

A study of baptized, adult Jehovah's Witnesses in Rwanda collected quantitative data nationwide from an anonymous online survey in the spring of 2023. The study was conducted by the Organisation Religieuse des Témoins de Jéhovah with support from the World Headquarters of Jehovah's Witnesses, reviewed by the Ministry of National Unity and Civic Engagement (MINUBUMWE) and approved by the Rwanda National Ethics Committee (RNEC). The purpose of the study was to investigate psychosocial factors related to those in the faith community and their experiences before, during, and now—31 years after the 1994 Genocide against the Tutsi. This section describes the research methodology, including the survey design, data collection, data cleaning, sample composition, and data analysis.

Research Objectives

The research objectives of the study were the following:

Objective 1. Identify demographic and religious characteristics of Jehovah's Witnesses in Rwanda: growth of Jehovah's Witnesses before and after the Genocide against the Tutsi; their religious beliefs, motivations, orientation, and identity; and experiences during the government ban on the religion prior to the Genocide.

Objective 2. Examine forgiveness and prosocial characteristics of the faith community: three types of forgiveness (of others, of self, and by God); other prosocial attributes (compassionate love, community support, and helping behaviors); and perceived changes in social relationships.

Objective 3. Investigate gender, generational, and other group differences in Genocide situations and trauma events experienced by those who were Jehovah's Witnesses at the time of the Genocide and those who adopted the faith after the Genocide with respect to the following: duration of danger during the Genocide, changes in household composition before and after the Genocide, Genocide role-situations, trauma events, and helping behaviors during the Genocide against the Tutsi.

Objective 4. Investigate factors related to subjective social and psychological wellbeing of those in the faith community, including family satisfaction, attitudes and communication about Genocide and traumatic events, posttraumatic stress symptoms, posttraumatic growth, centrality of Genocide, temporal orientation, hope, and scriptures to cope.

Following the Introduction in Section 1 and the Methodology in this Section 2, the research findings for each objective are reported: Objective 1 in Section 3 titled "Faith"; Objective 2 in Section 4 titled "Forgiveness and Prosocial Behaviors"; Objective 3 in Section 5 titled "Genocide and Trauma"; Objective 4 in Section 6 titled "Subjective Social and Psychological Wellbeing." (See Table 2.1 below for the breakdown by theme, objective, and main variables.)

Survey Design

The survey instrument was organized into five sections: (a) Religious Beliefs, (b) General Attitudes, (c) Situations During the 1994 Genocide Against the Tutsi, (d) Dealing With Traumatic Events, and (e) Intergenerational Communication. (See Appendix A, Survey Instrument in English.)

Most questions were closed-ended with prompts for yes-no, multiple-choice, or Likert-scaled responses. A numeric, open-ended question format was used for short demographic information (e.g., year of birth, year of baptism, and number of children). Respondents had the

option at the end of the survey to add a general text comment. Fourteen question sets were drawn from existing, empirically tested measures developed by other researchers for the following variables: religious orientation, social group identification, socially desirable response, compassionate love, trait forgiveness, divine forgiveness, self-forgiveness, hope, community support, centrality of events, trauma events, posttraumatic stress symptoms, posttraumatic growth, and family satisfaction. Some measures were modified to better fit the research objectives and study population. Other survey questions were developed for the study population, drawing from related empirical research (e.g., questions on temporality, “How often, if at all, do you think about your life during the following time periods?”; cf. Benda, 2018).

A team of three experienced translators who were native Kinyarwanda speakers and fluent English speakers translated the survey instrument from English to Kinyarwanda using a back-translation protocol (cf. Wild et al., 2005). The instrument was field tested to determine if the translation was readable, accurately understood, and appropriate for the target population. (See Appendix B, Survey Instrument in Kinyarwanda.)

Field testing confirmed that a longer-than-usual questionnaire could be used. In determining the length of the survey, the principal investigator and co-principal investigator took into account the culture of the religious group. For example, Jehovah’s Witnesses are accustomed to weekly classroom-style religious meetings that average 90 minutes in length. The subject matter of the survey was of high interest to congregants. It was anticipated that a survey conducted by the organization of Jehovah’s Witnesses would have broad participation since it would be trusted and deemed worth the respondents’ time and thought. Anonymity would encourage sincere and candid responses. Additionally, the online platform with the implementation of “loops” allowed specific

sets of questions to be directed to an intended subgroup, so that not all respondents would be asked all the questions, shortening the time required of individual respondents.

