

**ASSESSMENT OF RELIGIOUS COPING MECHANISMS OF
SIGNIFICANT NEGATIVE LIFE EVENTS AMONG THE CLERGY:
THE CASE OF SELECTED EVANGELICAL CHURCHES IN ADDIS
ABABA**

**BY
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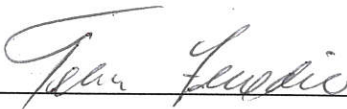
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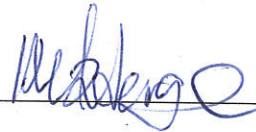
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LIST OF ACRONYMS

AAU: Addis Ababa University

APA: American Psychological Association

ECFE: Evangelical Churches Fellowship of Ethiopia

FGD: Focus Group Discussion

ABSTRACT

Recent research indicates that endorsing religious beliefs is associated with the growth and positive outcomes that can occur when people experience negative events. The present study seeks to clarify the ways that specific religious coping methods are related to the different types of religious coping mechanisms that can be used when evangelical clergypersons experience significant negative events. A community sample of eighty clergy from a variety of evangelical denominations completed questionnaires. Participants described their religious coping, in regards to the most serious, negative event they experienced. Demographics were also assessed. The results suggest that the evangelical clergy in Addis Ababa use religious coping methods whenever they face significant negative life events. Focus group discussion and interview also revealed that most of the participants use religious coping methods when stressful situation is faced. The specific types of religious copings that are used include religious coping mechanism to find meaning, to gain control, to gain comfort and closeness to God, to gain intimacy with others and closeness to God and to achieve a life transformation. The finding of the study, particularly the implications for understanding the role of counseling psychology to enhance coping mechanisms are forwarded.

CHAPTER ONE

INTRODUCTION

1.1 Background of the study

As far as facing significant negative life events is concerned, it is understandable that clergy of various religions are as vulnerable as any laity or parishioners (members and followers of a particular religion). As a result, in the course of life they all will face some sort of negative life events as any other person does. In such instance, therefore, they will be obliged to cope with the event in diverse ways possible. As a clergy, however, they tend to cope with most significant negative life events with religious coping mechanisms.

As any human being who similarly shares all social, emotional, psychological and so on facts, if the clergy do not adequately cope with any sort of significant negative life event that occurred under any circumstances, then, the likelihood of experiencing psychological crisis and related distress will probably be high.

Clergy are required to fulfill many responsibilities to members and community that place heavy demands on their time and energy. They are expected to fill a variety of roles at once, such as administration, teaching, preaching, counseling, and so on. Most often they are not “on call,” and often deal with persons who are severely troubled (Weaver, 1995 & Weaver, Koenig, and Ochberg, 1996)

Coping with life-threatening and stressful events is a common part of the human experience. Concerning a coping process, Lazarus and Folkman (1984) have provided a broad conceptualization. Thus they affirm that in this process, coping begins with primary appraisals (i.e., cognitive evaluations of the stressor and what is at stake for the individual). While primary appraisals of threat involve anticipation that damage or loss will occur in the future, primary appraisals of harm involve recognition that injury or damage has already occurred. Challenge primary appraisals consist of the anticipation that the condition will involve growth or affirmative gains for the individual. Along with primary appraisals, people evaluate what options and resources are available to deal with the problem (i.e., secondary appraisals). Primary and secondary appraisals are then associated to either problem-focused coping (i.e., strategies to manage the problem) or emotion-focused coping (i.e., strategies to regulate emotional reactions). Successful coping depends on the internal and environmental resources available to the individual, as well as this coping process (Lazarus & Folkman, 1984). Folkman (1984) reviewed coping research and concluded that the effectiveness of the coping strategy, or coping outcome, depends on a number of factors, including the situation, the appraisal of the situation, and the type of coping strategy used.

Although broader theories of coping have either omitted or de-emphasized the role of religion, there is a growing literature exploring the ways that religion functions in the coping process (see Pargament, 1997 for one review). Some people report frequently employing religious coping methods and finding these methods to be effective (e.g., Stolley, Buckwalter, & Koenig, 1999). Research has also begun to evaluate the outcomes of religious coping. For example, Koenig et al., (1992) found that increased religious

coping was associated with decreased levels of depression. Religious coping has been found to be a stronger predictor of psychological outcomes, such as distress level, than non-religious coping in both cross-sectional (Koenig, Pargament, & Nielsen, 1998; Pargament et al., 1990) and longitudinal designs (Pargament et al., 1994). Given this reported frequency of use, reported effectiveness, possible relationship with coping outcomes and unique contribution to coping, psychologists can benefit from increased understanding of the role of religion in the coping process.

Reviews of the links between having a general, religious orientation to life and coping outcomes such as mental health and physical health find a combination of positive relationships, negative relationships, and lack of significant relationships (e.g., Pargament, 1997). Bergin (1983) suggested that the lack of clarity in results on religious beliefs and mental health outcomes may be a reflection of using measures that do not adequately represent religious concepts. In a review of the research on religion in the coping process, Pargament (1997) found that specific religious coping methods are a stronger predictor of coping outcome than religious orientations. He concluded that religious coping strategies mediate the relationship between a person's religious orientation and the outcomes of coping with negative life events. He notes that people's cultural and religious beliefs can shape their frame of reference for interpreting and acting in the world. When faced with negative life events, religious beliefs may be translated into specific religious coping strategies. It is these specific coping strategies, not the general fact that the person is religious in some way, that then determines the results of dealing with stressful situations.

Specific religious coping methods can be classified in a number of ways. Pargament et al. (1990) noted that religion can include behavioral, emotional, and motivational components in the coping process. Religious coping strategies can also be active or passive (e.g., Pargament, Koenig, & Perez, 1998). Based on his review of the coping outcomes associated with different forms of religious coping, Pargament (1997) tentatively sorted religious coping strategies into helpful and harmful categories (i.e., positive and negative religious coping methods). For example, positive results of coping tended to be associated with perceptions of receiving spiritual and congregational support, while negative results of coping tended to be associated with expressing discontent with God and believing that negative events are God's punishment for sin.

One way religious coping methods can function in the coping process is by providing meaning for negative events. For example, the negative event may be seen as an opportunity for spiritual growth, a punishment from a higher being, or an act of evil spirits. Religious coping methods can also function to assist people in achieving a sense of control over the situation. To gain control of the problem, people may work with a higher being, work without help from a higher being, plead with a higher being to intervene, wait for a higher being to intervene, or surrender uncontrollable aspects of the situation to the higher being. Religious coping methods can also function to assist people in finding comfort in their connection with a higher being. Pargament (1996) noted that by viewing a higher being as having "... unlimited strength and compassion, the sacred offers a source of solace, hope, and power when other resources have been exhausted and people must look beyond themselves for help" (p. 233). Another function of religious coping is to provide a means to obtain social support, from other people and from a

higher being. For instance, a higher being may be viewed as an ever present, unchanging source of social support (Pargament, 1996), while connections with religious organizations can provide means to obtain social support from other people. Finally, religious coping methods can function to provide a means for life transformation. People may turn to their religious beliefs to find new ways of living (i.e., a life transformation) when their current ways of living are no longer viewed as functional. Researchers have also revealed that religious support can play a key role in recovery from psychiatric illness (Fitchett, Burton, & Sivan, 1997; Lindgren & Coursey, 1995; Yangarber-Hick, 2004). However, researches done in Ethiopia regarding clergy and their major religious coping mechanisms are scarce. As a result, scientific researches in relation to types and magnitude of religious coping mechanisms that are mainly employed by the evangelical clergy in time of facing traumatic experiences are very limited. Thus, this research will have a paramount importance in assessing relevant aspects in line to the afore-mentioned point.

1.2 Objectives

The general objective of this research is to identify the types of religious coping mechanisms that are used by the evangelical clergy members in time of significant negative life events. Thus, the specific objectives of the study are to:

1. Investigate whether or not the evangelical clergy members in Addis Ababa have religious coping mechanisms that are mainly used in times of facing significant negative life events.
2. See what sort of religious coping mechanisms are mainly used by the evangelical clergy when facing significant negative life events.

1.3 Research Questions

Based on the above-mentioned specific objectives, therefore, this research aims at answering the following research questions:

- 1) Do the evangelical clergy members have religious coping mechanisms that are mainly used in times of significant negative life events? If so, what is the general level of religious coping mechanisms that are mainly used by these evangelical clergies?
- 2) What sort of religious coping mechanisms are mainly used by these evangelical clergies: Religious methods of coping to find meaning, religious methods of coping to gain control, religious methods of coping to gain comfort and closeness to God, religious methods of coping to gain Intimacy with others and closeness to God, and religious methods of coping to achieve a life transformation?

1.4 Significance of the study

The study is presumed to provide various benefits to different stakeholders. Primarily the study result may help evangelical clergies to be aware what kind of religious coping mechanisms they are using and the implications they have. Owing the fact that the majority of Ethiopians are religious the result could be also replicated in other faiths. As an exploratory research it also paves a way so as to conduct rigorous study in the area.

1.5 Scope of the Study

The scope of the study was limited to Addis Ababa city; more specifically, to the evangelical churches where thirty one member churches are involved. The study focused only on assessing the types of religious coping mechanisms that were mainly deployed by these clergy when they face significant negative life events.

1.6 Definitions of Terms

According to their usage in this research the following terms are defined in the manner stated below:

Coping: It is defined as: “the thoughts and behaviors used to manage the internal and external demands of situations that are appraised as stressful” (Folkman and Moskowitz

2004:745). Hence, in this study Coping refers to an effort that is made to deal with traumatic events.

Religion: As Mattis (2000) and Zinnbauer, et al., (1997) defines religion is understood as prescribed beliefs and practices that are organized. Hence, in this study the term religion is used to refer to a revealed belief in a supernatural intervention on a given setting.

Clergy: Clergy is a religious term that refers the plural or collective form of ordained ministers. Therefore, in this study, clergy are the body of all persons ordained for religious duties in the Christian churches. Clergy in this very study are therefore only those ordained pastors of the evangelical churches in Addis Ababa.

Evangelical Churches: In this study evangelical churches are those 30 denominations (churches) that are known to be member churches of the Evangelical Churches' Fellowship of Ethiopia (ECFE) and found in Addis Ababa city.

Significant Negative Events: In this study significant negative life events are referred to those harmful, discouraging, hurting, disgusting, unexpected, bizarre, detrimental, and so on situations (either natural or man-made) that occur in the lives of the clergy.

Religious Coping Mechanism: Religious coping mechanism in this study is defined as a religion-oriented method of dealing with stressful and traumatic events. It is mainly seen under five major religious functions: finding meaning, gaining control, gaining comfort

and intimacy with God, gaining intimacy with others and closeness to God and achieving a life transformation.

