



Post-Traumatic Stress Disorder and Psycho-Spiritual Coping Strategies among the Parishioners of Saints Peter and Paul Catholic Church, Lagere, Ile-Ife

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ABSTRACT

The purpose of this study was to establish the relationship between post-traumatic stress disorder and the Psycho-Spiritual Coping Strategies among the Parishioners of Saints Peter and Paul, Catholic Church, Lagere, Ile-Ife, Osogbo Diocese, Nigeria. The study hinged on the Jack S. Levy Theories of War and Samsha theory of PTSD. The study employed an embedded mixed research design. The target population was 665 from where 651 was taken for quantitative and 14 for qualitative study using Purposeful Sampling. A sample of 248 was derived from quantitative population using Yamane formula. Proportional Stratified Sampling used to determine Quantitative data sample size. The researcher used both questionnaires and interview guides to collect data. The data collected was analyzed using Descriptive analysis for Quantitative data, Thematic Analysis for Qualitative data and Pearson Correlation test to measure the relationship. The study established that PTSD is prevalent with the mean score of 49.785 among the parishioners of Saints Peter and Paul, Catholic Church, Lagere, Ile-Ife, Osogbo Diocese, Nigeria which inferably shown PTSD to be significant among Ile-Ife people. The study recommends that the Diocese of Osogbo and various health organizations need to organize educational programs within the parish to raise awareness about PTSD, its symptoms, and available coping strategies. Ile-Ife city elders should do the same for the Ile-Ife inhabitants.

Keywords

Post-trauma stress disorder (PTSD): This is about the outcome and prevalence of the trauma after war experienced by the parishioners.

War: It is about the Ife/Modakeke conflict with the use of force of arms where many lives and properties were destroyed.

Ile-Ife: This is the city where the war happened and Saints Peter and Paul Catholic Church a place close the insurgent is located.

Intrusion: this has to do with feelings or nightmares that are dominating and distracting one's right thinking and behavior.

Hyper-arousal: this refers to when is easily angered ore irritated by something that one can ordinarily over look.

Avoidance: this is situation where one does not want to see or live around where the war happened or hear about it

Focus on and Venting of Emotion: this has to do with how parishioners are reacting to event as a result of numbing to PTSD.

Behavioral Disengagement: This talks of how PTSD as affect behavioral reaction of the parishioners to either people or event.

Coping Strategies: This shows the various skills used to cope with PTSD of war by the Parishioners os Saints Peter and Paul Church

1. Introduction

Effects of post-traumatic stress disorder of war on the people who are expose to it either directly or indirectly cannot be quantifiable. The people living in Ile-Ife experienced wars upon wars, which had affected many people living in this city from generation to generation. This has even resulted to generational trauma, which no one is actually paying attention. The government only seems intervended to settle the war so that peace can reign but no organization either government or private organization is talking about how the post-traumatic stress disorder of war experiencing by the people can be adequately processed. This study looked at how prevalent is the PTSD on the Parishioners of Saints Peter and Paul Catholic Church. Ile Ife, Nigeria and their Psycho-Spiritual Coping Strategies.

2. Literature Review

2.1 The Level of Prevalence of Post-traumatic Stress Disorder of War

According to Thole and Nexhmedin, (2019) in the work titled the prevalence of PTSD and major depression in the global population of adult war survivors: a meta-analytically informed estimate in absolute numbers. This study draws on the Uppsala Conflict Database, reviewing all countries that suffered at least one war within their own territory between 1989 and 2015. They conducted a meta-analysis of current randomized epidemiological surveys on prevalence of PTSD among war survivors by extrapolating results from the meta-analysis on the global population of adult war survivors by using general population data of the United Nations. The result shows that about 1.45 billion individuals worldwide have experienced war between 1989 and 2015 and were still alive in 2015, including one billion adults.

The results showed that 354 million adult war survivors suffer from PTSD and about 117 million suffer from comorbid PTSD. This shows that the global number of adult war survivors suffering from PTSD is huge. All over the world, huge number of people are suffering from trauma after war. It means that this study will be of benefit for Ile-Ife people and the world.

According to Asiyanbola (2010) in his study on Ethnic's conflicts, a case of Ife-Modakeke in historical perspective. His methodology is comparison of various Ife-Modakeke historical documents. He affirmed that during this conflict, several people were killed, maimed and displaced. Properties destroyed or burnt. People saw their parents, peers and friends shot, burnt or beheaded and themselves shot, attacked and injured. Many houses and properties burnt and exposed to the grotesque. People exposed to life threat and injured. Therefore, through historical documentary comparison analysis, he discovered that prevalence of PTSD of this war was heavy on the people.