Table 2.1 shows the overarching themes, corresponding research objectives, and main variables associated with each. The theme “Faith” identified religious beliefs and motivations—who, why, and how individuals become Jehovah’s Witnesses. “Forgiveness and Prosocial Behavior” examined attitudes and behaviors that are important to post-genocide recovery, particularly different types of forgiveness (of others, of self, and by God). “Genocide and Trauma” covered both traumatic events and helping behaviors during the 1994 Genocide against the Tutsi. “Subjective Social and Psychological Wellbeing” examined factors related to family life, relationships, and perceived stress and coping. Each section of research findings includes a review of relevant empirical and theoretical literature, with definitions and explanations of variables and measures.

Table 2.1

Main Variables by Theme and Research Objective

Thematic Framework	Research Objectives	Main Variables
Faith	Objective 1. Identify demographic and religious characteristics of Jehovah’s Witnesses in Rwanda.	Year of baptism Parents’ religious background Baptism circumstance (country, age, study period) Attraction to religion: original and current Religious beliefs Experiences during the legal ban prior to 1994 Interrupted association after baptism Social group identification Religious orientation: extrinsic and intrinsic

Table 2.1 (continued)

Forgiveness and Prosocial Behavior	Objective 2. Examine forgiveness and prosocial characteristics of the faith community.	Trait forgiveness Divine forgiveness Self-forgiveness Social relations Compassionate love Changes in relationships Community support Helping behaviors—giving and receiving
Genocide and Trauma	Objective 3. Investigate group differences in Genocide situations and trauma events.	Duration of danger Households before and after Genocide Genocide role-situations Helping behaviors during 1994 Genocide Children’s role during 1994 Genocide Types of trauma during the Genocide Experiences of those who were Jehovah’s Witnesses before and during the Genocide
Subjective Social and Psychological Wellbeing	Objective 4. Examine factors related to subjective social and psychological wellbeing.	Attitudes toward education about Genocide Attitudes related to dialogue of Genocide and trauma events Dialogue about Genocide and trauma events Family satisfaction Centrality of Genocide Posttraumatic stress symptoms Posttraumatic growth Perceived changes in psychological wellbeing Temporal view of present, past, and future Hope Scriptures to cope with thoughts of Genocide

Data Collection

Data collection for a nationwide, online survey in post-Genocide Rwanda involved procedures and provisions to maintain the scientific integrity of the study.

Eligibility Criteria

For the nationwide study, all Jehovah’s Witnesses who met the following four eligibility criteria were invited to participate in the survey: (a) at least 18 years old, (b) baptized as one of Jehovah’s Witnesses, (c) currently attending a congregation of Jehovah’s Witnesses in Rwanda,

and (d) understand and agree to participate in the survey as described in the introduction and informed consent to the survey. (See Appendix C, Informed Consent.)

Survey Provisions

Those eligible to participate in the survey included persons with limited formal education and without access to the Internet or electronic devices. Some in the target population resided in refugee camps, remote areas, or correctional facilities. To minimize selection bias, increase response rate, and include segments of the study population, certain provisions were incorporated in the survey platform and procedures.

Online Survey Platform

An online platform that allowed online-offline submissions was selected to help those with limited data access. The platform KoboToolbox has been used by other researchers in Rwanda and surrounding countries and is designed for large confidential data collection. The functionality and accessibility of the platform were tested in different geographic areas.

Correctional Service Requirement

For those currently imprisoned, the ethical protocols approved by the Rwanda National Ethics Committee (RNEC) were followed, along with requirements set by the Rwanda Correctional Service (RCS), which does not allow prisoners to use electronic devices. In order for eligible inmates to participate in the study, a paper version of the survey was provided. The paper version of the survey was distributed in unsealed envelopes but collected in sealed envelopes by Jehovah's Witnesses who already had RCS approval to conduct prison ministry outreach in the 13 prisons in Rwanda. (Appendix D, Survey Procedures for Those in Correctional Facilities, explains the survey recruitment and data collection procedures for those in prison.)

