

Religious Coping Strategies of Students and Teacher Accompaniment: A Review of Literature

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Abstract –*The transition to a different educational level marks an important milestone for most Filipino students. Oftentimes, this concur in one’s search for identity and various development streams when they move to school settings that are unfamiliar and often stressful. Much of religious coping experiences among young students in the country remain largely unexplored in systematic studies. The apparent neglect of this area of study is the recent sociological observation that student religiosity has declined. However, given that Filipino students’ religiosity has only taken new strides in its manifestations, a review of relevant literature is a logical task to confirm the orientation of scholarly work in this area. The present study reviews student religious coping strategies and forms of support extended by either religious or lay teachers in distress as reported in scholarly literature available online using Google search engine and library resources all over the world.*

Keywords: *transition, pubertal changes, religious coping strategies, accompaniment*

INTRODUCTION

Numerous works on religiosity and mental health [1] abound due to the theorized religious response of people in distress. Another set of literatures investigates the religious coping of students and psychological adjustments to stress [2] but none has attempted to synthesize these with respect to teacher accompaniment. Much of literature when dealing with ‘accompaniment’ refers to pastoral accompaniment outside the classroom. It is understandable since the classroom is the locus of academic engagement rather than of personal accompaniment with students. But what if the moment calls for an urgent response from the teacher? What can the teacher do? The question is, can the teacher provide meaningful accompaniment to students whenever students are caught up in a distressing situation? If they fail to provide some form of assistance, will teachers be morally liable to their students for such a failure? In view of these questions, we wish to explore the conceptual basis of students’ religious coping experiences and ways of teacher accompaniment through a review of relevant literature. In saying this, we are raising the possibility of the meaningful options in which teachers can become means and models of companionship for

accompaniment.

Religious Coping Strategies of students

Very often, the young teenage life is a picture of fragility and exploration. They are susceptible to pressure and experiences of pain. Recently, the newly added Senior High School program in the Philippines has become a new battleground for student survival due to the intense expectations given to their achievement of certain knowledge and skills. These knowledge and skills are either crucial to their entry into college or into work outside to earn a living. In facing these challenges, the student is hard-pressed to meet several expectations. In some instances, these expectations may be outside the scope of student capacities. In falling short of these expectations, the student either loses esteem or options to face the challenge. This condition represents a dilemma. To proceed, some students find creative ways of approaching the problem. Some of these are introduced to them in childhood. Religious coping is only among the many options that students can think of. The process where one relates to the “sacred” when they dealt with negative life circumstances is described as religious coping by Pargament & Raiya [3] (p. 23). It is a mechanism by which students confront the dilemma through religious practices or spiritual dispositions.

Teacher Accompaniment

This paper was an exploration of various literature in support of the developed Teacher Accompaniment Scale [4]. Teacher accompaniment is largely undiscussed because teachers are not expected traditionally to provide accompaniment to students who are in distress. Teachers are expected to teach students and make assessment of their performance rather than devise the means for accompaniment whether their students are stressed by academic demands. In the school setting it is the guidance counsellor who is expected to provide interventions to students in distress. Beside the guidance counsellors, personalities from the religious congregations provide comfort and accompaniment through religious interpretations of their experiences.

OBJECTIVES OF THE STUDY

This paper focused on reviewing scholarly literatures about religious coping strategies and forms of support extended by either religious or lay teachers to students in distress caused by academic stress or school setting. As a preliminary exploration of literature, this research supports the measure on Teacher Accompaniment [4].

MATERIALS AND METHODS

The present work probes into the unique insights achieved in previous studies conducted in the Philippines, Asia and the west on religious coping strategies of students and teachers' accompaniment. Our primary approach to the current literature review is a meta-analysis spanning the period within 2000-present. Pedneault [5] defined meta-analysis as a study of previous works that draw an integrated perspective of the subject matter. In using a meta-analysis method, the researchers reviewed and evaluated the trends of previously published articles and journals.

In conducting this literature review, we examined the practical value of the criteria used in Higgin's "*Cochrane Handbook for Systematic Reviews of Interventions* Version 5.1.0" [6] [2] [7]. It utilized four components under the acronym PICO (**P**articipants, **I**nterventions, **C**omparisons and **O**utcomes). Ano and Vasconcelles' [2] steps and procedure covered a search strategy, criteria for inclusion, and effect size serve as a guide in conducting the review, and the six-phase guide in conducting thematic analysis of Braun & Clarke [7]. From the abovementioned sources, we decided that a modified search criteria would be practical for our intentions. The researchers considered

the inputs of these three authors to come up with a simplified analysis of the data gathered.