1.7 Limitation of the Study

The ability to generalize these findings to a broader religious population is not much since it is conducted among evangelical clergy only. Similarly, the result of the study can not be also generalized among evangelical clergy in Ethiopia because the sampling was limited to Addis Ababa for pragmatic reasons (time and resource constraints).

The present analyses are cross-sectional and therefore do not permit causal inferences. As a result of many inhibiting factors, this study, from its commencement, was made to assess only the forms of religious coping mechanisms used by the evangelical clergy in time of facing significant negative life event. Assessing both internal and external factors that can cause distress and the types of negative life events were excluded intentionally. Thus, in order to have a better and comprehensive picture on the main psychological, social, economical, political and spiritual reasons that can be seen contributing something in relation to this area may require a deeper research to be conducted.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Who are the clergy?

“How do clergypersons, who in their work contexts are expected to be religious or spiritual leaders, and who are often called upon to help others cope with and understand difficult life events, respond to their own crises?” In particular, “what factors are related to psychological well being and the possibility of psychological growth for clergy who are faced with a personal crisis?” The literature that addresses this question is limited, and has mainly tended to focus on life stressors that are related directly to their occupation, such as relocations and job burnout rather than the variety of events that anyone might encounter (Rodgers & Piedmont, 1998).

“For non-clergy there is clear evidence that religion can play a helpful role in coping with stressful life events.” (Pargament, 1997; Park & Cohen, 1993; Weaver, Koenig, & Ochberg, 1996). Weaver et al. (1996), for example, found that 25% of hospital patients described religion as their most important coping resource. Park and Cohen (1993) report religion as a primary coping mechanism in grieving the death of a child, spouse, or close friend.

There are, however, diverse patterns of religious coping that might relate differently to the success or malfunction of the coping process (Pargament et al., (1998).

The overall findings of Pargament et al., (2000) were interpretable. Because the subscales are detailed and comprehensive, it was possible to locate specific dimensions of religiousness with the most vital implications for adjustment. In addition, because the scales are functionally relevant and theoretically based, it was easier to make sense of the results.

Thus, the findings on the college-student sample designate poorer physical and mental health being related with Punishing God Reappraisals, Reappraisals of God's Power, and Spiritual Discontent. These religious coping methods reflect attempts to restore a shaken sense of religious meaning and spirituality; therefore, they may cling to negative or harmful implications for the health of these college student samples (Pargament, Koenig, & Perez, 2000).

On the contrary, other finding of the same study within both college and hospitalized samples indicate, stress related growth and better religious outcomes were attached to the positive methods of religious coping. Hence, according to these results, there may be many functional paths to personal and spiritual growth (Pargament et al., 2000).

Pargament et al., (2000) note that, even though the participants in both samples made less use of many of the negative (ineffective) religious coping methods (e.g., Interpersonal Religious Discontent, Demonic Reappraisal, Spiritual Discontent) than the positive (effective) ones (e.g., Seeking Spiritual Support, Benevolent Religious Reappraisal), though in the negative direction, the negative religious coping subscales still were

predictive of post-traumatic adjustment. This finding highlights the importance of assessing potentially harmful, as well as potentially helpful sides of religious life (Pargament et al., 2000). As a result, the finding indicates that items from the negative religious coping subscales could serve as “red flags” to counselors, calling attention to the need for auxiliary assessment and discussion of religious matters in the counseling process (see also Pargament, Zinnbauer et al., 1998).

In relation to the afore-mentioned area, it is noticed that Psychotherapists have already begun to apply a variety of religious coping methods to their work and attained promising results. These include the use of forgiveness (Freedman & Enright, 1996; McCullough & Worthington, 1994), religious purification (Miller, 1988), religious reappraisals (Propst, 1988), and spiritual support (Pargament, 1997).

Researchers who are interested in studying the role of religion in coping with specific life stressors could choose RCOPE subscales that are theoretically tied to their subject of interest. For example, the religious methods of coping that serve function of finding meaning might be preferred for a study of victims of senseless crime. Religious methods of coping to gain comfort and closeness to God might predominantly be appropriate to studies of grief and bereavement. “Survey researchers might also be concerned in a brief form of the RCOPE that could help in statistical model testing of the relationships between religious coping and adjustment.” (see Koenig, 1997). A brief measure of religious coping, however, will not substitute for the entire RCOPE (Pargament, Smith, Koenig, & Perez, 1998).

For reasons of not only length, but content as well, RCOPE will not fit into a standard assessment battery in counseling. In any case, religious issues are not relevant to all clients. Many clients, however, are religious or spiritually oriented (see Shafranske, 1996). Yet, for this type of clients, religion may represent effective resource for coping or a source of problems in itself. Thus, comprehensive assessment of religious coping in these cases would be very appropriate, even essential to the counseling process. Hence, the RCOPE would contribute to a richer understanding of the many expressions of religion in coping and to a more complete integration of religious and spiritual dimensions into the process of counseling (Pargament et al., 2000).

“In non-clergy samples, positive religious coping has been associated with lower levels of psychological distress, although negative religious coping has been related to higher emotional distress, depression, and a lower quality of life” (Pargament et al., 1998; Pargament, 1997). So, a sense of God as a partner in the process of coping, rather than God sitting in judgment of one’s worth seems to be associated with more positive outcomes in samples of laypersons.

2.1.1 To whom the clergy run for support?

“Do clergy ask for support from their superiors?” The very reflection on this question has made it clear that for fear of being labeled unfit for service, they do not run to their superiors. (Gilbert, 1987) It is also revealed that they do complain about their institutions for not adequately support their needs. Individual and denominations do not adequately

support efforts to provide spiritual and emotional renewal for clergy and their families (Morris & Blanton, 1995).

2.1.2 What are the forms of stressors that are inevitable to the clergy?

There are diverse types of stressors that inevitably happen to any clergy. Various clergy experience the pressures of stressors for one or another reason. For example, some of the above-mentioned forms of crisis can take place in the life of any clergy due to natural or man-made calamities.

Paul Beasley-Murray talks about stress factors in ministry and mentions three factors namely: stress from work, stress from outside, and individual characteristics. (Murray, 1989) He says that pastors can suffer from work load, role conflict and role ambiguity. Explaining stress from work Murray also discusses how these clergy in their ministry experience pressure and may suffer from poor relationships (both with deacons and with church members).

Murray also mentions about stress from outside and says extra-organizational factors apply much to a pastor as to anyone else. Further he indicates how in contrast to most jobs, not only the work of pastoral ministry puts the pastor under pressure, but also wife. This can clearly indicate how the family of a pastor also shares in the pressure. Mentioning about the individual characteristics, Murray indicates that because of some

psychological characteristics, some pastors would be more prone to stress than others (Murray, 1989).

2.2 Spirituality/Religiosity

Research has shown that spirituality is positively associated with good physical and psychological health; however, the definitions of spirituality are varied. Spirituality is often used synonymously with religion. Traditionally, the definition of religion includes spirituality. However, in modern times, spirituality and religion are seen separately (Koenig, 2001).

Hill, et al, (2000) argued that religion and spirituality are not autonomous constructs but are related. Many individuals experience spirituality in the context of an organized religious milieu. Both spirituality and religion honor what is perceived sacred. Spirituality has been described as a search for the sacred. It is also perceived as a process through which people seek to discover, hold on to, and transform what they hold sacred in their lives (Pargament et al., 2004). In addition, various researchers agree that spirituality is an understudied variable in health research. It is also perceived as a moderately vigorous variable in predicting health-related outcomes (Hill, 2003).

Unlike spirituality, the definition of religion is more restricted. Mattis (2000) suggested that “religion and spirituality have distinctly different connotations. Although the connotations are distinct and separate,” Mattis (2002) posited that religion and spirituality

are often used as synonyms because their connotations sometimes overlap. However, Mattis (2000) and Zinnbauer, et al., (1997) describe religion as prescribed beliefs and practices that are organized. Hence, by this definition, religion is more circumscribed than spirituality. It is seen that religion formalizes and structures spiritual beliefs into a consistent system with specific rules and doctrines (Brady, Guy, Poelstra, & Brokaw, 1999). Religion, therefore can be conceptualized as a tool used to express and facilitate spirituality while spirituality combines both religious and existential components. Thus, religious faith traditions provide the language for expressing personal encounter with God. “In bereavement counseling adopting the language of a bereaved person can be a crucial necessity. Religious words or expressions allow believers to communicate in a language that aids connection and understanding within the religious community” (Mattis, 2002).

2.2.1 Types of religiosity

Religious scholars generally differentiate three types of religiosity; the definitions can to some extent applied on spirituality as well:

Extrinsic religiosity: As far as extrinsic religiosity is concerned, individuals with this orientation may find religion useful in a variety of ways – to provide security and solace, sociability and distraction, status and self-justification. (Allport, 1967)

Intrinsic religiosity: According to Allport, (1967) persons with this kind of orientation find their master motive in religion. Other needs, strong as they may be are regarded as of less ultimate significance, and they are, so far as possible, brought into harmony with the religious belief and prescriptions. (Allport, 1967)

Quest-Oriented: or “religion as a quest”, is marked by complexity, doubt and search as well as skepticism, and reserve concerning handed down, orthodox religious answers. (Batson, 1982)

According to Kecskes and Wolf (1995) five dimensions of Christian religiosity can be extracted. Three of them - Christian belief, experience, practice, are the core of practical noticeable forms of Christian religiosity. “Religious knowledge - called cognitive dimension – is independent from the other dimensions and is, according studies with several thousand people, not important for religiosity.” Hence, the acceptance of Christian rituals including important rites takes a place in between (Kecskes, 1995).

2.2.2 Function of religion and religiosity

Religious scholars long have debated the most important functions of religion. Religion serves a variety of purposes in day-to-day living and in crisis. For the purposes of this study, looking at the functionalistic aspect of religion, religion can have 5 main functions, represented by the five dimensions of RCOPE (Pargament, Koenig and Perez, 2000):

Meaning: It is seen by theorists such as Geertz, (1966, as cited by Pargament et al., 2000), religion plays an important role in the search for meaning. Thus, in the face of suffering and baffling life experiences, religion offers frameworks for understanding and interpretation (Pargament et al., 2000).

Control: Speaking about religious methods to gain control, other theorists, such as Fromm, (1950, as cited by Pargament et al., 2000), have stressed the significance of religion in the search for control. Hence, confronted with events that push the individual beyond his/her own resources, religion offers many avenues to achieve a sense of mastery and control.

Comfort/Spirituality: It is also seen according to the classic Freudian, as cited in Pargament et al., 2000) that religion is mainly designed to minimize the individual's apprehension about living in a world in which disaster can strike at any moment. It is difficult, however, to separate comfort oriented religious- coping strategies from methods that may have a authentic spiritual function. Thus, from the religious perspective, spirituality, or the desire to connect with a force that goes beyond the individual, is the most basic function of religion (Johnson, 1959).

