

Toolkit 2 - Learning Unit 5

Ethics and human values inspire your leadership as a coordinator

Post- Intervention Activity 5

Culture & Religion: The encounter with the victims, their spirituality and their territory. Preparation of the intervention based on knowledge, respect and support of the values of the population affected by the crisis.



Training

POST-INTERVENTION

- Question : Do you know the culture and uses of the population of crisis intervention?
- **Green side YES:** Go to the Unit 2 Presentation and come back to make the ORANGE PATH
- **Orange side NON :** Non, I didn't and my team doesn't. Please follow this section to assess and evolve in team awareness of the population territory.
- Activity 5 : The Brief RCOPE , Brief Religion Questionnaire

ACTIVITY 5 : The Brief RCOPE , Brief Religion Questionnaire

«Religious support measures offer particular utility to community psychology, where there is growing interest in religion as a resource for community interventions such as prevention, consultation, empowerment, and organizational development (Pargament, Maton, & Hess, 1991). »

« Moreover, the concept of mutually beneficial collaboration between religious leaders/congregations and psychologists is gaining increased attention (Court, 1997; Kloos, Horneffer, & Moore, 1995; Weaver, Koenig, & Larson, 1997). »

« Initial prevention, consultation, or mutual research efforts will require assessment (e.g., of church structure, group dynamics, etc.), and the religious support scales provide tools for this task. For example, these measures could identify at-risk congregations (e.g., where perceived Church leader support is low) and item analyses could be used to identify particular weaknesses (e.g., reassurance of worth, reliable alliance). This information, in turn, could inform organizational development within churches as well as secondary prevention intervention efforts. » (William E. Fiala, Jeffrey P. Bjorck and Richard Gorsuch; The Religious Support Scale: Construction, Validation, and Cross-Validation, Article in American Journal of Community Psychology · December 2002, p.782)

« Given the historically strained relationship between religion and psychology (Plante, 1999), religious leaders may be cautious regarding psychologists' ability to understand and respect their beliefs and religious community structures. To this end, the face validity of the religious support scales can help to increase trust, thereby facilitating consultation efforts. Because religious support is related to enhanced well-being, psychologists can also promote it as a primary prevention resource and as an aid to empowerment of church leaders and congregation members (Kloos et al., 1995; Tan, 1991), particularly in rural settings with fewer available psychological services (Voss, 1996). » (*Ibidem*, Fiala, p.783)

« Religious support appears to provide resources above and beyond those attributable to general social support. Hopefully, including assessment of congregational, God, and church leader support in future studies will increase understanding regarding the interplay of perceived support and psy-

chological adjustment. Given the current findings, religious support appears to have potential as a resource that should be optimized in future community intervention efforts.» (*Ibidem*, Fiala, p.783)

The positive religious coping subscale (PRC) of the Brief RCOPE taps into a sense of connectedness with a transcendent force, a secure relationship with a caring God, and a belief that life has a greater benevolent meaning. The negative religious coping subscale (NRC) of the Brief RCOPE is characterized by signs of spiritual tension, conflict and struggle with God and others, as manifested by negative reappraisals of God's powers (e.g., feeling abandoned or punished by God), demonic reappraisals (i.e., feeling the devil is involved in the stressor), spiritual questioning and doubting, and interpersonal religious discontent. (*Ibidem*, Fiala, p. 58)

The Brief RCOPE: Positive and Negative Coping Subscale Items.

Positive Religious Coping Subscale Items

1. Looked for a stronger connection with God.
2. Sought God's love and care.
3. Sought help from God in letting go of my anger.
4. Tried to put my plans into action together with God.
5. Tried to see how God might be trying to strengthen me in this situation.
6. Asked forgiveness for my sins.
7. Focused on religion to stop worrying about my problems.

Negative Religious Coping Subscale Items

8. Wondered whether God had abandoned me.
9. Felt punished by God for my lack of devotion.
10. Wondered what I did for God to punish me.
11. Questioned God's love for me.
12. Wondered whether my church had abandoned me.
13. Decided the devil made this happen.
14. Questioned the power of God.

Each item gets a score from 1 (Not at all) to 4 (Always). Calculate the total item score on each of the 2 subscales (see below). A higher score indicates a higher frequency of use of the type of strategy.

Positive religious coping strategies: 1-7 =

Negative religious coping strategies: 8-14 =

Reference: Pargament, K. I. (1997). *The psychology of religion and coping: Theory, research, practice*. Guilford press. New York, USA



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With this “spiritual mapping”, you can guide your patient or interlocutor to better understand its meaning for him, the use he makes of it and the resource it represents, or its opposite. This will allow you to accompany him within his spirituality to make him a better support, and also to transfer his use to where he needs it most.



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