Search Strategy and PICO

The researchers utilized a computer search using Google search engine and other databases from DLSU library using the keywords: students' religious coping, and teacher accompaniment. To sharpen the focus the researchers looked for scholarly articles, dissertations and thesis that dealt with religious coping experiences of students and an articulation of ways and modes of teacher accompaniment.

Materials (Participant) to be included should be sufficiently broad to include a diverse range of studies but narrow enough to address the problem. These studies include those that come from the Philippines, Asia, and outside Asia and cover students in the basic education and tertiary levels that show prevalence and intensity of the teacher's assistance and support to students experiencing distress in the academic setting. We generate an integrated perspective as we make comparisons of the relevant studies. We want to gain a deeper appreciation of the extent to which teachers can provide meaningful accompaniments to students under stress. Through this analysis, we identify directions, which the previous literature is indicating.

Aside from the Google Web Search or Google *search engine*, the researchers selected four from the 32 list of *databases* in the DLSU library. A search engine is defined as a computer program that explores databases and different sites from the internet for the documents containing keywords specified by a user [8] while a *database* is "an organized collection of electronic, digitized information that can be searched in a variety of ways" [9].

The researchers selected online journals which include EBSCO, Philippine e-Journals, JSTOR, Taylor and Francis and ProQuest Digital Dissertations. For eBooks, Taylor & Francis and Springer 2011 were the utilized databases. In choosing the different search engine and databases, the researchers highlight the reasons for considerations of the chosen databases:

- a. Google Web Search was considered as not only the most used but also the most popular search engine;
- b. EBSCO became the leading provider of digitized research information for over 70 years. It partnered with libraries with the aim of improving the quality and content of research [10];
- c. Philippine e-Journal comprises the online compilation of the academic publications of

- d. JSTOR is a short term for Journal Storage and a digital library founded in 1995. This covers a wide range of disciplines of archival issues [12];
- e. Taylor & Francis Online “is the journal content platform for the Taylor & Francis Group. This gives online access to all journals published by Taylor & Francis and Routledge” [13]. This is established to address the needs of easier access of related researches [14]and;

- f. Springer is considered as the world's second largest STM publisher through its online service-SpringerLink. Aside from providing high quality peer-reviewed journals, one of its strengths in terms of service is “delivering journals or articles in PDF or HTML format prior to the printing of the publication” [15].

Table 1 presents the volume of data using the topic of religious coping of students due to academic stress. It was observed that using Google search engine provides the greater volume of data as compared to other databases.

Table 1. Search engine and databases volume of data of religious coping due to academic stress

TOPIC	Volume of Data (Search Engine and Databases Volume of Data)						
	Google	Springer	Taylor and Francis	EBSCO	JSTOR	ProQuest	Philippine e-Journal
Religious coping of students	304,000	23,839	249	55,305	702	78,715	1807
Religious coping of students due to academic stress	87,700,000	6,234	11,919	24,627	135	62,652	2136
Religious coping of students due to academic stress in USA	188,000,000	3,433	4,713	19,080	35	28,623	2136
Religious coping of students due to academic stress in Europe	135,000,000	2,816	7,041	7,541	29	28,116	2167
Religious coping of students due to academic stress in Asia	40,800,000	1,627	6,921	32	14	18,618	2381
Religious coping of students due to academic stress in the Philippines	7,060,000	490	943	3,314	0	6,741	3831
Religious coping of college students due to academic stress in USA	161,000,000	2,401	3,032	14,218	28	27,095	2324
Religious coping of college students due to academic stress in Europe	32,700,000	1,747	4,131	5,514	17	26,159	2355
Religious coping of college students due to academic stress in Asia	36,700,000	1,046	4,079	4,507	8	17,317	2566
Religious coping of college students due to academic stress in the Philippines	836,000	0	632	1,823	0	6,355	3961
Religious coping of basic education students due to academic stress in the USA	271,000,000	2,984	2,783	10,693	22	27,162	2901
Religious coping of basic education students due to academic stress in Europe	95,000,000	2,026	4,617	5,307	19	26,875	2929
Religious coping of basic education students due to academic stress in Asia	28,900,000	1,205	4,275	4,247	7	17,752	3111
Religious coping of basic education students due to academic stress in the Philippines	1,650,000	0	719	1,686	0	6,474	4329

Table 2. Search engine and databases volume of data of teacher’s accompaniment and religious coping due to academic stress