Intimacy/Spirituality: It is indicate that sociologists such as Durkheim, as cited in Pargament et al., 2000) generally have emphasized the significance of religion in facilitating social cohesiveness. Accordingly, religion is said to be a means of fostering social solidarity and social identity. In addition to that, intimacy with others, often is

encouraged through spiritual methods, such as offers of spiritual assistance to others and spiritual support from clergy or members. Thus, again, it is difficult to separate out many of the methods that promote intimacy from methods that promote closeness with a higher power (Buber, 1970).

Life Transformation: “Theorists traditionally have viewed religion as conservational in nature - helping people maintain meaning, control, comfort, intimacy, and closeness with God. However, religion also may assist people in making major life transformations; that is, giving up old objects of value and finding new sources of significance.” (Pargament, 1997)

Therefore, religious coping methods were defined with respect to each of these five basic religious functions. For instance, meaning in stressful situations can be sought in various religious ways: redefinition of the stressor as an opportunity for spiritual growth (Benevolent Religious Reappraisal), redefinition of the situation as a punishment from God (Punishing God Reappraisal), redefinition of the situation as the work of the Devil (Demonic Reappraisal), and questioning God’s power to affect the situation (Reappraisal of God’s Powers). However, we can recognize that any form of religious coping may serve more than one purpose (Pargament et al., 2000).

2.3 Coping and religious coping

Coping can be defined as: “the thoughts and behaviors used to manage the internal and external demands of situations that are appraised as stressful” (Folkman and Moskowitz 2004).

Certain assumptions can be seen regarding the ways in which religious cognitions and practices are produced into patterns of stress management, physical and mental well-being, personal mastery and internal locus of control, particularly in the case of individuals facing certain life events and stressful situations. Hence, specificity of events and religious role taking are the most prevailing assumptions in the field. Wong-McDonald & Gorsuch, (2000)

There are a number of assumptions regarding why religious coping should be particularly useful in response to the specific conditions. One of them, as Ellison (1994) describes, suggests that individuals continually struggle to maintain the perception of a “just” world, a world in which good fortune comes to good people and bad people get what they deserve. Nonetheless, events and situations such as serious illness, unyielding pain and sudden death often violate such assumptions. It is suggested that by “reframing these events in broadly religious terms, individuals may be able to manage their emotional consequences while still salvaging their belief in a just world.” Ellison, (1994:104).

There are some influential factors for a Coping strategy or mechanisms, which are responsible that coping is successful. These are: former experience that the strategy did

work, plausibility (the way the strategy is working, makes sense for the individual), the belief in its function by the social community (shared belief), and people or institution who/which are considered as authorities do belief in its function and do promote its use.

2.3.1 Religious coping

Religious coping is defined as the extent to which persons use religious beliefs and practices to help them to cope. Religious coping can be divided into positive, negative (mal-adaptive) and mixed forms. “Positive” forms of religious coping are spiritual support and cooperation, support by the institutional religious community (church), benevolent religious reframing and religious (ethical) motivated altruism. “Mal-adaptive” forms of religious coping are dissatisfaction with God or the religious community and detrimental religious reframing. Religious coping with mixed effects are religious rituals as a reaction to stressful events and crises and religious coping concerning the control of the situation like the concept of self-determination, concept of delegation, and the concept of collaboration (Pargament, Brant 1998)

2.3.2 Assessment of religious coping

A number of approaches have been taken to assessing religious coping. While several of these approaches have demonstrated reliability and validity, each has its particular limitations. In their study, Pargament et al., 2000, have reported on the development and initial validation of a measure of religious coping (the RCOPE), one that could lead to a

sharper understanding of the roles of religion in the coping process and a better integration of religious issues into assessment, counseling, and educational activities.

Bahr, (1979) and Sherkat, (1992) reveal that in the past, global indicators of religiousness (e.g., frequency of prayer, congregational attendance) have been used to measure religious coping (Bahr & Harvey, 1979; Sherkat & Reed, 1992). However, even if this method of assessment is efficient, they indicate that it leaves important questions unanswered about the functional roles of religion in coping. Therefore, they depict that it is not enough to know that an individual prays, attends church, or watches religious television. Thus, they suggest that measures of religious coping should specify how the individual is making use of religion to understand and deal with stressors (Bahr & Harvey, 1979; Sherkat & Reed, 1992).

2.3.3 Dispositional Religious Coping methods

Three dispositional styles of religious coping were proposed by Pargament, Kennell, Hathaway, Grevengoed, Newman, and Jones (1988):

- (1) A self-directing style, described as a problem-solving approach in which the individual is active and God is primarily passive;
- (2) A deferring style, characterized as a stance in which a person passively waits for God to take care of everything; and

(3) Collaborative coping, wherein an individual works in active partnership with God to resolve problems.

Pargament, et al, 1988 also indicate that “depending on the idea of the belief on sense of life, of the end of worldly life, on eternal death or on life after, on sin and on justice, spiritual coping can give sense, can give hope (life after death or reincarnation), can make humble and make realizing what is important in life.” They also indicate that spiritual coping can help to forgive others and to forgive oneself so as to find peace and to accept the own (previous) life up to now or the hope that non-conform behavior is forgiven by a greater being than the believer Pargament, Kennell, Hathaway, Grevengoed, Newman, and Jones (1988).

2.3.4 Effectiveness vs. ineffectiveness of religious coping

Although the concept of coping has a positive connotation, coping can be ineffective as well as effective. Measures of religious coping generally have focused on the positive dimension (e.g., Carver, Scheier, & Weintraub, 1989).

Two general coping strategies are recognized: problem-solving strategies and emotion-focused coping strategies. Two general goals of coping strategies are also recognized: “altering the relationship between the self and the environment and reducing emotional pain and distress.” It is also noticed that different individuals have different ways of approaching these goals. Researchers (Lazarus & Launier 1978) divide coping strategies into the categories “active and passive”. They do this division on the basis of the way a

person faces the stress, illness or loss. Accordingly, active coping means doing something to affect the stressor, while passive coping means being escapist. It is also found that active coping strategies are behavioral and psychological responses that can change the nature of the stressor itself or impact a person's attitude toward the event. It also allows the patient to take responsibility for management of the physical as well as psychological effects of illness. "Active coping may include different ways of involving the patient in physical therapy or another exercise plan, relaxation for reducing mental strain, and distracting the patient's attention from the stress and pain." However, employing passive or avoidant coping strategies, the patient leaves responsibility for management of stress and/or pain to an outside source or allows other areas of life to be adversely affected by her/his stress and/or pain. In relation to this some researchers, such as Holahan and Moos (1987), consider that "active coping strategies constitute better ways of dealing with stressful events, while passive or avoidant coping strategies constitute adverse responses to stressful life events."

2.4 Clergy versus Psychologist

Research has consistently shown that clergy, not psychologists or other mental health professionals, are the most common source of help sought in times of psychological distress (Chalfant, et al., 1990).

Recognizing their position on the frontlines of intervention, psychologists have tended to view clergy as mental health "gatekeepers" (Gorsuch & Meylink, 1988). In this role clergy are thought to function as a referral source for psychologists, who then provide

direct mental health services to the client (Benes, et al. 2000). Due in part to limited training in the recognition of serious mental illness (McMinn et al., 2005) and /or misguided beliefs about the origin of these disorders (Trice & Bjorck, 2006) this process is likely to be inconsistent at best and, at worst potentially harmful.

For example, to illustrate the demands placed upon clergy, researchers have found that clergy are the primary mental health counselors for tens of millions of Americans (Weaver et al., 1997). They are frequently the first persons to help with a family or marital problem or a personal crisis (Weaver et al., 2001).

2.5 Religion versus Psychiatry support

It has long been understood that individuals experiencing psychological distress are more likely to seek help from religious leaders (clergy) than from any other professional (Chalfant et al., 1990). This results from the fact that religious supports offer the psychologically distressed individual resource that is unavailable through more general social support (Fiala et al., 2002). And indeed, research has shown that religious support can play a key role in recovery from psychiatric illness (Fitchett et al., 1997; Lindgren & Coursey, 1995; Yangarber-Hick, 2004).

The negative influences of the anti-psychiatry movement of the 60's and 70's (Adams, 1970) are still being felt in the Christian community today, limiting the possibility of a holistic approach to treating mental disorders that incorporates both religious and

psychiatric resources. This movement perpetuated the idea that the causes of mental illness are solely spiritual in nature (e.g., personal sin, lack of faith) and thus should be dealt with in a pastoral counseling context separate from all secular psychiatric or psychological involvement. Although the relationship between the Christian church and the mental health profession remains tense, inroads have been made on both sides (McMinn et al., 2001).

Sensitivity to religious issues is now recognized by the American Psychological Association (APA, 2002,) and psychologists in general are becoming more open to religious and spiritual issues (McMinn et al., 2003), and Christian leaders have become more educated as to the biosocial causes and effective treatments of mental disorders (Lafuze et al., 2002).

2.6 The link between religious and spiritual variables and mental health

In recent years, investigators have found significant links between religious and spiritual variables and mental health (e.g., Bergin, Masters, & Richards, 1987; Koenig, 1997). These findings suggest that religiousness and spirituality represent potentially valuable resources for individuals in counseling. In fact, a number of researchers and practitioners have called for greater sensitivity to, and integration of religion and spirituality into assessment and counseling (e.g., Propst, 1988; Richards & Bergin, 1997).

Coping theory represents one promising perspective from which to understand, study, and work with religious issues (Pargament, 1997).

When asked how they cope with their most stressful situations, many people make mention of religion. Among some groups, particularly the elderly, minorities, and individuals facing life-threatening crises, religion is cited more frequently than any other resource for coping (e.g., Conway, 1985–1986).

Furthermore, indices of religious coping have been associated with a variety of salient outcomes, including lower rates of depression (Koenig, et al., 1992), better mental-health status (Pargament et al., 1994), better physical health (Harris et al., 1995; McIntosh & Spilka, 1990), stress-related growth (Park & Cohen, 1993), spiritual growth (Pargament et al., 1990), and reduced rates of mortality (Oxman, Freeman, & Manheimer, 1995).

2.7 Human suffering and how the Christian communities interpret it

Human suffering is a major concern to the fields of psychology and theology; however, the effect of suffering is controversial to many. Suffering, like death, isolation, and personal responsibility, is an issue of existence that must be confronted by all individuals during the course of life (Frankl, 1997). From daily stressors to trauma, suffering has different meanings to each individual or society.

The diversity of interpretation in biblical narratives makes generalizations about the purpose of suffering impossible. A major factor that predicts the value of suffering is the

way individuals cope with their hardship. Numerous scholars have demonstrated that one of the moderators in facilitating positive growth out from suffering is a personal religiosity, including religious practice, religious belief, and involvement in a religious community (Stone et al., 2000).