Reading and Electronic Assistance

With the approval of RNEC, allowances were made for those needing assistance with reading and with using an electronic device. The survey invitation announcement and the informed consent explained: “If you need help to read or use the online survey, or if you lack access to an electronic device, please contact your congregation elders. You may ask a trusted relative or friend to help; but your answers should be based on your own thoughts, without influence from others.” This provision has been used by other Rwanda researchers who allowed friends or family members to help research participants, and it models a provision that Rwanda and other countries allow in voting procedures (e.g., Staub et al., 2005).

Internet Accessibility

To increase participation, particularly in rural areas with more limited Internet accessibility, congregations received donated data hubs and electronic tablets for use by individuals who wished to use them to participate in the survey. In each congregation, designated individuals who would provide technical assistance were trained on the use of the survey platform and ways to maintain the scientific integrity of the research. (Appendix E, Provision for Technical Support, explains the procedures to provide electronic devices to congregations and to train local and regional technical support personnel for the survey respondents.)

Trauma Mitigation and Support

In considering sensitive topics, the survey avoided raising detailed questions about past traumas. Both the invitation to participate and the informed consent explained that respondents were not required to answer questions that were uncomfortable for them. Congregation elders were reminded of their role to provide spiritual and emotional support to any who expressed distress during or after participating in the survey. Contact information for public health services in health

centers and hospitals was available to congregants in case individuals and their families determined that they wanted to seek the help of trained mental-health providers.

Recruitment

Invitations to participate in the study were extended through standard announcements to congregations and through the prison ministry outreach for those incarcerated. Congregation elders were directed to make it clear that the survey was voluntary and anonymous in order to encourage participation, but that no congregants should feel pressured to participate. (See Appendix F, Congregation Announcements to Recruit Survey Participants.)

Survey Period

The survey was fielded from April 5 to June 15, 2023. For the online version of the survey, the survey period included one week for a soft launch, plus five weeks for the full launch, from April 5 to May 21, 2023. The distribution and collection of the paper survey occurred between June 7 and June 15, 2023.

Submissions

A total of 383 individuals opened the survey link but could not begin the survey because they did not meet all four of the eligibility criteria. A KoboToolbox error occurred when enabling the online and offline submission mode that resulted in 52 duplicate submissions with the same Universally Unique Identifier. As KoboToolbox recommends in these cases, these duplicates were removed. Not including those ineligible and the duplicates, a total of 14,046 respondents submitted the survey (13,903 online submissions and 143 paper submissions).

Response Rate

Several months before the survey fielded, in the fall of 2022, congregations reported the number of baptized publishers who were 18 years or older, which totaled 26,727. In the spring of

2023, during the data collection, a total of 14,046 submitted the survey, representing 52.55% of the target population. During data cleaning, 456 submissions were removed, resulting in a total of 13,590 completed surveys in the data set, for a final cleaned response rate of 50.85%. (See information on data cleaning below.)

Completion Time

The online-offline feature of the KoboToolbox survey platform helped those in areas with limited Internet accessibility to download the survey online, complete it offline, and then reconnect to the Internet later to submit the completed survey. This made it impossible to determine the actual time respondents took to complete the survey. For an approximate calculation, the average time of survey completion was computed for respondents whose start and end dates fell within the fielding period and who took less than 12 hours to complete the survey. These respondents took an average of 139 minutes to complete the survey.