TOPIC	Volume of Data (Search Engine and Databases Volume of Data)						
	Google	Springer	Taylor and Francis	EBSCO	JSTOR	ProQuest	Philippine e-Journal
Teachers’ accompaniment and students’ religious coping	485,000	4	0	819	19	3,882	4097
Teachers’ accompaniment and students’ religious coping due to academic stress	450,000	0	0	474	10	3,092	4171
Teachers’ accompaniment and students’ religious coping due to academic stress in USA	1,030,000	1	0	455	2	1,671	4283
Teachers’ accompaniment and students’ religious coping due to academic stress in Europe	453,000	0	0	429	0	2,268	4693
Teachers’ accompaniment and students’ religious coping due to academic stress in Asia	1,500,000	0	0	410	16	1,372	4839
Teachers’ accompaniment and students’ religious coping due to academic stress in the Philippines	1,010,000	0	0	0	0	483	5734
Teachers’ accompaniment and college students’ religious coping due to academic stress in USA	869,000	1	0	444	1	1,558	4782
Teachers’ accompaniment and college students’ religious coping due to academic stress in Europe	437,000	0	0	426	0	2,087	4302
Teachers’ accompaniment and college students’ religious coping due to academic stress in Asia	387,000	0	0	408	0	1259	4410
Teachers’ accompaniment and college students’ religious coping due to academic stress in the Philippines	1,330,000	0	0	386	0	17	5807
Teachers’ accompaniment and basic education students’ religious coping due to academic stress in USA	920,000	1	0	448	0	70	5076
Teachers’ accompaniment and basic education students’ religious coping due to academic stress in Europe	473,000	0	0	423	0	93	5087
Teachers’ accompaniment and basic education students’ religious coping due to academic stress in Asia	405,000	0	0	491	0	47	5217
Teachers’ accompaniment and basic education students’ religious coping due to academic stress in the Philippines'	1,070,000	0	0	0	0	19	5994

A noticeable data profile in Table 2 presents more than one zero (0) figure, meaning there is “no search

found” using the topic of teachers’ accompaniment of students due to academic stress. The Google search

engine and databases in Proquest and Philippine e-Journal provided a complete search database and greater volume of data. However, this did not further support the search because of its limitation on the topics searched.

The provided data profile in Tables 1 and 2 was search based on the topic and with no “refine search” applied to it. To be able to gather more refined data and achieve a narrow search, there are criteria set by the researchers. The criteria include location (outside Asia: Europe and America), levels of education (tertiary and basic education level), the year of publication (within 2000-2018) and academic setting.

Applying the criteria through refine search in the content platform, the gathered profile of the whole body of literature, showed limitations from other eBooks and online Journals in terms of the sources. The researchers further trimmed down the databases by utilizing only the online Journals from EBSCO and Taylor and Francis Online. The researchers have a difficulty in looking for related literature because it does not support the given criteria on articles about the topics religious coping and teacher accompaniment especially in the Philippine setting. This holds true to other databases like JSTOR, ProQuest, Philippine e-Journals and eBooks (Springer and Taylor and Francis).

Due to its limitations, the researchers decided to use the two databases, namely EBSCO and Taylor and Francis Online articles. Thus, this resulted to gather a total number of 10 online articles from the original plan of a total of 18 articles to be analyzed.

On the topic of teacher accompaniment, a vast literature directed the researchers to unrelated articles like accompaniment in music, music related subjects and the like. Some articles can provide an idea but do not support the given criteria, like the source is not based on the set list of databases, and the year it was published.

The researchers find literature on religious coping and further categorized these into educational level (tertiary and basic education) demographics (continent) and trends:

Tertiary: e-Journal Taylor and Francis (2000-2018) Religious Coping of Tertiary Students Due to Academic Stress Outside Asia (Europe and America)
A. The research conducted by Kuo, Arnold & Rodriguez-Rubio [16] described that the quality of “intrinsic spirituality” was manifested by persons who reported to have a “one on one relationship with God, to strongly believe in God's presence, to actively and