“Over the last decade, there has been a growing interest in studying the positive effects of suffering and trauma in a systemic way. Post-traumatic growth is defined as a process of positive change that occurs out of highly challenging life crises.” And the changes contain an increased admiration for life in general, more meaningful interpersonal relationships, an increased sense of personal strength, changed priorities, and a richer existential and spiritual life (Tedeschi & Calhoun, 2004).

2.8 The implications of facing significant negative life events/stressors

Although facing difficult situations is typically highly distressing, it can also lead to positive outcomes in the form of psychological growth for many people (Tedeschi & Calhoun, 2004)

In fact, the experience of growth emerging from the struggle with major life crises has been a theme of world religions and literature since ancient times. More recently, however, this phenomenon, termed posttraumatic growth (Tedeschi & Calhoun, 2004), has been the focus of systematic investigation in the social and behavioral sciences. As the result of confronting and dealing with a difficult life event, posttraumatic growth has

been found in samples dealing with a wide variety of crises, including death of a child and illness of a child, bombing victims and those in failed romantic relationships. Posttraumatic growth is also usually characterized by finding a clearer meaning and purpose in life, a closer connection with others, and a greater sense of personal strength and self-reliance. Tedeschi, & Calhoun, (2004)

For many, a sense of greater spiritual understanding also emerges as part of the perceived growth (Tedeschi & Calhoun, 2004). It is not surprising, then, that the use of religious coping has been associated with greater perceived posttraumatic growth (Pargament et al., 1998, Pargament, Koenig, & Perez, 2000).

According to the findings of Fereshteh, (2006), some of the observed religious coping methods are connected to the key functions meaning, control and comfort, i.e. the Religious Methods of Coping to Find Meaning, the Religious Methods of Coping to Gain Control and the Religious Methods of Coping to Gain Comfort and Closeness to God. However, the methods related to the key functions intimacy and life transformation were not used by the informants. Hence, the following RCOPE-methods were found in his study: Benevolent Religious Reappraisal, Collaborative Religious Coping, Pleading for Direct Intercession, Self-Directing Religious Coping, Seeking Spiritual Support, Religious Focus, Spiritual Connection, and Spiritual Discontent Fereshteh, (2006).

CHAPTER THREE

METHEDODOLOGY

3.1 Research Design

The study is a descriptive research design because it investigates the major religious coping mechanisms of the subjects under the study. Thus, the very nature of the study requires the use of both quantitative as well as qualitative data collection techniques.

3.2 Research Setting

This study is conducted in Addis Ababa city. Addis Ababa is the capital city of Ethiopia. It is relatively modern city founded by Minilik II in 1887. It has a total of more than 2.7 million people, according to 2007 Central Statistics Authority census report. As a capital of Ethiopia, the city is where various religious organizations are situated. This particular study, however, is undertaken among the evangelical clergy members. These evangelical churches in Addis Ababa have one centralized body that is comprised of protestant denominations in a confederation basis – this body is known as the Ethiopian Evangelical Churches Fellowship (EECF).

3.3 Participants of the study

In selecting the sample of the study from the target population (i.e. the evangelical clergy members), some factors were considered. By the time this study is conducted, there was a total population of 240 evangelical clergy members that has a representation of 30 evangelical churches. Hence, 30 percent of these clergy members were listed and coded accordingly. In this regard, 80 subjects were qualified as the subjects of the study.

3.4 Instrument

The methods used to collect the data include the use of questionnaire, interview and focus group discussions. All categories of primary data collection were conducted in Amharic after translating the questions from English to Amharic. In the translation of the instrument a graduate student who studied philology was employed. Then again the Amharic version responses were translated into English for analysis. After careful review of related literatures on the bases of this research objectives and research questions, the study adopted RCOPE questions.

RCOPE instrument is based on five scales, each with various subscales. The five scales of the RCOPE are: Religious Methods of Coping to Find Meaning, with four subscales; Religious Methods of Coping to Gain Control, with five subscales; Religious methods of coping to Gain Comfort and Closeness to God, with six subscales; Religious Methods of Coping to Gain Intimacy with Others and Closeness to God, with three subscales; and

Religious Methods of Coping to Achieve a Life Transformation, with three subscales. Each of the 21 subscales consists of three items.

Participants respond to the items using a 4-point Likert scale ranging from “Not at All” to “Always.” Pargament et al., (2000) have sought to develop an instrument which identifies both positive and negative, as well as the effective and ineffective aspects of religious coping.

In order to substantiate data collected from these respondents, a focus group discussion was held with another 10 individuals who were purposively selected by the researcher. During the focus group discussion, questions that were believed to be best in eliciting personal opinion on the major religious coping mechanisms and benefit are forwarded to the group and opinions of the respondents were gathered systematically. Moreover, in order to obtain additional insightful data, interviews were conducted with 5 respondents.

3.5 Procedure of data collection

The process of finalizing this research has incorporated testing the instrument and collecting data.

In order to minimize the problem of comprehending the items, when responding due to language barrier, the questionnaire distributed for the respondents was translated from English to Amharic by the researcher.

Hence, having the support letter obtained from the AAU institute of psychology, an approach was made to the Evangelical Churches' Fellowship of Ethiopia (FECFE) head office. This approach mainly aimed at gathering up-to-date information on relevant issues such as names of the churches, location, and address and so on.

Then, based on the acquired information from the ECFE head office an approach has been made to the administration of the churches both in person and through telephone calls. This was done so as to figure out the exact size of the study subject.

Based on the information acquired through telephone and personal contacts the status of the clergy members was realized. And finally respondents were selected based on simple random technique. After properly insuring the above-mentioned steps, the dissemination of a pilot testing questionnaires was undertaken.

After analyzing the pilot testing, 0.87 reliability was found. Eventually, the final questionnaire was dispatched to the major participants. Hence, the final data analysis activity was done. In the process of the above procedures the researcher and informed research assistants were employed. The research assistances were undergraduate students studying theology.

Rigorous attempts were made to crosscheck the reliability of the research tools as well as data collection procedures. In so doing, validity of the items and reliability of the instrument were insured. In the process of validating items, those items that seemed to

have been vague are made clear in the translation. Three theology graduates, two retired clergy and two counseling psychology graduates have participated. Pilot test was undertaken on 20 respondents.

Interviews were conducted so as to obtain verbal informed consent from 5 respondents and the interviewers confirmed the consent. The same was done for the participants of FGD.

3.6 Data Analysis

In this study both quantitative and qualitative methods of analyses were employed. One sample t-test was used to examine the general level of respondents coping mechanisms. Percentage analysis was used to explore whether major religious coping mechanisms at times stress or not. The qualitative data collected through cell phone-recorded discussion of the focus group was changed into systematic narratives. In addition to that, all recorded information and hand written notes taken during the interviews with the participants were reviewed for analysis. The cumulative combination of all these methods is believed to be helpful to understand and analyze the major types of religious coping mechanisms of significant negative life events among the clergy.

CHAPTER FOUR

FINDINGS AND DISCUSSIONS

The data obtained from the structured interview and focused group discussions are reported in this chapter.

4.1 Results of Percentage Analysis for general RCOPE level.

The percentile descriptions of the population are compared with a labeled Likert scale. Hence, participants had responded on a 4-point Likert scale basically defined 0 as “not at all” 1 as “sometimes” 2 as “most of the time” and 3 as “always.” Accordingly, the following description indicated in table 1 is presented in comparison to the values given to the above-mentioned 4-point Likert scale.

Table 1: Individual Rate of Clergy engagement in Religious Coping Mechanisms

Variable	Not at all	Sometimes	Most of the time	Always	Frequ ency	%
Coping to Find Meaning,	0 (0%)	28 (35%)	48 (60%)	4 (5%)	80	100%
Coping to Gain Control,	0 (0%)	3 (3.8%)	55 (77.5%)	22 (18.7%)	80	100%
Coping to Gain Comfort and Closeness to God,	0 (0%)	5 (6.3%)	55 (78.7%)	20 (15%)	80	100%
Coping to Gain Intimacy and Closeness to God,	0 (0%)	11 (13.8%)	61 (77.2%)	8 (8.7%)	80	100%
Coling to Achieve a Life Transformation.	0 (0%)	12 (15%)	60 (75.5%)	8 (7.5%)	80	100%

* Percentage is indicated in the parenthesis.

In relation to the variable indicated in the above table 1, the responses are placed in a certain range. Therefore, the percentage of respondents in coping to find meaning showed 35% of the 80 respondents rated sometimes. The other 60% of the 80 respondents rated most of the times. The rest 5% of the 80 respondents rated always. Whereas, the percentage of respondents in coping to gain control showed 3.8% of the 80 respondents is rated sometimes. The other 77.5% of the 80 respondents rated most of the time. The rest 18.7% of the 80 respondents rated always.

Results in table 1 revealed that responses are placed in a certain range so as to see the individual religious coping mechanisms to gain comfort and closeness to God. Therefore, 6.3% of the 80 respondents are rated sometimes. The other 78.7% of the 80 respondents rated most of the time. The rest 15% of the 80 respondents rated always.

In relation to the variable indicated in the above table 1, the responses are placed in a certain range. Therefore, the percentage of respondents in coping to gain intimacy with others and closeness to God showed 13.8% of the 80 respondents rated sometimes. The other 77.2% of the 80 respondents rated most of the time. The rest 8.7% of the 80 respondents rated always. As to the percentage of respondents in coping to achieve a life transformation 15% of the 80 respondents are rated sometimes. The other 75.5% of the 80 respondents rated most of the time. And the rest 7.5% of the 80 respondents rated always.

As it can be seen in the detailed table 1, when faced with significant negative life events, the clergy who indicated that they do not use religious coping mechanisms at all are 0%. When faced with significant negative life events 35% of the clergy have indicated that they sometimes use religious coping mechanisms so as to find meaning. This is followed by 3.8% who sometimes use religious coping methods to gain control, 6.3% to gain comfort and closeness to God, 13.8% to gain intimacy with others and closeness to God, and 15% to achieve a life transformation. However, 60% of the clergy have indicated that when faced with stressful situation, most of the time they use religious coping methods to find meaning, this is followed by 77.5% to gain control, 78.8% to gain comfort and

closeness to God, 77.2% to gain intimacy and closeness to God and 75.5% to achieve a life transformation. Eventually, when faced with stressful situation 5% of the clergy have indicated that they always use religious coping methods to find meaning. This is followed by 18.7% to gain control, 15% to gain comfort and closeness to God, 8.7% to gain intimacy with others and closeness to God, and 7.5% to achieve a life transformation.

As Lazarus and Folkman (1984:141) the prominent scholars in the field, emphasize, coping is: constantly changing cognitive and behavioral efforts to manage specific external and/or internal demands that are appraised as taxing or exceeding the resources of the person. Religious scholars long have debated the most important functions of religion. Religion serves a variety of purposes in day-to-day living and in crisis.