Therefore, this study examined the prevalence of PTSD of war and Psycho-Spiritual Coping Strategies of the parishioners of Saints Peter and Paul, Lagere, Ile-Ife, Nigeria. This is the difference from what other scholars did. The study helped to know that PTSD is still prevalence among the parishioners after 23 years of war occurrence and that parishioners are making effort to cope. This study measured the two variables to know if the parishioners are coping effectively.

3. Methodology

The Research Design for this study is Embedded Approach. The Research was Interview Method for Qualitative data and Questionnaire Method for Quantitative Data. In this study, the measuring Scale for Trauma called Impact of Events Scale- Revised (IES-R) (1997) used. It is standard scale with Description of 22 items. The measuring scale for Psycho-Spiritual Coping Strategies was Cope Inventory Measurement Instrument (2013). The Pre-test done and SSPSS v.26, a Software Tool used to aid data analysis and to Code Quantitative data collected and to analyze them.

Psychometric tools introduced to provide an unbiased evaluation of various psychological characteristics, creativity, intelligence, motivation and values. Reliability ensured through Test-Retest and validity by Content- Validity and standardization.

Prevalence of PTSD and the Psycho-Spiritual Coping Strategies were analyzed using Descriptive Analysis for quantitative data and Thematic Analysis for qualitative data and Pearson Correlation Test to measure the relationship. This study used mean score, standard Deviation and percentages to show how prevalence is Post-traumatic stress disorder of war on the respondents from Saints Peter and Paul Catholic Church.

The Population of the Church under Study is 665. This Population collected from the Saints Peter and Paul Catholic, Church, Lagere, Ile-Ife. The target population is 665 where for quantitative data was 651 which is the total number of Men, Women, and Youths. The children were not included because the war happened 23 years ago. The target population for qualitative data was 14 which were purposeful sampled from the general target population. The total sampling selected for quantitative study was 248 from 651 using Yamane formula sample size (1973) and proportional stratified sampling were used for the category of participants for quantitative data to get Men (25%), Women (30%), and Youths (45%). In total, the sample size was 262 participants.

Table 1

Sample Matrix for Quantitative Data

*Category of Participants	Target Population	Sample Size	Sampling Procedure	Percentage
MEN	162	62	Proportional Stratified sampling	25%
WOMEN	194	74	Proportional Stratified sampling	30%
YOUTH (18yrs - 29 yrs)	295	112	Proportional Stratified sampling	45%
TOTAL	651	248		100%

Table 2

Sample Matrix for Qualitative Data

Category of Participant	Target Population	Sampling Procedure
MEN	4	Purposeful sampling
WOMEN	4	Purposeful sampling
YOUTH	4	Purposeful sampling
PRIESTS	2	Purposeful sampling
TOTAL	14	

This table shown that 14 participants were used for the interview for qualitative data. 4 Men, 4 Women, 4 youth and 2 Priests. Creswell & Creswell (2018) say where there are no hard and fast rules around how many people you should involve in your research, some researchers estimate between 10-50 participants as being significant depending on your type of research and research questions. This shows that 14 participants is enough to be interview for qualitative data.

Questionnaire Distribution and Return Rate

Table 3

Questionnaire Return Rate

Respondents	Targeted Questionnaires		Returned Questionnaires	
	<i>F</i>	%	<i>F</i>	%
Qualitative	14	100	14	5
Quantitative	248	100	171	65
Total	262	100	185	70

Table 3 illustrates that 262 respondents were conscripted to participate in the study. Qualitative approach had 14 respondents while quantitative approach had 248 representations totaling 262. However, the questionnaire return rate shows that 14(5%) were able to participate for qualitative data while 171 (65%) were able to participate for quantitative. data. Hence, 70% of the respondents were able to participate. According to Teresia (2021), a response rate of 70% and above is regarded as very good. The remaining 30% that did not participate claimed it was not long they relocated to Ile-Ife. Therefore, they asked to be exempted from participation.