daily practice spirituality/religion in private, to see the role of their spirituality as high or with great importance, to derive significant meaning from their spirituality/religion, to enlist positive religious stress responses frequently, and to engage regularly in the act of receiving forgiveness from God and forgiving others.” Based on the finding of the study, “Intrinsic Spirituality effectively reduced the participants' tendency to resort to avoidance coping behaviors (i.e., distracting or diverting one's attention from the stressor) in responding to the depression and the stress caused by poor academic performance. In turn, a positive path linking Avoidance Coping to Psychological Distress was also found, implicating that the use of avoidant coping by the undergraduate students led to increased psychological symptoms in the present sample. The findings suggest that one way in which spiritual faith and belief can act to improve individuals' psychological well-being is through promoting adaptive and culturally congruent/appropriate coping behaviors in the face of stressful situations. Intrinsic Spirituality, in and of itself, possesses certain inherent buffering qualities that can protect individuals from serious psychological and emotional impacts of stress (at least with respect to academic-related stressors)”. The aim of the study was to analyze the “spirituality-coping-health link in a culturally and religiously diverse 301 undergraduate students with a mean age of 22.79 in 2013 in Canada.”

B. Phillips, III & Ano [17] explored how the spiritual dispositional variable of religious fundamentalism relates to and uniquely predicts variance in multiple religious coping strategies in a study entitled “A Re-examination of Religious Fundamentalism: Positive Implications for Coping.” It also considered whether such coping methods mediate the relationship between fundamentalism and outcomes both concurrently and over time among 723 American College students. It found out that “religious fundamentalists were more likely to utilize coping methods traditionally associated with positive implications – setting boundaries between their own and others’ religious views and values; finding ways to become spiritually cleansed; focusing on religious thoughts and rituals; and viewing a stressor as God’s will and a means to grow in their faith.” It also found out that “Religious coping fully mediated the relationship between fundamentalism and spiritual outcomes from stress both concurrently and over time.”

C. In the study entitled “Religiousness, Religious coping Methods, and Cognitive Test Anxiety among

African-American College Students” by Franklin [18] with a respondent of 121 African-American ranging in age from 18 to 39 investigated “the roles of religiousness and religious coping methods in predicting cognitive test anxiety”. The study described cognitive test anxiety as a variable and as a psychological distress that may result in a “detrimental impact”. As described in the study, Psychospiritual interventions are created to “decrease or prevent religious struggles may directly alleviate this kind of psychological distress.” However, such was not the case in this study. The researchers found out that the relationship of religiousness and Positive Religious Coping (PRC) to cognitive test anxiety were not negatively related. Even if the respondents in this study at times used the PRC strategies, they did not consider themselves to be very religious. “This phenomenon in the study seems to underscore that some students may identify with a specific religious orientation, yet they do not practice a lifestyle consistent with religiosity. Furthermore, it seems that as perceived importance of religiosity decreases for the student sample of study, the usage of PRC increases. These individuals appear to not practice a lifestyle as it relates to their religiosity, but seem to use PRC methods when certain situations arise.”

Religious Coping of Tertiary Students Due to Academic Stress within Asia

A. Moussa & Bates [19] conducted a preliminary investigation of Lebanese students’ strategies for coping with stressful events. There were 74 Lebanese first-year undergraduate psychology students from AUB. Students were between ages 17 and 22. It has a mean age of 18 years 8 months. To “account for the importance of context by investigating the use of general and religious coping strategies in the context of a Lebanese student. While general coping strategies were the sole significant predictors of distress, religious and general coping strategies were significant predictors of posttraumatic growth” was the main purpose of the study. After the study, it showed that the religious and general coping measures contributed unique amounts of variance to the prediction of posttraumatic growth. These findings contribute to the growing awareness that growth can occur because of stress, particularly in this Lebanese student sample. This study contributed to the growing awareness that growth and transformation can occur because of trauma, and that

pain and suffering are not the sole outcomes.

Basic Education: e-Journal Taylor and Francis (2000-2018) Religious Coping of Basic Education Students Due to Academic Stress Outside Asia (Europe and America)

A. In the year 2009, a study by Van Dyke, Glenwick, Cecero & Kim where the respondents are 76 students from grades six to eight who were studying in three private Catholic middle schools in New York City explored the relationship of religious coping and spirituality in relation to adjustment and psychological distress in urban early adolescents. The result of the study showed that “Correlational and regression analyses found positive religious coping and daily spiritual experiences to be associated with positive affect and life satisfaction, while negative religious coping was associated with negative affect and psychological distress.” However, they also found out that the connection between religiosity and mental health to be more strong and vigorous in males than in females [20].