According to some findings it is evident that when asked how they cope with their most stressful situations, many people make mention of religion. Hence, among some groups, particularly the elderly, minorities, and individuals who urged to face life-threatening crises, religion is cited more frequently than any other resource so as to cope with the stressor (e.g., Conway, 1985–1986). This agrees with the finding of this study.

The focused group discussion has also revealed that most of them use religious coping mechanism whenever they face significant negative life events. The informants, mentioning some of the major life stressors they face, have indicated that religious coping methods are of the primary tools they have in order to deal with their stressful situations.

It is also made known from the interview that significant number of the informants use religious coping methods to cope with a significant negative life event they experience. This is again, in agreement with what Conway, 1985–1986) revealed in his study.

4.2 General RCOPE Mean Used in Times of Significant Negative Life Events

The overall mean description of the population is compared with the mean of the 4-point Likert. Hence, 1.5 being the cut off point for the mean of the Likert, in the following description in table 2, is mainly focused on the findings of comparison between the population mean and the sample mean.

Table 2: Result of one Sample t-test of general RCOPE

Variable	n	Sample mean	Likert mean (cut-off point)	Sig. (2-tailed)
General RCOPE Used by the clergy	80	1.6259	1.5	.001

P < 0.05

As it can be seen from the above findings in table 2, the sample mean for the general RCOPE is 1.63. This would imply that, generally speaking, the clergy somewhat mostly use religious coping mechanisms when they face significant negative life events. The mean difference seen with P at < 0.05 is true, because significance level at 2 tailed is found to be significant.

As Fereshteh Ahmmadi, (2006) indicated, one important question addressed by researchers who deal with religious coping is whether people facing difficult circumstances make more use of religion than other ways of coping. Pargament's (1997) considers that "Perhaps those who involve religion in more difficult times involve religion in the daily frustrations of living as well". The finding of Pargament, (1997) sheds light on the finding of this study that the evangelical clergy tend to often use religious coping mechanisms when faced with significant traumatic experience.

Weaver et al., (1996), for example, found that 25% of hospital patients described religion as their most important coping resource. Park and Cohen (1993) report religion as a primary coping mechanism in grieving the death of a child, spouse, or close friend. Hence, compared with the finding of Weaver et al., (1996), this study has revealed greater percentage (see table 1) of the evangelical clergy than what is found in the hospital patients in relation to the study made by Weaver et al., (1996).

As of recent years investigators have found significant links between religious and spiritual variables and mental health (e.g., Bergin, Masters, & Richards, 1987; Koenig, 1997; Schumaker, 1992). Therefore, the implication of using religious coping methods in time of facing significant negative life events would have a potential benefit for these clergy who tend to mostly use it whenever they are faced with a life-threatening situation.

4.3 Types and Individual Level of Coping Mechanisms Used in Times of Significant Negative Life Events

Though it is not arguable that religion serves a variety of purposes in day-to-day living, but in this research, the researcher has identified five key religious functions. Religious coping methods were defined with respect to each of these five basic religious functions such as, religious coping mechanisms: to find meaning, to gain control, to gain comfort and closeness to God, to gain intimacy with others and closeness to God, and to achieve a life transformation (Pargament et al., 2000).

According to the findings of Fereshteh, (2006), some of the observed religious coping methods are connected to the key functions meaning, control and comfort, i.e. the Religious Methods of Coping to Find Meaning, the Religious Methods of Coping to Gain Control and the Religious Methods of Coping to Gain Comfort and Closeness to God. However, the methods related to the key functions intimacy and life transformation were not used by the informants.

4.3.1 Religious Methods of Coping to Find Meaning

According to theorists such as Geertz, (1966), it is found that religion plays a key role in the quest for meaning. Hence, it is admitted that in the face of suffering and baffling life experiences, religion offers frameworks for understanding and interpretation.

Religious Methods of Coping to Find Meaning has four components, namely, Benevolent Religious Reappraisal, Punishing God Reappraisal, Demonic Reappraisal and Reappraisal of God's Powers. For example, in a time of facing significant negative life event meaning can be sought in several religious ways such as, redefining the stressor as an opportunity for spiritual escalation (Benevolent Religious Reappraisal), redefining the condition as a punishment from God (Punishing God Reappraisal), redefining the situation as if it is the work of the Devil (Demonic Reappraisal), and questioning God's power to change the condition (Reappraisal of God's Powers).

Hence, in the following description of table 3, the finding of the population mean is compared with the mean of the Likert. Hence, 1.5 being the cut off point for the mean of the Likert, the subsequent analysis following table 3 will mainly be findings of comparison between the population mean and the Likert mean.

Table 3: Result of One Sample t-test of RCOPE to find meaning

Variable	N	Sample mean	Likert mean (Cut-off point)	Sig. (2-tailed)
Coping to Find Meaning,	80	1.1545	1.5	.000

P < 0.05

As it can be seen from the above table 3, the mean of Religious Methods of Coping to Find Meaning is 1.15. This would imply that when they face significant negative life events, the clergy sometimes use religious coping mechanism so as to find meaning.

Hence, in the face of suffering and baffling life experiences, religion offers somehow a framework for understanding and interpretation. The mean difference seen with $P < 0.05$ is true, because the significance level at 2 tailed is found to be .000.

As per the focus group discussion result the clergy engaged in dialogue with God as a way to benefit spirituality from the situation and to cope with the stressor faced. In fact the content of the dialogue was varying but mostly including the meaning of the difficult situation (for example, getting ill) and wondering about the sense of Life. They also reported that even if they did not get answer, but always it somehow helped them because they aired their thoughts. In the process of airing they also reported that their significant negative life situation made them to be closer to God. Some of the focus group participants also considered the negative situation as an experience, a spiritual one that has enriched their life. From the focus group discussion also learnt that other approaches to Religious Methods of Coping to Find Meaning such as *punishing God Reappraisal*, *Demonic Reappraisal* and *Reappraisal of God's Powers* were not mainly used by the informants but *Benevolent Religious Reappraisal*. Such a result is consistent with the finding of Fereshteh Ahmadi, (2006) except the fact that Demonic Reappraisal and Reappraisal of God's Powers, the ways of coping to find meaning, were not at all found among the findings in Fereshteh Ahmadi (2006).

The finding of this study also agrees with what Tedeschi, & Calhoun, (2004) indicates. They say significant negative life event is usually characterized by finding a clearer meaning and purpose in life.

4.3.2 General RCOPE to Gain Control

Theorists, such as Fromm, (1950), have stressed the role of religion in the search for control. Confronted with events that push the individual beyond his/her own resources, religion offers many avenues to achieve a sense of mastery and control. Religious Methods of Coping to Gain Control has five components under it namely: Collaborative Religious Coping, Active Religious Surrender, Passive Religious Deferral, Pleading for Direct Intercession and Self-Directing Religious.

Hence, in the following description of table 5, the finding of the sample mean is compared with the mean of the Likert. Hence, 1.5 being the cut off point for the mean of the Likert, the subsequent analysis following table 5 will mainly be findings of comparison between the population mean and the Likert mean.

Table 4: Result of One Sample t-test of RCOPE to gain control

Variable	n	Sample mean	Liker mean (Cut-off point)	Sig. (2-tailed)
Coping to Gain Control	80	1.6870	1.5	.000

P < 0.05

As it can be seen from the above table 4, mean of the general RCOPE to gain control is 1.69. Hence, in time of facing significant negative life events, the clergy somewhat mostly use religious coping mechanisms so as to gain control. This would imply that

when significant negative life event happens, religion for the clergy somewhat mostly offers many avenues to achieve a sense of mastery and control. The clergy sought control through a partnership with God in problem solving. The mean difference seen with $P < 0.05$ is true, because significance level at 2 tailed is found to be .000.

One of the methods in this group (Religious Methods of Coping to Gain Control) is *Collaborative Religious Coping*, which is defined as seeking control through a partnership with God in problem solving. Hence, the result has shown (see table 5) that the evangelical clergy somewhat seek control through partnership with God in the process of coping with stressful conditions.

The focus group discussion revealed that quite significant times the clergy counted themselves as partners with God to resolve the negative life events. They also said that besides trying hard to manage it by their own, they prayerfully sought guidance from God. In fact the cooperation level extends to others when they have prayed with/for them. The implication is the clergy does not passively wait for God to help them rather they also believe they need to do their part of the job. Almost all of them also affirm that, however, doing their part is not sufficient unless God also participates in their situation basically because ultimately it is he who holds the power so as to change the situation.

In this pattern, God is in the picture as the main helping hand that helps the clergy handle the situation; therefore, it is God who is the main actor, not the clergy passing through the negative life situation. In such instances then the inherent belief is that God not only

created man, but also continually controls man's deeds and his destiny. Such a view is not the prevalent view of God among the respondents of Fereshteh Ahmadi, 2006) because they mainly believed that God who, although having created man, has left him to determine his own destiny and make his own history.

4.3.3 Religious Methods of Coping to Gain Comfort and Closeness to God

“Religion is designed to reduce the individual’s apprehension about living in a world in which disaster can strike at any moment. It is difficult, however, to separate comfort oriented religious- coping strategies from methods that may have a genuine spiritual function” This is evident according to the classic Freudian (1927/1961, as cited in Pergament et al., 2000). Besides the classic Freudian assumption, Johnson indicates that “from the religious perspective, spirituality, or the desire to connect with a force that goes beyond the individual, is the most basic function of religion.” (Johnson, 1959)

Table 5: Result of One Sample t-test of RCOPE to gain comfort and closeness to God

Variable	n	Sample mean	Liker mean (Cut-off point)	Sig. (2-tailed)
Coping to Gain Comfort and Closeness to God	80	1.6800	1.5	.000

P < 0.05

As it can be seen from the above table 5, mean of the general RCOPE to gain comfort and closeness to God is 1.68. This would imply that, generally speaking, the clergy do often use religious coping mechanism so as to gain comfort and closeness to God. This indicates that in the face of suffering mysterious life experiences, the clergy employ religious coping mechanism so as to Gain Comfort and Closeness to God.

Hence, when negative life events occur religion is mainly seen to offer a function so as to reduce the individual's apprehension about living in a world in which disaster can strike at any moment. The mean difference seen with P at < 0.05 is true, because significance level at 2 tailed is found to be .000.

Religious Methods of Coping to Gain Comfort and Closeness to God is another group in RCOPE. *Seeking Spiritual Support* is one of the methods in this group, where searching for comfort and reassurance through God's love and care is in focus. Hence, the focus group participants reported that often they have sought spiritual support. They reported that in negative life situations they feel that they can't control the situation any more, and then begin to become more receptive and show more humility. Some participants in the focus group discussion also said that in such cases, they cannot trust her/his own ability to handle the situation; she/he feels a need for help from different sacred sources. Most of them said they engage relatively in larger extent in religious activities, such as praying, thinking of spiritual matters or going to church, and trying to shift focus away from the stressor. The findings in the study of Fereshteh Ahmadi, (2006) however, show thinking of spiritual matters, developing a sense of spirituality and seeking spiritual support seem

to be more prevalent among informants than is engaging in religious activities or performing any religious ritual. According to the focus group discussions in this study, however, there are quite a number of incidents where the participants reported that they had sought religious comfort through religious activities such as attending church service, visiting church, praying, reading the Bible or engaging in charity activities.