Data Cleaning

A data management protocol was implemented to handle the large data set. Using R Statistical Software (version 4.1.2; R Core Team, 2021), the data set was first anonymized. Data cleaning procedures improved the quality of the data for the sample population. First, responses from 88 respondents were deemed unreliable and removed from the data set because of inconsistent critical data (e.g., year of baptism was earlier than year of birth). To avoid problems with missing data from incomplete data entry, the data set used for this analysis did not include 87 paper submissions with less than 90% completion. To reduce the effects of socially desirable responses (SDR), a 5-item scaled SDR measure was included in the survey instrument (Hays et al., 1989). Removed from the data set were 281 respondents who gave only SDR answers to all five items (e.g., “I am always courteous to people, even to unpleasant ones.”). In total, responses from

456 respondents were cleaned from the data set for unreliable data, missing data, or socially desirable responses. After data cleaning, the total sample that was used for statistical analysis numbered 13,590 respondents (13,534 online and 56 paper survey respondents). This represented 50.85% of the 26,727 baptized adult Jehovah's Witnesses in Rwanda aged 18 and over who were eligible to complete the survey.

Sample

The demographic composition and geographic distribution of Jehovah's Witnesses are similar to the general population of Rwanda, with some notable differences. (See Appendix G, Sample Population and 2022 Census Comparison.) Compared with the general population in Rwanda, the JW sample population had a slightly higher proportion of females (55.8% of JWs compared with 51.5% of the general population).¹

The distribution of the JW sample population in rural areas was similar to the general population—70.95% in the JW sample compared with 72.10% for the general population. The percentage of the sample in urban areas was 29.05%, slightly higher than the 27.90% for the general population. The distribution by province was as follows: Kigali, 19.41%; Southern Province, 15.73%; Western Province, 22.70%; Northern Province, 15.00%; and Eastern Province, 27.15%. This distribution was similar to the general population ages 18 and over, but with a higher percentage in Kigali (19.41% compared with 14.75%) and a lower percentage in the Southern Province (15.73% compared with 22.71%). The JW sample had a lower proportion with no formal education (6.03% versus 17.3% for the general population) and a higher proportion of those who completed secondary school (25.68% compared with 21.3%). Although the RNEC did not allow

¹ The higher percentage of females is consistent with other research: More females than males are attracted to religion (Pew Research Center, 2016, March 22), and females typically have a higher response rate to online surveys than males (Becker & Glauser, 2018).

the survey questionnaire to directly inquire about ethnicity, respondents could self-identify as being *targeted to be killed*, which applied to ethnic Tutsi during the Genocide against the Tutsi. In the study population, a higher percentage of Jehovah's Witnesses in 1994 (23.15%) than non-JWs in 1994 (12.56%) reported being targeted (Tutsi) during the Genocide against the Tutsi.

The number of respondents who used at least one provision of assistance numbered 5,979 (44.00%): 445 (3.27%) had help reading the questions; 3,654 (26.89%) had help using an electronic device; and 1,880 (13.83%) received both reading and technical assistance.

Data Analysis

Statistical analysis was conducted on the cleaned, anonymized data set using SPSS (version 29.0.2.0). The cross-sectional data that was collected at one point in time allowed for analysis to assess characteristics of the study population with group comparisons of subgroups (e.g., gender, generation). Analysis did not test predictions or aim to determine causation (cf. Szucs & Ioannidis, 2017; Wang & Cheng, 2020). For group comparisons (e.g., gender, age group, Genocide experience) of selected variables, inferential analyses included ANOVAs, *t*-tests, and post hoc tests.

To address potential Type I errors due to large sample size and disproportionate group sizes, both the substantive significance (effect size) and statistical significance (*p* value) are reported (Sullivan & Feinn, 2012). The level of significance, or *p* value, was set for less than .05. When the Bonferroni correction was applied for multiple comparisons, the adjusted *p* significance value was reported. Effect sizes were calculated using eta-squared (η^2), in which $\eta^2 = .01$ was considered a small effect size, $\eta^2 = .06$ was a medium effect size, and $\eta^2 = .14$ was a large effect size (Richardson, 2011) for ANOVA's results. When appropriate in comparing the means of two variables, this was followed by Cohen's *d*, with effect sizes classified as small ($d = 0.2$), medium

($d = 0.5$), and large ($d = 0.8$). The survey instrument included *prefer not to answer* (PNA) response options for sensitive genocide and trauma questions. When applicable, response options also included *do not know* (DNK), *none of the above* (NOA), and *other*. The PNA, DNK, and NOA responses were included in the analysis and reported if the findings provided insights, but they were excluded for scaled measures that used sum scores and for measures where these responses were not meaningful or produced skewed or misleading findings. The analysis process for each variable measure is explained in the report.