Religious Coping of Basic Education students due to academic stress within Asia

A. To explore the associations between religiosity and both subjective well-being (SW-B) and depression, a sample of 7211 Saudi school children and adolescents was recruited (2159 boys, 5052 girls) in the year 2009. Their ages ranged from 11 to 18 years. These children and adolescents experienced depression. In the study, there were eight basic dimensions of depressions that were identified: Pessimism, Weak concentration, Sleep problems, Anhedonia, Fatigue, Loneliness, Low self-esteem, and Somatic complaints. The results of the “correlations and factor analysis” showed that students who practiced religiosity perceived themselves as “being happier, satisfied with their life, enjoying good physical and mental health, and less depressed” amid depression. One major practical implication of the current results is the possibility of using psychotherapeutic religious involvement in treating depression in Muslim clients. As stated by Abdel-Khalek [21], “Islamic beliefs and practices may have the potential to be integrated, implicitly or explicitly, in psychotherapeutic procedures particularly.”

Online Journals EBSCO (2000-2018) Religious

Coping of Tertiary Students Due to Academic Stress Outside Asia (Europe and America)

A. "Surrender to God: An Additional Coping Style?" [22] is an article that describes religious coping as how individuals make use of their faith in the way they deal and manage their stress and problems in life. The various reasons why one develops a relationship with God, idea as to the identity of God, and psychological modification can also result in the different approaches in solving problems. The coping style Surrender to God was defined as "not a passive waiting for God to take care of everything; rather, it entails an active choice to relinquish one's will to God's rule." Although the article of Mc-Donald and Gorsuch [22] did not mention what specific problems and when students utilized the coping style, the authors provided an introductory guide for a surrender style of coping as a specific and recognizable approach as compared from other ways and manifestations of religious coping. Positively, data and documentation showed that those who practiced the surrender approach had the strong inclination to view spirituality as a significant and essential aspect of their lives. "They tended to be intrinsically motivated with a significant sense of spiritual well-being, having placed their locus of control in God."

B. The study entitled "Religious coping, stress, and quality of life of Muslim university students in New Zealand" by Gardner, Krägeloha, and Henning [23] investigated the relationships between "levels of spirituality/religiosity, perceived stress, quality of life (QOL), and positive and negative religious coping among Muslim university students in New Zealand. They found out that the Muslim participants have "very high levels of spirituality/religiosity." In this study, it was described that when students faced stress, they "used both positive and negative religious coping methods." However, "for international students, positive religious coping was positively related to QOL and lack of stress" while for domestic students "negative religious coping was negatively related to QOL and increased stress."

C. The article described by Drey [24] has shown to impact scholastic performance about the presently problematic phenomenon about college student test anxiety. "The first study on the interaction of Christian prayer and test anxiety which aims to determine whether Christian prayer was more effective in

lowering test anxiety compared to the use of guided meditation or a study guide. The use of Christian prayer was explored to find out if college student's test anxiety was lessened. It was hypothesized that Christian prayer would significantly reduce physiological test anxiety biomarkers of heart rate (HR), salivary cortisol (SC), and salivary alpha amylase (SAA)."

"The three hypotheses of the study were not supported that Christian prayer is not significantly more effective at reducing test anxiety for college students than a guided meditation or study guide. However, the findings indicated that Christian prayer was equally efficacious in reducing test anxiety when compared to guided meditation and studying. A claim from the study described that there are no previous studies measuring the effect of Christian prayer on test anxiety and the nature of the relationship between prayer and anxiety."

"The findings also suggest that the stressor was potentially not stressful enough to activate the heart rate (HR) and/or salivary alpha amylase (SAA) systems. It was suggested in the article that all social work practitioners need to be culturally competent and understand the possible benefits of religious beliefs in their practice and in the lives of their clients."

Religious Coping of Tertiary Students due to Academic Stress within Asia

A. The study entitled "Factor Analysis and Validation of the Brief Religious Coping Scale (Brief-RCOPE) in Iranian university students" by Mohammadzadeha and Najafib [25] explored the factor analysis and validation of the Brief Religious Coping Scale. The respondents of the study are 339 university students in Iran. From the perspective of the researchers, a proper and appropriate instrument is needed to assess how a person copes religiously. They choose the Brief-RCOPE Scale. "Three types of reliability, namely test-retest reliability, split-half, and internal consistency were used to explore the reliability of Brief-RCOPE Scale. It led to the extraction of positive and negative religious coping factors. In terms of gender differences, the results suggested no significant difference between male and female groups in Brief-RCOPE Scale. Accordingly, females scored higher in positive religious coping and no significant difference was observed between the two groups regarding negative religious coping."