4.3.4 Religious Methods of Coping to Gain Intimacy with Others and Closeness to God

Sociologists such as Durkheim (1915, as cited in Pergament et al., 2000) by and large have emphasized the role of religion in facilitating social cohesiveness. Hence, religion is said to be an instrument of fostering social solidarity and social identity. “Intimacy with others, however, often is encouraged through spiritual methods, such as offers of spiritual help to others and spiritual support from clergy or members. Thus, again, it is difficult to separate out many of the methods that foster intimacy from methods that foster closeness with a higher power” (Buber, 1970).

Table 6: Result of One Sample t-test of RCOPE to gain intimacy and closeness to God

Variable	n	Sample mean	Liker mean (Cut-off point)	Sig. (2-tailed)
Coping to Gain Intimacy and Closeness to God,	80	1.5565	1.5	.000

P < 0.05

As it can be seen from the above table 6, mean of the RCOPE to gain intimacy with others and closeness to God is 1.56. This would imply that, generally speaking, the clergy tend to often use religious coping mechanism so as to gain intimacy with others and closeness to God. Hence, when negative life events occur religion is mainly seen to facilitating social cohesiveness being a mechanism of fostering social solidarity and social identity.

Intimacy with others, however, often is encouraged through spiritual methods, such as offers of spiritual help to others and spiritual support from clergy or members. The mean difference seen with P at < 0.05 is true, because significance level at 2 tailed is found to be .000.

This study has indicated that the respondents tend to often use religious method to gain intimacy with others and closeness to God (see table 6). Hence, when negative life events occur religion is mainly seen to facilitating social cohesiveness being a mechanism of fostering social solidarity and social identity. Intimacy with others, however, often is encouraged through spiritual methods, such as offers of spiritual help to others and spiritual support from clergy or members.

As per the focus group discussion, religious Methods of Coping to Gain Intimacy with Others and Closeness to God was mainly used. What is crucial in all three methods belonging to this group, i.e., *Seeking Support from Clergy or Members and Religious Helping* is that in the first method, searching for comfort takes place with the help of

other people, i.e., congregation members and clergy. In the second method, gaining comfort by praying or giving strength to other persons is also in focus. However, in the third method, dissatisfaction with others, the discussion participants has less emphasized. The implication is that the tendency of the clergy towards self-reliance and disengaging other people when faced with a difficult situation is low. The above findings, however, are quite contrary to Fereshteh Ahmadi, (2006). In his study none of his informants use the entire religious coping methods to find intimacy with others and closeness to God. This might be as a result of increased self-reliance of the informants in their particular cultural context.

However, the finding of this study is consistent with what Tedeschi, & Calhoun, (2004) indicated. They have found out that experiencing traumatic events is usually characterized by seeking a closer connection or intimacy with others.

4.3.5 Religious Methods of Coping to Achieve a Life Transformation

“Theorists traditionally have viewed religion as conservational in nature - helping people maintain meaning, control, comfort, intimacy, and closeness with God. However, religion also may assist people in making major life transformations; that is, giving up old objects of value and finding new sources of significance” (Pargament, 1997).

Table 7: Result of one Sample t-test of RCOPE to achieve a life transformation

Variable	n	Sample mean	Likert mean (Cut-off point)	Sig. (2-tailed)
Coping to Achieve a Life Transformation	80	2.0503	1.5	.030

$P < 0.05$

As it can be seen from table 7, mean of the RCOPE to achieve a life transformation is 2.05. This would imply that, the clergy do significantly mostly use religious coping mechanism so as to achieve life transformation. Hence, the implication is that religion may significantly assist the respondents in making major life transformations; that is, giving up old objects of value and finding new sources of significance. The mean difference seen with $P < 0.05$ is true, because significance level at 2 tailed is found to be .030.

The focus group discussion result reveled the clergy sought various methods of assistance in finding a new direction for living. The most common methods reported were asking God to help them find a new purpose in life. To find such a purpose some even engaged a prolonged period of fasting so that they could discover their very purpose of existence. Some even reported that such events eventually has resulted a total reawakening in life. The above findings, however, are quite contrary to Fereshteh Ahmadi, (2006). In his study none of his informants use the entire religious coping methods to achieve a life

transformation. The discrepancy might be the result of differing level of contentment in life.

This study has shown results that the respondents often use religious coping methods to achieve a life transformation (see table 7). This religious function has three elements under it namely, Seeking Religious Direction, Religious Conversion, and Religious Forgiving. This would imply for example, in time of facing life-threatening events, Seeking Religious Direction is explained by the respondents as looking to religion for assistance in finding a new direction for living when the old one may no longer be viable.

The common interpretations given for Seeking Religious Direction at times of significant negative life events include, asking God to help them find a new purpose in life, praying to find a new reason to live and praying to discover their purpose in living. Therefore, looking to religion for assistance in finding a new direction for living when the old one may no longer be viable can be associated with lower levels of psychological distress (Pargament et al., 1998; Pargament, 1997). Hence, the result would have an affirmative implication when compared with the report of the study by (Pargament et al., 1998; Pargament, 1997).

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary and Conclusion

The main purpose of this study was to assess the religious coping mechanisms that are used by the evangelical clergy members in time of significant negative life events. Accordingly, this research aims at answering the following research questions:

- 1) Do the evangelical clergy members have religious coping mechanisms that are mainly used in times of significant negative life events? If so, what is the general level of religious coping mechanisms are mainly used by these evangelical clergies?
- 2) What sort of religious coping mechanisms are mainly used by these evangelical clergies: Religious methods of coping to find meaning, religious methods of coping to gain control, religious methods of coping to gain comfort and closeness to God, religious methods of coping to gain Intimacy with others and closeness to God, and religious methods of coping to achieve a life transformation?

This study was conducted in eighty evangelical clergy representing two hundred forty of them found in Addis Ababa ministering in thirty one evangelical Churches under the Ethiopian Evangelical Churches Fellowship.

In this study both quantitative and qualitative methods of analyses were employed. One sample t-test was used to examine the general level of respondents coping mechanisms. Percentage analysis was used to explore whether major religious coping mechanisms at times stress. The qualitative data collected through cell phone-recorded discussion of the focus group was changed into systematic narratives. In addition to that, all recorded information and hand written notes taken during the interviews with the participants were reviewed for analysis.

Hence, the following major findings were gleaned from the data gathered from data analysis revealed that:

Out of the total population the clergy somewhat use religious coping mechanisms when they face significant negative life events, to find meaning, to gain control, to gain comfort and closeness to God, to gain intimacy with others and closeness to God and to achieve a life transformation.

5.2 Recommendation

In a view of the findings gleaned from this research, the author makes the following recommendations:

- 1) Owing the fact that employing positive religious coping mechanism is beneficial, the evangelical clergy could continue using the methods for them selves.

- 2) Even though those who are employing negative religious coping mechanism are quite few such clergy need to be aware of its distractive implications for recouping.

- 3) If the practice of religious coping mechanisms be augmented by professional counselors and psychologists' input, the benefits fetched from them could be maximized.

- 4) The researcher also would like to recommend further study to be undertaken on a large population.

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APPENDICIES

**A QUESTIONNAIRE PREPARED FOR RELIGIOUS LEADERS
(CLEARGY) SO AS TO ASSESS RELIGIOUS COPING
MECHANISMS EMPLOYED IN TIME OF FACING SIGNIFICANT
NEGATIVE LIFE EVENTS**

Annex I: Copy of English Questionnaire Guide (for Clergy)

ADDIS ABABA UNIVERSITY
INSTITUTE OF PSYCHOLOGY
DEPARTMENT OF COUNSELING PSYCHOLOGY

Direction: What this questionnaire mainly asks is what sort of religious coping methods religious leaders (clergy) use in time of facing significant negative life events. The questionnaire has sixty three (63) items.

Therefore, please indicate how often you used out of the indicated sixty three items. You are kindly asked to make sure that you have answered only one of the liker-scales. There is no answer that is right or wrong. However, your response for each items are highly important. You do not have to put your name in this questionnaire.

Hence, circle the right answer that fits your case out of the indicated four levels Likert-scale.

I would like to thank you so much for your cooperation.

A) General Information

1. Age: _____
2. Gender: _____
3. Educational level

3.1 Theological education

- Certificate Diploma Degree Masters Above Masters

3.2 Secular Education

- Below 12 Grade 12 Complete Certificate Diploma
 Degree Masters Above Masters

4. Marital Status

- Married Not Married Divorced Widowed

5. Number of ministry year as a clergy _____

B) Questionnaire

Hereafter, circle only what suits your answer using one of the following numbers:

Not at all = 0	Sometimes = 1	Most of the time = 2	Always = 3
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When I face significant negative life event in my life I,

1. Prayed for a miracle. 0 1 2 3
2. Tried to find a lesson from God in the event. 0 1 2 3
3. Tried to deal with my feelings without God's help. 0 1 2 3
4. Looked for a total spiritual reawakening. 0 1 2 3
5. Offered spiritual support to family or friends. 0 1 2 3
6. Prayed for a complete transformation of my life. 0 1 2 3
7. Sought God's love and care. 0 1 2 3
8. Made decisions about what to do without God's help. 0 1 2 3
9. Felt the situation was the work of the devil. 0 1 2 3
10. Tried to make sense of the situation without relying on God. 0 1 2 3
11. Felt the devil was trying to turn me away from God. 0 1 2 3
12. Realized that God cannot answer all of my prayers. 0 1 2 3
13. Felt punished by God for my lack of devotion. 0 1 2 3
14. Tried to put my plans into action together with God. 0 1 2 3
15. Prayed to get my mind off of my problems. 0 1 2 3
16. Worked together with God as partners. 0 1 2 3
17. Wondered what I did for God to punish me. 0 1 2 3
18. Did my best and then turned the situation over to God. 0 1 2 3
19. Saw my situation as part of God's plan. 0 1 2 3
20. Did what I could and put the rest in God's hands. 0 1 2 3
21. Decided that God was punishing me for my sins. 0 1 2 3