Prevalence of the Post-traumatic Stress Disorder on the Parishioners

Table 4

Combined Mean for PTSD Statistics

PTSD

N	Valid	248
	Missing	35
Mean		49.7855
Median		46.0000
Mode		41.00 ^a
Std. Deviation		14.63357
Skewness		.956
Std. Error of Skewness		.143
Sum		14388.00

a. Multiple modes exist. The smallest value is shown

This study used mean Score, Standard Deviation, Percentages and frequencies to show how prevalence is Post-traumatic stress disorder of war on the respondents from Saints Peter and Paul Catholic Church Lagere, Ile-ife and their Psycho-Spiritual Coping Strategies. The analysis is as follows:

The prevalence checklist for the combined variables for PTSD scored a mean of 49.7855, which indicates the average prevalence rate of PTSD disorder among the parishioners of Saints Peter and Paul, Catholic Church, Lagere, Ile –Ife, Osogbo Diocese, Nigeria. This means the PTSD is high enough to suppress immune system's functioning (IES-R, 1997). The standard deviation of 14.63357 provides a measure of the dispersion or spread of the prevalence rates around the mean. In this case, it suggests that the prevalence rates of PTSD disorder vary from the mean.

4. Discussion

Intrusive Memories

The respondents were asked whether they have been having repeated, disturbing, and unwanted memories, to which 40% indicated not experiencing such at all, 31.5% reported experiencing such a little bit, 13% moderately, 8.6% quite a bit while 6.5% reported to extremely experiencing such.

A significant proportion of respondents reported that they have not been experiencing such symptoms. This suggests that a considerable portion of the sample population may not be currently affected by intrusive memories. The next most common response indicates that around one-third of the respondents reported experiencing repeated, disturbing, and unwanted memories to a minor extent. This suggests that a notable portion of the sample may have occasional or mild symptoms of PTSD in this regard.

A smaller proportion of respondents (13%) reported experiencing these symptoms to a moderate degree. This indicates that there is a minority within the sample population who are experiencing these symptoms at a level that is more noticeable or impactful. 8.6% of respondents reported experiencing repeated, disturbing, and unwanted memories to a significant extent. This suggests that there is a minority group within the sample population who are significantly affected by these symptoms, potentially indicating a more severe manifestation of PTSD.

The smallest proportion of respondents (6.5%) reported experiencing these symptoms to an extreme degree. This suggests that there is a minority within the sample who are severely impacted by intrusive memories, indicating a potentially severe form of PTSD. Samsha opined that people with prevalence of PTSD usually re-experience trauma, besides flashbacks via nightmares and intrusive thoughts of the trauma (Samsha, 2017).

The global score gotten from the Instruction and scoring formula of IES-R (Weiss & Marmar, 1997) shows intrusive memory of 59.6% to be highly significant and that it is high enough to suppress immune system's functioning even after 10 years of an impact events.

Overall, the findings indicate that there is still a notable percentage experiencing these symptoms to varying degrees of severity. This suggests that PTSD symptoms related to intrusive memories are present within the sample population, with a range of severity levels.

Reliving Past Trauma (Flashbacks)

The respondents were asked to respond to the statement, "Suddenly feeling or acting as if the stressful experience were actually happening again (as if you were actually back there reliving it)." Those that reported not at all experiencing such feelings were those experiencing it a little bit were 30.2% and those who moderately experienced such feelings were 15.4% and quite a bit were 8.6% while 5.2% reported to extremely experiencing those stressful moments.

The 39.5% of respondents indicated not experiencing sudden feelings or actions as if the stressful experience were happening again at all. This suggests that a significant portion of the sample population does not exhibit this symptom of PTSD. A considerable percentage of respondents (30.2%) said they were experiencing sudden feelings as if the stressful experience were happening again to a minor extent. This indicates that a substantial portion of the sample occasionally experiences mild symptoms of flashbacks. Flashback experiences are very brief and typically, last only a few seconds, but the emotional aftereffects linger for hours or longer. Flashbacks are commonly initiated by a trigger (Shirley & Naveed, 2023), but not necessarily. Sometimes, they occur unexpectedly.

A moderate percentage of respondents (15.4%) reported experiencing sudden feelings or actions as if the stressful experience were happening again to a moderate degree. This suggests that the sample population experience flashbacks at a level that is more noticeable or impactful.

A smaller proportion of respondents (8.6%) reported experiencing sudden feelings or actions as if the stressful experience were happening again to a significant extent. This indicates that there is a minority subgroup within the sample population who are significantly affected by these flashbacks, suggesting a more severe manifestation of PTSD compared to those who reported experiencing symptoms only moderately.