RESULTS AND DISCUSSION

The articles above present the different studies

from tertiary and basic education levels on the topic religious coping due to academic stress at outside Asia (America and Europe) and within Asia. To gain understanding from the data gathered, the researchers made use of a thematic analysis to conduct a more specific research and scrutiny. Thematic analysis is defined as “the process of identifying patterns or themes within qualitative data.” [7]

The data were coded manually every two to three lines of text. This will allow the researchers to identify key words, concepts, images and reflections [26]. Applying Braun and Clarke [7] six-phase guide framework for conducting analysis of the data: “become familiar with the data, generate initial codes, search for themes, review themes, define themes, and make a write-up.” Below highlight the themes based

on levels, location and topic:

Coding and Searching for themes

A theme should present its significance, and provides a diagram that shows something indicative or compelling about the data and/or research question [27]. The small data gathered provided an overlap during the coding stage and during the preliminary themes identification. Examining closely, some of the codes can be fit together in a theme.

After this step, codes were arranged into broader themes that seemed to answer specifically the research queries. Table 3 shows all the preliminary themes that are named and described in Extract 1, together with the codes that are correlated with it.

Table 3. Preliminary Themes

Religious coping of college students due to academic stress outside Asia			
<i>Roles</i>	<i>Effects</i>	<i>Description</i>	<i>Relationships</i>
Code: Predicts Mediate predicting cognitive test anxiety buffering qualities Intrinsic Spirituality	Code: positive implications protect individuals from serious psychological and emotional impacts of stress Psychospiritual interventions utilize the surrender approach tended to view spirituality as an important aspect of their lives decrease or prevent religious struggles directly alleviate this kind of psychological distress perceived as important Christian prayer to lessen college student test anxiety usage of PRC increases. Intrinsic Spirituality reduced the participants' tendency to resort to avoidance coping behaviors in responding to the depression stress caused by academic performance.	Code: cognitive test anxiety detrimental impact psychological distress intrinsic spirituality personal relationship with God hold strong conviction about God's presence to routinely practice spirituality/religion in private to rank the role of their spirituality as high or with great importance to derive significant meaning from their spirituality/religion to enlist positive religious stress responses frequently engage regularly in the act of receiving forgiveness from God and forgiving others	Code: religiousness and particular Religious Coping were not negatively related to cognitive test anxiety. Religious coping and spirituality relate to adjustment and psychological distress in urban early adolescents Positively related to lack of stress
<i>Practices consistency</i> Code: did not consider themselves to be very religious utilized particular RC identify with a specific religious orientation, yet they do not practice a lifestyle consistent with religiosity.	<i>Applicability</i> Code: appear to not practice a lifestyle as it relates to their religiosity use PRC methods when certain situations arise promoting adaptive and culturally congruent/appropriate coping behaviors in the face of stressful situations used both PRC and NRC	<i>Spirituality-coping-health link</i>	<i>Setting</i> Code: culturally and religiously diverse Muslim university students culturally competent and understand the possible benefits of religious beliefs in their practice and in the lives of their clients

Table 3. Continued

Religious coping of basic education students due to academic stress outside Asia		
<i>Relationships</i> found positive religious coping and daily spiritual experiences to be associated with positive affect and life satisfaction negative religious coping was associated with negative affect and psychological distress		
Religious coping of college students due to academic stress in within Asia		
<i>Use</i> use of general and RC strategies in the context of a Lebanese student a right instrument is required to measure RC	<i>Role</i> GC coping strategies were the sole significant predictors of distress RC and GC strategies were significant predictors of posttraumatic growth Females scored higher in PRC	<i>Effects</i> growth can occur as a result of stress
Religious coping of basic education students due to academic stress within Asia		
<i>Relationship</i> Correlation with the use of RC and depression	<i>Effects</i> Practicing RC makes life happier, satisfied with their life, enjoying good physical and mental health, and less depressed depression Pessimism, Weak concentration, Sleep problems, Anhedonia, Fatigue, Loneliness, Low self-esteem, and Somatic complaints	<i>Intervention</i> integrated Islamic beliefs and practices implicitly or explicitly in the psychotherapeutic procedures particularly

Review themes

This phase presents, reviews, modifies and develops the preliminary themes that are identified in Table 3. The data were analyzed in terms of its association and support with each theme and the themes were evaluated further whether it connects and corresponds in the frame of reference in the totality of the data set.

“Cut and paste” command in the computer was utilized and the data associated with each theme is color-coded. Maguire & Delahunt [27] emphasized that themes should be “coherent and distinct from each other.”