The large data set allowed statistical comparisons across selected demographic groups. Group categories were based on theoretical and empirical literature in developmental psychology and studies of religion and genocide. For example, the generation categories accounted for differences in the Genocide Generation who were in Rwanda during the Genocide, Returnees who were outside Rwanda during the Genocide, and the Post-Genocide Generation who were born after the 1994 Genocide against the Tutsi.

As an example, Table 2.2 shows the breakdown of the main demographic groups used as independent variables to statistically analyze the characteristics and variations of the study population. In addition to these, findings in the respective sections include other defined subgroups for comparative analysis. In the report, frequencies varied depending on the number of missing data or PNA responses that were removed from the analysis.

Table 2.2*Demographic Variables for Group Comparisons*

Group	Category	n (%)	Birth Year	Age
Gender	Male	6,001 (44.16)	-	-
	Female	7,589 (55.84)	-	-
Age Group	Early young adults	3,316 (24.40)	Born 1995–2005	18–28
	Young adults	3,774 (27.77)	Born 1984–1994	29–39
	Middle-aged adults	5,196 (38.23)	Born 1964–1983	40–59
	Older adults	1,304 (9.60)	Born before 1964	60+
Generation	Genocide Generation, in Rwanda in 1994	8,516 (62.66)	Born in or before 1994	29+
	- Genocide Generation Adults	3,736 (27.49)	Born in or before 1976	47+
	- Genocide Generation Minors	4,780 (35.17)	Born after 1976 and in/before 1994	29 to 46
	Returnees, outside Rwanda in 1994	1,046 (7.70)	Born in or before 1994	29+
	Post-Genocide Generation	3,316 (24.40)	Born after 1994	Under 29
Time Baptized	Baptized in or before 1994, JW for 29 years or more	661 (4.86)	-	-
	Baptized 1995–2004, JW for 19 to 28 years	3,239 (23.83)	-	-
	Baptized 2005–2014, JW for 9 to 18 years	5,290 (38.93)	-	-
	Baptized 2015–2019, JW for 4 to 8 years	3,314 (24.39)	-	-
	Baptized 2020–2023, JW for 3 years or less	1,086 (7.99)	-	-

Note. The sum of each demographic group totals 13,590 except for the Genocide group, which totals 12,878 due to missing information. Ages were calculated from the year of the survey in 2023.

Ethics and Bias Mitigation

In all phases of the JW-RWA project, from design to deployment to analysis and reporting, careful attention was given to scientific protocols. Strict procedural methods were taken to avoid and mitigate bias and data contamination.

The JW-RWA study was conducted by researchers associated with the community of Jehovah’s Witnesses whose goal was to adhere to the highest ethical and scientific standards. The research team endeavored to maintain scientific integrity during all stages of the study (cf. Choi &

Pak, 2005). An academic advisory committee of scholars who are not associated with the JW community reviewed the study design, survey instrument, data findings, and this report. The multi-disciplinary, five-member advisory committee had collective expertise in the fields of genocide studies, philosophy, psychology, public health, and theology. Three of the five advisors are genocide survivors: two survived the Genocide against the Tutsi and one survived the Holocaust—experiences that have informed their research. (See brief biographical information about the Academic Advisory Committee at the end of the report.)

Several steps were implemented to produce high-quality data by following rigorous scientific methodology. During the development of the survey instrument, validated measures were selected where possible. Customized questions avoided leading, intrusive, or ambiguous questions. Response choices included *prefer not to answer* and *do not know* options, where appropriate. The nationwide survey extended invitations to participate to all baptized Jehovah's Witnesses aged 18 years and over and currently attending a congregation in Rwanda. Sampling biases common in survey studies were addressed by certain provisions to accommodate special hard-to-reach subgroups (e.g., prisoners and those needing assistance). Prior to and during data collection, clear protocols and training were issued for those involved in the recruitment, technical and literacy support, and data handling. Bias-mitigation strategies for respondent bias included assurance of anonymity, instructions for respondents not to discuss their responses with others, and a socially desirable response question set.