The smallest proportion of respondents (5.2%) reported experiencing these feelings or actions as if the stressful experience were happening again to an extreme degree. This suggests that there is a minority within the sample who are severely impacted by flashbacks, indicating a potentially severe form of PTSD.

The global score from of 29.2% for Reliving Past Trauma of flashbacks gotten from the score sheet of IES-R shows that the participants either have full or Partial PTSD. Therefore it should be of clinical concern because it is high and significant.

The findings indicate severity of PTSD due to flashbacks within the sample population.

Avoidance of External Reminders

17.3% said they are never feeling avoiding external memory; 43% indicate feeling so a little bit; 17.6% moderately felt so; 15.4% felt so quite a bit while 6% extremely felt so.

A percentage of respondent never experiencing avoidance of external reminders of the stressful experience. This suggests there is a substantial portion of the sample population who do not engage in avoidance behaviors when encountering external reminders of the traumatic event.

The proportion of respondents affirmed experiencing avoidance of external reminders of the stressful experience to a minor extent. This suggests that a significant portion of the sample population occasionally engages in mild avoidance behaviors when faced with external reminders of the traumatic event.

(17.6%) indicated experiencing avoidance behaviors to a moderate degree when encountering external reminders of the stressful experience. This indicates there is a minority within the sample population who engage in moderate levels of avoidance concerning external reminders of the traumatic event.

A significant proportion of respondents (15.4%) reported experiencing avoidance of external reminders of the stressful experience to a significant extent. This suggests that there is a minority subgroup within the sample population who are significantly affected by avoidance behaviors when faced with external reminders of the traumatic event, potentially indicating a more severe manifestation of PTSD compared to those who reported experiencing symptoms only moderately. The smallest proportion of respondents (6%) reported extremely avoiding external reminders of the stressful experience. This indicates that there is a minority within the sample who are severely impacted by avoidance behaviors when encountering external reminders of the traumatic event, suggesting a potentially severe form of PTSD.

The global score for the Avoidance of External Reminder is 82%. This shows that PTSD due to this symptom is highly significant and prevalent among a notable portion of the respondents.

These findings demonstrate a range of responses among the respondents regarding avoidance of external reminders of the stressful experience. While a significant portion experiences these avoidance behaviours to varying degrees, a notable proportion does not experience them at all. Avoidance often coincides with anxiety and the promotion of anxiety symptoms. Individuals begin to avoid people, places, or situations to alleviate unpleasant emotions, memories, or circumstances. Initially, the avoidance works, but over time, anxiety increases and the perception that the situation is unbearable or dangerous increases as well, leading to a greater need to avoid (Samhsa, 2017).

Hyper Arousal

The respondents were asked whether they were being “super alert” which 48.5% responded to being extremely super alert; 16% felt it quite a bit; 12.7% felt it a little bit; 11.7% reported not being super alert at all and 10.5% reported being moderately super alert.

The data reveal that a significant majority of the respondents experience some level of hyper arousal. Notably, feeling extremely super alert, indicating a substantial proportion of the sample population who are in a state of heightened vigilance and alertness. Additionally, felt it quite a bit, and felt it a little bit, further emphasizing the prevalence of hyper arousal among the respondents.

Hyper arousal is a hallmark symptom of PTSD, characterized by an exaggerated state of alertness and readiness for potential threats and this supported by the study of Robyn et al., (2006). The global score using the scoring calculation of IES-R for Hyper arousal of 87.7% shows that PTSD due to this symptom is high, significant and prevalent, and it can affect the immunity functioning system of those having it (Weiss & Marmar,1997).

These findings underscore the importance of addressing hyper arousal as part of comprehensive interventions for individuals with war-related PTSD. Interventions should focus on psycho-education about the nature of hyper arousal, teaching coping strategies to manage arousal levels, and providing support for individuals to develop a sense of safety and security.

Therefore PTSD is prevalent among the parishioners of Saints Peter and Paul, Catholic Church, Lagere, Ile –Ife, Osogbo Diocese, Nigeria with the significantly high mean score of 49.7855 and a standard deviation of 14.63357. Therefore, PTSD disorder is present in a significant portion of the parishioners of Saints Peter and Paul, Catholic Church, Lagere, Ile –Ife, Osogbo Diocese, Nigeria.