In reviewing the themes, the researchers

followed the suggestions of Maguire & Delahunt [27], namely:

- a. “Do the themes make sense?”
- b. “Does the data support the themes?”
- c. “Am I trying to fit too much into a theme?”
- d. “If themes overlap, are they separate themes?”
- e. “Are there themes within themes (subthemes)?”
- f. “Are there other themes within the data?”

Reviewing the preliminary themes, researchers extracted emerging themes as shown in Tables 4 & 5:

Table 4. Emerging themes of college students from outside and within Asia

Religious coping of college students due to academic stress outside and within Asia			
<i>Theme: Role of Religious Coping</i> Predicts Mediate predicting cognitive test anxiety buffering qualities Intrinsic Spirituality	<i>Theme: Measure of Religious Coping</i> Positive Religious Coping positive implications perceived as important decrease or prevent religious struggles protect individuals from serious psychological and emotional impacts of	<i>Theme: Causes and Effect of Stress</i> test anxiety Psychological growth (development or posttraumatic growth) academic performance detrimental impact Sub-Themes: Intervention	<i>Theme: Religious Practices</i> did not consider themselves to be very religious utilized particular RC identify with a specific religious orientation, yet they do not practice a lifestyle consistent with religiosity appear to not practice a lifestyle as it relates to their religiosity use PRC methods when certain situations arise to routinely practice spirituality/religion in private to rank the role of their spirituality as high or

<p>GC coping strategies were the sole significant predictors of distress RC and GC strategies were significant predictors of posttraumatic growth</p> <p>religiousness and particular Religious Coping were not negatively related to cognitive test anxiety.</p> <p>Religious coping and spirituality relate to adjustment and psychological distress in urban early adolescents</p>	<p>stress reduced the participants' tendency to resort to avoidance coping behaviors in responding to the depression</p> <p>usage of PRC increases personal relationship with God</p> <p>hold strong conviction about God's presence to derive significant meaning from spirituality/religion to enlist positive religious stress responses frequently utilize the surrender approach tended to view spirituality as an important aspect of their lives</p> <p>Negative Religious Coping</p> <p>Positive and Negative Side of Religion directly alleviate this kind of psychological distress</p>	<p>Psychospiritual interventions</p>	<p>with great importance engage regularly in the act of receiving forgiveness from God and forgiving others</p> <p>Sub-Themes: Culture, Gender and Diversity</p> <p>culturally and religiously diverse students promoting adaptive and culturally congruent/appropriate coping behaviors in the face of stressful situations</p> <p>use of general and religious coping strategies in the context of a Lebanese student</p> <p>Females scored higher in PRC</p> <p>culturally competent and understand the possible benefits of religious beliefs in their practice and in the lives of their clients</p>
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Table 5. Emerging themes of basic education students from outside and within Asia

<i>Theme: Relationship of Religious Coping</i>	<i>Theme: Measure of Religious Coping</i>	<i>Theme: Causes and Effect of Stress</i>	<i>Theme: Religious Practices</i>
<p>Correlates with the use of RC and depression</p> <p><i>Sub-Themes: Intervention</i> psychotherapeutic procedures</p>	<p>Positive Religious Coping</p> <p>positive affect and life satisfaction</p> <p>Negative Religious Coping</p> <p>negative affect and psychological distress</p>	<p>Using RC makes life happier satisfied with their life, enjoying good physical and mental health less depressed</p> <p>Without RC</p> <p>depression</p> <p>Pessimism</p> <p>Weak concentration</p> <p>Sleep problems</p> <p>Anhedonia</p> <p>Fatigue</p> <p>Loneliness</p> <p>Low self-esteem</p> <p>Somatic complaints</p>	<p>daily spiritual experiences implicitly or explicitly Islamic beliefs and practices</p> <p>Sub-Themes: Culture, Gender and Diversity</p> <p>Saudi school children and adolescents</p>

Upon analysis, the researchers created new themes from the preliminary themes. From the 10 preliminary themes in the Tertiary level, it was reduced to 4 emerging themes namely, “*Role of Religious Coping, Measures of Religious Coping, Causes and Effects of Religious Coping, and Religious Practices.*” The 4 preliminary themes from the Basic education level have remained but the name of the emerging themes was changed to *Relationship of Religious Coping, Measures of Religious Coping, “Causes and Effects of Religious Coping, and Religious Practices.”*

In the preliminary theme, *Spirituality-Coping health link*, can be included as part of sub-themes because of not enough data to support given the set of criteria. *Relationship of Religious Coping in Basic Education level and Causes and Effects of Religious Coping in Tertiary level* have both contained sub-themes intervention. For the emerging theme on *Religious practices* both levels have an emerging sub-theme on *Culture, Gender and Diversity*.