22. Asked God to help me find a new purpose in life. 0 1 2 3
23. Bargained with God to make things better. 0 1 2 3
24. Questioned God's love for me. 0 1 2 3
25. Asked God to help me overcome my bitterness. 0 1 2 3
26. Tried to see how God might be trying to strengthen me in this situation. 0 1 2 3
27. Stuck to the teachings and practices of my religion. 0 1 2 3
28. Looked to God for strength, support, and guidance. 0 1 2 3
29. Believed the devil was responsible for my situation. 0 1 2 3
30. Questioned the power of God. 0 1 2 3
31. Focused on religion to stop worrying about my problems. 0 1 2 3
32. Confessed my sins. 0 1 2 3
33. Didn't do much, just expected God to solve my problems for me. 0 1 2 3
34. Prayed to discover my purpose in living. 0 1 2 3
35. Disagreed with what the church wanted me to do or believe. 0 1 2 3
36. Asked forgiveness for my sins. 0 1 2 3
37. Tried to be less sinful. 0 1 2 3
38. Looked for a stronger connection with God. 0 1 2 3
39. Asked others to pray for me. 0 1 2 3
40. Sought a stronger spiritual connection with other people. 0 1 2 3
41. Thought about how my life is part of a larger spiritual force. 0 1 2 3
42. Pleaded with God to make things turn out okay. 0 1 2 3
43. Wondered whether God had abandoned me. 0 1 2 3
44. Tried to make sense of the situation with God. 0 1 2 3

45. Ignored advice that was inconsistent with my faith. 0 1 2 3
46. Looked for spiritual support from clergy. 0 1 2 3
47. Thought about spiritual matters to stop thinking about my problems. 0 1 2 3
48. Sought God's help in trying to forgive others. 0 1 2 3
49. Prayed for the well-being of others. 0 1 2 3
50. Tried to give spiritual strength to others. 0 1 2 3
51. Felt dissatisfaction with the clergy. 0 1 2 3
52. Took control over what I could, and gave the rest up to God. 0 1 2 3
53. Sought help from God in letting go of my anger. 0 1 2 3
54. Wondered whether my church had abandoned me. 0 1 2 3
55. Prayed to find a new reason to live. 0 1 2 3
56. Trusted that God would be by my side. 0 1 2 3
57. Voiced anger that God didn't answer my prayers. 0 1 2 3
58. Tried to find a completely new life through religion. 0 1 2 3
59. Didn't try to cope: only expected God to take my worries away. 0 1 2 3
60. Thought that some things are beyond God's control. 0 1 2 3
61. Didn't try much of anything; simply expected God to take control. 0 1 2 3
62. Looked for love and concern from the members of my church. 0 1 2 3
63. Avoided people who weren't of my faith. 0 1 2 3

Annex II: Copy of English Questionnaire Guide (for Focus Groups)

ADDIS ABABA UNIVERSITY
INSTITUTE OF PSYCHOLOGY
DEPARTMENT OF COUNSELING PSYCHOLOGY

Direction: The reason why this focus group discussion needed is primarily to draw some experiences from informants in relation to religious coping methods used in time of facing significant negative life events.

Thank you for agreeing to participate in this study! As part of my study in Counseling Psychology, I am assessing the religious coping methods of the evangelical clergy in Addis Ababa. Hence, your input will help me see the same in a comprehensive manner so as to gain a deeper understanding of this issue. Therefore, please openly participate in this discussion and try to answer all of the questions as honestly as possible. There is no right or wrong answers. Please note that the questions are mainly in relation to religious coping methods used in time of facing significant negative life situations.

I would like to thank you so much in advance for sacrificing your time for this study.

Discussion question

1. Have you ever experienced life-threatening situations in your life?
2. If so, what did you do when significant negative life events occurred in your life in relation to finding meaning?

3. What did you do when significant negative life events occurred in your life in relation to gain control?
4. What did you do when significant negative life events occurred in your life in relation to gain comfort and closeness to God?
5. What did you do when significant negative life events occurred in your life in relation to gain intimacy with others and closeness to God?
6. What did you do when significant negative life events occurred in your life in relation to achieve a life transformation?

Annex III: Copy of English Interview Guide (for Interviewees)

ADDIS ABABA UNIVERSITY

INSTITUTE OF PSYCHOLOGY

DEPARTMENT OF COUNSELING PSYCHOLOGY

First of all I would like to thank you so much in advance for sacrificing your time for this study.

Direction: The reason why this interview needed is primarily to draw some experiences from informants in relation to religious coping methods used in time of facing significant negative life events.

Thank you for agreeing to participate in this study! As part of my study in Counseling Psychology, I am assessing the religious coping methods of the evangelical clergy in Addis Ababa. Hence, your input will help me see the same in a comprehensive manner so as to gain a deeper understanding of this issue. Therefore, please openly participate and feel confident as I interview you and try to answer all of the questions as honestly as possible. There is no right or wrong answers. Please note that the questions are mainly in relation to religious coping methods used in time of facing significant negative life situations.

General information

1. How old are you?
2. Have you ever served as a clergy?

Interview question

7. Have you ever experienced life-threatening situations in your life?
8. If so, what did you do when significant negative life events occurred in your life in relation to finding meaning?
9. What did you do when significant negative life events occurred in your life in relation to gain control?
10. What did you do when significant negative life events occurred in your life in relation to gain comfort and closeness to God?
11. What did you do when significant negative life events occurred in your life in relation to gain intimacy with others and closeness to God?
12. What did you do when significant negative life events occurred in your life in relation to achieve a life transformation?

•

በፍጹም = 0	አልፎ አልፎ = 1	አብዛኛውን ጊዜ = 2	ሁል ጊዜ = 3
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በህይወቷ አስቸጋሪ የሆነ የህይወት ገጠመኝ (Significant negative life event or stressor)

ሲደርስብኝ፡-

1. ተፃምራትን እንዲያደርግልኝ ፀለይሁ 0 1 2 3
2. ከገጠመኝ ሁኔታ ውስጥ እግዚአብሔር ሊያስተምረኝ የወደደውን ትምህርት አገኘሁበት 0 1 2 3
3. የእግዚአብሔርን እርዳታ ሳልጠብቅ ነገሩን እንደተሰማኝ በራሴ ለመወጣት ጣርኩ 0 1 2 3
4. በህይወቴ ፍፁም አዲስ መንፈሳዊ መነሻዎችን (የህይወትን ተሳደሶ) ፈለግሁ 0 1 2 3
5. ለሌሎች ቤተሰቦቼና ወገኖቼ መንፈሳዊ እርዳታን (ድጋፍ) አደረግሁ 0 1 2 3
6. የቀደመው ህይወቴ ሙሉ በሙሉ እንዲለወጥ (እንዳይደገም) ፈለግሁ 0 1 2 3
7. የእግዚአብሔርን ፍቅርና እንክብካቤ በእጅግ ፈለግሁ 0 1 2 3
8. ያለእግዚአብሔር እርዳታ ምን ላደርግ እንደምችል ውሳኔ ወሰንሁ 0 1 2 3
9. የገጠመኝ ሁኔታ በዋነኛነት የተቀነባበረው በሰይጣን እንደሆነ ተሰማኝ 0 1 2 3
10. በእግዚአብሔር ከመደገፍ ይልቅ ለሁኔታው የራሴን ትርጉም ሰጠሁት 0 1 2 3
11. ሴጣን ከእግዚአብሔር ሲያረቀኝ ፈልጎ መከራ የሚያረግ መሰለኝ 0 1 2 3
12. እግዚአብሔር ፀሎቴን በሙሉ ሊመልስ እንደማይችል ተረዳሁ 0 1 2 3
13. ለእግዚአብሔር መሰጠት እንዳለብኝ መሰጠት ባለመቻሌ የተቀጣሁ መሰለኝ 0 1 2 3
14. ወደ እግዚአብሔር ይበልጥ በመጠጋት ለሁኔታዬ መፍትሄ መፈለግ ጀመርኩ 0 1 2 3
15. የአእምሮዬ ትኩረት ከችግሩ ላይ እንዲነሳልኝ ፈለግሁ 0 1 2 3
16. ከእግዚአብሔር ጋር በቅርበት ሕብረት አደረግሁ (ወደርሱ ተጠጋሁ) 0 1 2 3
17. እግዚአብሔር እንዲህ እንዲቀጣኝ ያደረገው ነገር ምን እንደሆነ ሳስብ ገረመኝ 0 1 2 3
18. የቻልኩትን ለመረዳት ሞክርኩና ነገሩን ለእግዚአብሔር አሳልፌ ሰጠሁት 0 1 2 3
19. የደረሰብኝን ሁኔታ እንደ እግዚአብሔር እቅድ ቆጠርኩት 0 1 2 3
20. የቻልኩትን አደረኩና ሁሉን በርሱ እጅ ላይ ተወክት 0 1 2 3

21. በሀጢአት ምክንያት እግዚአብሔር እየቀጣኝ እንዳለ ደመደምኩ 0 1 2 3
22. እግዚአብሔር በህይወቴ አዲስ አላማን (አቅጣጫን) እንዲያመጣ (እንዲፈጥር) ጠየኩት 0 1 2 3
23. ነገሮችን እንዲያስተካክልኝ እግዚአብሔርን ክርክር (መግት) ገጠምሁት 0 1 2 3
24. እግዚአብሔር ለኔ ያለውን ፍቅር ተጠራጠርኩ 0 1 2 3
25. ምሬቱን (ትንቢቱን/ስብራቱን) እንዲያስተወኝ እግዚአብሔርን ጠየቅሁት 0 1 2 3
26. በገጠመኝ ሁኔታ ውስጥ እግዚአብሔር ምን ያህል ሊያበረታኝ እንዲችል ለመረዳት ሞክርኩ 0 1 2 3
27. ልዩ ልዩ የሃይማኖት ትምህርቶችን እና ልምምዶችን አቆምኩ (አቋረጥኩ) 0 1 2 3
28. ብርታትን፣ ድጋፍን እና ምሪትን ፍለጋ ወደ እግዚአብሔር ተመለከትሁ 0 1 2 3
29. ለገጠመኝ ሁኔታ ዋነኛ ምክንያቱ ሰይጣን ነው ብዬ አሰብኩ 0 1 2 3
30. የእግዚአብሔርን የመታደግ አቅም ተጠራጠርኩ 0 1 2 3
31. ነገሪን ለመርሳት ስለ ሃይማኖት አሰብሁ 0 1 2 3
32. ሃጢአቴን ተናዘዝሁ 0 1 2 3
33. ምንም አይነት መከራ ሳለደርግ ሁሉን እግዚአብሔር እንዲቆጣጠር ጠበቅሁት 0 1 2 3
34. በምድር ላይ የመኖሪያ ዋነኛ ዓለማዊ ለማወቅ ሞክርኩ 0 1 2 3
35. ቤተክርስቲያኔ እንዳምንበት እና እንዳደርግ ከምትጠብቅብኝ ጉዳይ ጋር ተቃረንሁ 0 1 2 3
36. ስለሃጢአቴ ይቅርታን ጠየቅሁ 0 1 2 3
37. በተቻለኝ መጠን ያለሃጢአት (ንጹህ) ለመሆን ሞክርኩ 0 1 2 3
38. በሁኔታዬ ውስጥ ከእግዚአብሔር ጋር የጠለቀ ግንኙነት እንዲኖረኝ ፈለግሁ 0 1 2 3
39. ሌሎች በሀላጊነት እንዲያገዙኝ ጠየኩኝ 0 1 2 3
40. ከሌሎች ሰዎች ጋር የጠነከረ መንፈሳዊ ግንኙነትን ለማድረግ ፈለግሁ 0 1 2 3
41. ህይወቴ ከሌላ ከፍተኛ መንፈሳዊ ሃይል ጋር የተቆራኝ መሆኑን አሰብሁ 0 1 2 3
42. ሁሉን ለበጎ እንዲለውጥ ወደ እርሱ ተማጠንሁ 0 1 2 3
43. እግዚአብሔር ጥሎኝ (ረስቶኝ) እንዳይሆን ጠረጠርኩ 0 1 2 3
44. ነገሩ ስሜት እንዲሰጠኝ ምክንያቱን ከእግዚአብሔር ለመረዳት ሞክርኩ 0 1 2 3
45. ከእምነቴ ጋር የማይሄድን ምክር ሁሉ ችላ አልኩኝ 0 1 2 3
46. ከሌሎች አገልጋይ ወገኖቼ መንፈሳዊ እርዳታን ፈለግሁ 0 1 2 3