PTSD Qualitative Responses

Table 5

Qualitative Data Demographics

Category	Code (Respondent)	Age (Years)	Gender	Education	Occupation
Youth	1	18-29	Male	Undergraduate	Student
	2	30-39	Female	Post-graduate	Others
	3	18-29	Female	Post-graduate	Others
	4	18-29	Male	Undergraduate	Others
Men	5	30-39	Male	Post-graduate	Teaching
	6	40-49	Male	Post-graduate	Others
	7	30-39	Male	Post-graduate	Lecturing

	8	50 and above	Male	Post-graduate	Teaching
Women	9	50 and above	Female	Post-graduate	Teaching
	10	50 and above	Female	Diploma	Others
	11	39-49	Female	Post-graduate	Others
	12	50 and above	Female	Post-graduate	Lecturing
Priest	13	50 and above	Male	Post-graduate	Others
	14	39-49	Male	Post-graduate	Others

Hyper Arousal

The respondents 1 & 2 collaborated the findings when they are being asked how were they affected by the war. The respondents indicated they are always worried that another might started. They were super-alert. According to them 'we were separated from our loved ones and were always worried that another war might started (Interview, 22nd January, 2023). Strong Negative Feeling

The respondents 1 an2 response also indicate the prevalence of strong negative feelings. They have the fear of the war starting again. This is a feeling of horror. It was evident from the reports emanating from the interviews that the prevalence of post-traumatic stress disorder was high. The fear of being recognized as coming from a different community was found to be real. There are some tendencies to hide one's identity to avoid being identified and targeted. This was evident from Participant 1 who had the following to say about the current situation:

Whenever I go to the other community such as Modakeke, I am always very afraid to speak my language so I used to speak English so that they would not know I am from Ile-Ife. A slight misunderstanding is likely to trigger a serious conflict. The sight of destroyed property and the thoughts of those who lost their lives make me remember those sad events. Unfortunately, there are no established supportive systems particularly in Ile-Ife (Interview, 22nd January 2024).

Feeling Very Upset

The respondents are very upset because they were separated from the love ones. It is affecting their interpersonal relationship. The state of PTSD was captured well by the words of Participant 5 who lamented as follows:

The thought of the war does not allow me to enjoy what a child should enjoy in the early life. It makes me to always go to our neighbours' houses to watch Television.

If my dad get to know, he used to beat me and this affect my socialization. After the aftermath of the war, we lost all our properties. This I find difficult to forget, and therefore it has made me to create hatred for Modakeke people. Hence, the prevalence of the trauma is very strong on me. The trauma comes once a while and that is whenever I meet the Modakeke people. The war has given me wrong impression or perception or wrong notion of human being. It makes me not to trust human being as they can just turn against you at times (Interview, 22 January 2024).

This implies that the memories of the war had interfered with the normal life of some members of the community.

Psycho-Spiritual Coping Strategies of the Parishioners

To determine the coping strategies used by the parishioners of Saints Peter and Paul Catholic Church Lagere, Ile-Ife. Carver (2013). Cope Inventory. Measurement Instrument Database for the Social Science was used. Its scores provided correspond to the frequency with which individuals engage in each coping strategy described by the items on the Psycho spiritual Coping Strategy Scale (PCS). Cope Inventory statements are as below.

Statements

1= I usually don't do this at all

2= I usually do this a little bit

3 = I usually do this a medium amount

4 = I usually do this a lot

Positive Reinterpretation

Table 6

Psycho-Spiritual Coping Return Rate for Positive Reinterpretation

	Statements	1	2	3	4
1	I try to grow as a person as a result of the experience	65	42	21	36

29	I try to see it in a different light, to make it seem more positive	48	54	28	33
38	I look for something good in what is happening	30	40	34	59
59	I learn something from the experience	21	39	31	75
Total		164	175	114	203

Carver (2013). Cope Inventory. Measurement Instrument Database for the Social Science

The global score of those using positive reinterpretation to cope with PTSD (Carver, 2013) are as shown in the table. This indicates among the respondents are those who have grown as a result of the experience, they see the war in a different light, to make it seem more positive, they see something good in what had happened and they learn something from the experience.

The findings shows that 164 do not do it at all, 172 usually do it a little bit, 114 usually do this a medium size and 203 usually do this a lot. Therefore, significant number of the parishioners saw positive meaning in what happened and through this, they were able to cope with the PTSD. The number of those not using positive reinterpretation is also significant which means such will need to be helped through psycho-education. This indicates that some of the parishioners are coping with PTSD through positive reinterpretation and some are not.