So, to summarize, we made several changes for Tertiary level at this stage like: *Description and Relationships* is integrated to the “*Measures of Religious Coping;*” *Practices Consistency* is change to “*Religious Practices*” with the sub-themes: *Culture, Gender and Diversity; Effects* was changed to a new

name theme, *Causes and Effects.*

Construe themes

This is the concluding clarification of the themes. Researchers identified the importance of every single theme and how do they relate to one another. The interaction of the subthemes (orange code) will be analyzed if it is embedded in the other themes.

Figure 1 below presents a concluding thematic map that presents the interrelation and connection between themes. The broken line represents unexplored literature of teacher accompaniment due to limited if not no sources related to this topic.

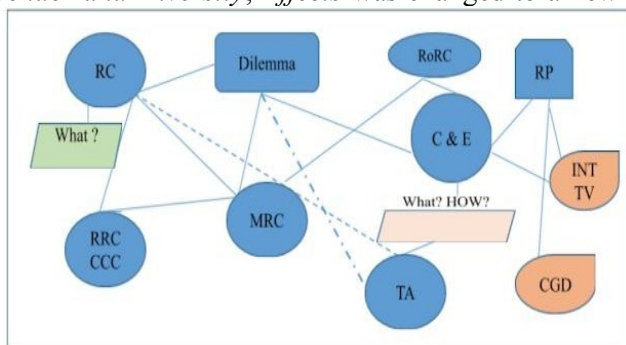
CONCLUSION AND RECOMMENDATION

Looking at the different themes, one can notice the influence and participation of religious coping mechanisms in every stage of the dilemma of the students. These were the same observations made by Pargament [29] [30]; Pargament and Ano [31]. They said that “religion is actively and dynamically involved in every stage of the coping process, helping people find, maintain and transform significance; as a dynamic process, religious coping changes with temporal, contextual and circumstantial situations.”

reliable measure to assess students’ attitudes towards teacher accompaniment [5].

Undeniably, as teachers guide the students in combating academic stress, it would be helpful if teachers understand the journey of the students as they face the challenges and triumphs in their academic life. Teachers cannot distance themselves from the problems of the students and how they confront it. They are with them almost every day. Thus, teachers ought to heighten their awareness regarding religious coping mechanisms. The result of it would be helpful in preventing the difficulties encountered by the students from increasing and even to the extent of making it uncontrollable for the students, teachers and even the entire community.

From the literature and data gathered, the Philippines at this point, is not openly educated when it comes to accompaniment of students inside the classroom. Oftentimes, students may seek support from the religious authorities in the academic community like nuns, priests or brothers. Other than that, the role of teacher goes for referring students to the guidance counselor. Oftentimes, students being referred to the Guidance office provides a different connotation. Researchers assume that students cannot delineate the



Legend: RC-Religious Coping, TA-Teacher Accompaniment, RoRC-Roles of Religious Coping, C&E-Cause and Effects, MRC-Measures of Religious Coping, RRC-Relationship of Religious Coping, CGD-Culture, Gender and Diversity, INT-Intervention

Figure 1. Interaction of themes

There is a growing body of literature in countries outside Asia that suggests tertiary and basic education students often kindle their faith and relationship with their respective gods in coping with academic stress. In contrast to the Asian region where little is said about it and even a zero number of studies in the Philippines.

To date, there was already a research conducted on teacher accompaniment in the Philippines. The study investigated the empirical basis and developed a

function of the Guidance office (GO), because of their experience during their primary and SHS years, where GO also serves as the Discipline Office.

As the first hand to gather information based from the observations among students, the teacher's role will not go beyond the role of instruction. In the advent of implementing the Mental Health Act 2017, we hope that every learning institution will take seriously the services and programs to address the needs of the students particularly in the new normal situation, where the mode of instruction is via online. The present study provides some insights towards the preliminary definition of "accompaniment".

Thus, we are challenging new perspectives and proposing how possible the role of teachers take in the classroom (face to face) or through various social media platforms for students who are in distress. A need to further explore the religious coping mechanism of college and basic education in the Philippines and how teachers respond when students ask for their guidance and assistance. This can be done by assessing their presence through the manifestations in their behavior and personality using the Teacher Accompaniment Scale (TAS) [5].

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