As a research standard, all procedures in the study were carried out in accordance with ethical principles and in agreement with the 1964 Declaration of Helsinki and its later amendments, and applicable legislation on Non-Interventional Studies.

Conclusion

The JW-RWA study was conducted to gather data regarding the historical situations and psychosocial characteristics of those who are now Jehovah’s Witnesses in Rwanda. Attention to scientific integrity marked the design and implementation of the survey, from design to the translation process, to data collection and management to analysis. The study design took into account specific cultural factors among the study population, such as their likely tolerance of a longer-than-usual questionnaire. The project took measures to ensure that the survey was available to subpopulations with special needs—those with reading challenges, limited access to or competency with electronic devices, those with limited Internet access, and prison inmates.

The size and demographic composition of the sample allowed statistical analysis of variables and comparison of subgroups. Organized according to the thematic structure of the research objectives, the subsequent sections provide a review of related literature and report the statistical findings under these four themes: “Faith,” “Forgiveness and Prosocial Behavior,” “Genocide and Trauma,” and “Subjective Social and Psychological Wellbeing.”

References

- Becker, R., & Glauser, D. (2018). Are prepaid monetary incentives sufficient for reducing panel attrition and optimizing the response rate? An experiment in the context of a multi-wave panel with a sequential mixed-mode design. *Bulletin of Sociological Methodology/Bulletin de Méthodologie Sociologique*, 139(1), 74–95.
<https://doi.org/10.1177/0759106318762456>
- Benda, R. M. (2018). Time to hear the other side: Transitional temporalities and transgenerational narratives in post-genocide Rwanda. In N. Mueller-Hirth & S. Rios Oyola (Eds.), *Time and temporality in transitional and post-conflict societies* (pp. 122–142). Routledge.
- Choi, B. C. K., & Pak, A. W. P. (2005). A catalog of biases in questionnaires. *Preventing Chronic Disease*, 2(1), A13. <https://pubmed.ncbi.nlm.nih.gov/15670466/>
- Hays, R. D., Hayashi, T., & Stewart, A. L. (1989). A five-item measure of socially desirable response set. *Educational and Psychological Measurement*, 49(3), 629–636.
<https://doi.org/10.1177/001316448904900315>
- Pew Research Center. (2016, March 22). The gender gap in religion around the world. [Report].
<https://www.pewresearch.org/religion/2016/03/22/the-gender-gap-in-religion-around-the-world/>
- Richardson, J. T. E. (2011). Eta squared and partial eta squared as measures of effect size in educational research. *Educational Research Review*, 6(2), 135–147.
<https://doi.org/10.1016/j.edurev.2010.12.001>
- Szucs, D., & Ioannidis, J. P. A. (2017). When null hypothesis significance testing is unsuitable for research: A reassessment. *Frontiers in Human Neuroscience*, 11, 390.
<https://doi.org/10.3389/fnhum.2017.00390>

- Staub, E., Pearlman, L. A., Gubin, A., & Hagengimana, A. (2005). Healing, reconciliation, forgiving and the prevention of violence after genocide or mass killing: An intervention and its experimental evaluation in Rwanda. *Journal of Social and Clinical Psychology, 24*(3), 297–334. <https://doi.org/10.1521/jscp.24.3.297.65617>
- Sullivan, G. M., & Feinn, R. (2012). Using effect size—or why the *p* value is not enough. *Journal of Graduate Medical Education, 4*(3), 279–282. <https://doi.org/10.4300/JGME-D-12-00156.1>
- Wang, X., & Cheng, Z. (2020). Cross-sectional studies: Strengths, weaknesses, and recommendations. *Chest, 158*(1S), S65–S71. <https://doi.org/10.1016/j.chest.2020.03.012>
- Wild, D., Grove, A., Martin, M., Eremenco, S., McElroy, S., Verjee-Lorenz, A., & Erikson, P. (2005). Principles of good practice for the translation and cultural adaptation process for patient-reported outcomes (PRO) measures: Report of the ISPOR task force for translation and cultural adaptation. *Value in Health, 8*(2), 94–104. <https://doi.org/10.1111/j.1524-4733.2005.04054.x>