47. ነገራን በመርሳት ስለረቀቁ (ስለጠለቁ) መንፈሳዊ ነገሮች አሰብሁ 0 1 2 3
48. ሌሎችን ይቅር በማለት ሃይት ወስጥ እግዚአብሔር እንዲረዳኝ ፈለግሁ 0 1 2 3
49. ስለሌሎች ደህንነት (ስለሚያልፉበት ሁኔታ) (አሰብሁ) ተጨነቅሁ 0 1 2 3
50. ሌሎችን ለማፅናናት ሞክርኩ 0 1 2 3
51. በሌሎች አገልጋዮች ጉዳይ (ሁኔታ) ጥያቄ ተፈጠረብኝ (ነገረ ስራቸው አልጥም አለኝ) 0 1 2 3
52. የቻልኩትን ተቋቁሜ ተቆጣጠርኩትና የቀረውን ለእግዚአብሔር አሳልፌ ሰጠሁ 0 1 2 3
53. ብስጭቴን (ምራቱን/ግዜን) እንድረሳ ከእግዚአብሔር ዘንድ እርዳታን ፈለግሁ 0 1 2 3
54. ቤተ ክርስቲያኔ እንደረሳችን ተሰማኝ 0 1 2 3
55. በህይወት ለመኖር የሚያስችለኝን አዲስን ምክንያት ለማግኘት ፀለይኩ 0 1 2 3
56. በገጠመኝ ሁኔታ ውስጥ እግዚአብሔር ከአጠገቤ እንደሚቆም ታመንሁ 0 1 2 3
57. እንዴት እግዚአብሔር ፀሎቴን አይመልስም በማለት ተናደድሁ 0 1 2 3
58. በሃይማኖቴ (በእምነቴ) አቅጣጫ ፍፁም (አዲስ) የህይወትን ለውጥ ፈለግሁ 0 1 2 3
59. እግ/ር ጭንቀቴን እንዲያስወግድልኝ ፈለግሁ ነገር ግን በራሴ ለመወጣት አልሞክርኩም 0 1 2 3
60. ምናልባት እግዚአብሔር ራሱ በዚህ ሁኔታ ውስጥ አቅም የለው ይሆን አልኩ 0 1 2 3
61. ምንም አላረኩም ግን ሁሉን እራሱ እግዚአብሔር እንደሰራው ጠበቅሁ 0 1 2 3
62. ከእግዚአብሔር ቤተሰቦች ፍቅርንና እንክብካቤን ፈለግሁ 0 1 2 3
63. ከእኔ አይነት እምነት ውጪ ከሆኑ ሰዎች ተለየሁ 0 1 2 3

Annex V

ለቡድን ውይይት የቀረበ መጠይቅ

በአዲስ አበባ ዩኒቨርሲቲ

የሳይኮሎጂ ትምህርት ክፍል

የካውንሲንግ ሳይኮሎጂ ድህረ ምረቃ ትምህርት ፕሮግራም

መመርያ: የዚህ ውይይት ቡድን አላማ በዋነኛነት የማያተኩረው በአስቸጋሪ የህይወት ክስተቶች ጊዜ የሃይማኖት መሪዎች የደረሰባቸውን ችግር (አስቸጋሪ ገጠመኝ) ለመቋቋም የሚጠቀሙባቸውን መንፈሳዊ ዘዴዎች ለመወያየት ነው።

በቅድምያ በዚህ ጥናት ላይ ተሳታፊ ለመሆን ፈቃደኛ በመሆንዎ አመሰግናለሁ። እንደ ካውንሲንግ ሳይኮሎጂ ተማሪ ይህንን ጥናት የማደርገው በአስቸጋሪ የህይወት ክስተቶች ጊዜ ምላሽ አበባ የሚገኙ ወንጌላውያን የሃይማኖት መሪዎች የደረሰባቸውን ችግር (አስቸጋሪ ገጠመኝ) ለመቋቋም የሚጠቀሙባቸውን መንፈሳዊ ዘዴዎች ለመወያየት ነው። የርስዎ አስተዋዕድም ጉዳዩን በጥልቀት ለመመልከት ያስችለኛል። ስለሆነም በዚህ ውይይት ላይ የሚነሱትን ጥያቄዎች በግልፅነት በመመለስ ይሳተፉ። ትክክል ወይንም ስህተት የሚባል መልስ የለም። የውይይት ጥያቄዎቹ በሙሉ በቀጥታ የሚያያዙት ከአምስት አይነት ሃይማኖታዊ ችግርን መቋቋም ዘዴዎች ጋር ነው።

ግዜዎን ለመስጠት ፈቃደኛ በመሆንዎ ከልብ አመሰግናለሁ።

የቡድን ወይይት ጥያቄዎች፡-

1. በህይወትዎ አስቸጋሪ የሆነ የህይወት ገጠመኝ ገጥምዎት ያውቃል? መልስዎ አዎን ከሆነ፡-
2. ይህ አይነት አስቸጋሪ ሁኔታ ሲገጥምዎ ምን በማድረግ ተቋቋሙት?
3. የህይወት ትርጉምን ከማግኘት አንፃር ምን አደረጉ?
4. ነገሩን ሙሉ ለሙሉ ለመቆጣጠር ከመሞከር አንፃር ምን አደረጉ?
5. ወደ እግሉ ያብሄር ይበልጥ ከመጠጋ አንፃር ምን አደረጉ?
6. ከሰዎችና ከእግሉ ያብሄር ጋር የበለጠ ህብረት ከማድረግ አንፃር ምን አደረጉ?
7. የህይወት ለውጥ ከማግኘት አንፃር ምን አደረጉ?

Annex VI

ለቃለ መጠይቅ ተሳታፊዎች የቀረበ መጠይቅ

በአዲስ አበባ ዩኒቨርሲቲ

የሳይኮሎጂ ትምህርት ክፍል

የካውንስሊንግ ሳይኮሎጂ ድህረ ምረቃ ትምህርት ፕሮግራም

በቅድምያ ግዜዎን ለመስጠት ፈቃደኛ በመሆንዎ ከልብ አመሰግናለሁ።

መመርያ፡ የዚህ ቀለ መጠየቅ አላማ በዋነኛነት የማያተኩረው በአስቸጋሪ የህይወት ክስተቶች ጊዜ የሃይማኖት መሪዎች የደረሰባቸውን ችግር (አስቸጋሪ ገጠመኝ) ለመቋቋም የሚጠቀሙባቸውን መንፈሳዊ ዘዴዎች ለመወያየት ነው።

በዚህ ጥናት ላይ ተሳታፊ ለመሆን ፈቃደኛ በመሆንዎ ከልብ አመሰግናለሁ። እንደ ካውንስሊንግ ሳይኮሎጂ ተማሪ ይህንን ጥናት የማደርገው በአስቸጋሪ የህይወት ክስተቶች ጊዜ ምላሲ አበባ የሚገኙ ወንጌላውያን የሃይማኖት መሪዎች የደረሰባቸውን ችግር (አስቸጋሪ ገጠመኝ) ለመቋቋም የሚጠቀሙባቸውን መንፈሳዊ ዘዴዎች ለመወያየት ነው። የርስዎ አስተዋዕድ ጉዳዩን በጥልቀት ለመመልከት ያስችለኛል። ስለሆነም በዚህ ቃለ መጠይቅ ላይ የሚነሱትን ጥያቄዎች በግልፅነት በመመለስ ይላተፉ። ትክክል ወይንም ስህተት የሚባል መልስ የለም። ቃለ መጠይቆቹ በሙሉ በቀጥታ የሚያያዙት ከአምስት አይነት ሃይማኖታዊ ችግርን መቋቋም ዘዴዎች ጋር ነው።

አጠቃላይ መረጃ:-

1. ዕድሜዎን ስንት ልብል?
2. ዕንደ ሃይማኖት መሪ (ክለርጂ) አገልግለው ያውቃሉ?

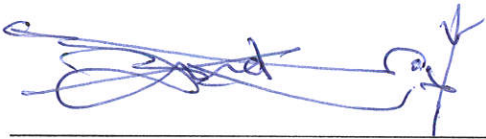
ለቃለ መጠይቅ የቀረቡ ጥያቄዎች:-

1. በህይወትዎ አስቸጋሪ የሆነ የህይወት ገጠመኝ ገጥምዎት ያውቃል? ከገጠምዎት:-
2. ይህ አይነት አስቸጋሪ ሁኔታ ሲገጥምዎ ምን በማድረግ ተቋቋሙት?
3. የህይወት ትርጉምን ከማግኘት አንጻር ምን አደረጉ?
4. ነገሩን ሙሉ ለሙሉ ለመቆጣጠር ከመጥከር አንጻር ምን አደረጉ?
5. ወደ እግሊዱብሄር ይበልጥ ከመጠጋ አንጻር ምን አደረጉ?
6. ከሰዎችና ከእግሊዱብሄር ጋር የበለጠ ህብረት ከማድረግ አንጻር ምን አደረጉ?
7. የህይወት ለውጥ ከማግኘት አንጻር ምን አደረጉ?

DECLARATION

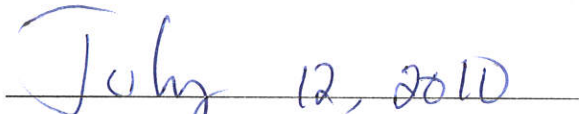
I, the undersigned, declare that this thesis is my work and that all the source materials used in the thesis have been fully acknowledged.

Name: Tamrat Zelalem



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