Mental Disengagement

Table 7

Psycho-Spiritual Coping Return Rate for Mental Disengagement

Statements	1	2	3	4
2 I turn to work or other substitute activities to take my mind off things	57	39	27	43
16 I daydream about things other than this	86	42	17	20
31 I sleep more than usual	76	46	21	21
43 I go to movies or watch TV to think about it less	70	37	24	36
Total	289	164	89	120

Carver (2013). Cope Inventory. Measurement Instrument Database for the Social Science

The global score of the parishioners using Mental Disengagement to cope with the PTSD are as seeing in the table. This shows that among respondents are those using activities to take their minds off the trauma, daydream about things other than the events of the war, sleep more than usual and go to movies and watch television to cope with the PTSD (Carver,2013). The findings indicates that 289 respondents are not using mental disengagement at all, 164 usually do this a little bit, 89 usually do this a medium size and 120 usually do this a lot. This shows Mental Disengagement is helping some parishioners to cope with the PTSD but those that are not using it to cope are more. It indicates that some of the parishioners will need to be educated on the value of using Mental Disengagement to cope with PTSD.

Focus on and Venting of Emotions

Table 8

Psycho-Spiritual Coping Return Rate for Focus on and Venting of Emotions

Statements	1	2	3	4
3 I get upset and let my emotions out	88	43	19	17
17 I get upset and am aware of it	76	57	15	18
28 I let my feelings out	53	50	19	43
46 I feel a lot of emotional distress and I find myself experiencing those feelings a lot	73	47	18	29
Total	290	197	71	107

Carver (2013). Cope Inventory. Measurement Instrument Database for the Social Science

The global score of those using focus on and venting of emotions is shown in the table. This indicates that among the respondents are those letting their emotions go when they get upset, they get upset and they are aware of it, they left the feelings out and they are feeling a lot of emotional distress and find themselves experiencing those feelings a lot (Carver,2013).

The findings shows that 290 among the respondents are those who are not using focus on and venting of emotions to cope at all, 197 usually using it a little bit, 71 usually do this a medium size and 107 usually do this a lot. This shows that significant number of respondents are coping with PTSD through

focus on and venting of emotions but very significant respondents are not using it at all. This shows many parishioners are making serious effort to cope when some must be helped through therapist through workshop and seminar to know the importance of making use of focus on and venting of emotions to cope with PTSD.

Total and Average Score of Psycho-Spiritual Coping Return Rate

Table 9

<i>Statements</i>	1	2	3	4
Total Score	3901	2305	1308	2344
Average	127.9	75.5	32	76.8

Carver (2013). Cope Inventory. Measurement Instrument Database for the Social Science

The table provided total and average scores correspond to the frequency with which individuals engage in each coping strategy described by the items on the Psycho spiritual Coping Strategy Scale (PCS). "I usually don't do this at all" scored a frequency of 3901: This indicates that for many of the coping strategies listed, a significant number of respondents reported not engaging in those strategies very often or at all.

"I usually do this a little bit" scored a frequency of 2305: This suggests that there is a moderate level of engagement in coping behaviours among the respondents, but not as frequently as some other response options.

"I usually do this a medium amount" scored a frequency of 1308: This score indicates that there's a lower level of engagement in coping behaviours compared to the other response options, with respondents using these strategies moderately.

"I usually do this a lot" scored a frequency of 2344: This suggests a notable portion of respondents who frequently engage in coping strategies, showing a relatively high level of coping behaviour among this group.

These scores highlight the variability in the extent to which individuals employ different coping strategies when faced with psycho spiritual stressors. Understanding these patterns of coping behaviour provides valuable insights into how the victims of war manage psycho spiritual challenges and inform interventions to support their well-being.

In the study made by Brett, 2014 titled 'resilience in the aftermath of war trauma: a critical review and commentary'. In this study, he sees resilience as adaptive way of responding to trauma. By resilience, he meant bouncing back from an understandably human, biological, social, psychological and spiritual response to extreme events.

The frequencies of this study showed how resilient the respondents are to PTSD of Ife/Modakeke war. This resilience was making parishioners to continue to cope but with different frequencies which may probably be because of different degree of exposure to the war and different level of experience on how to cope with the PTSD. Above all, the need for parishioners to seek the help of the therapist is clearly visible and they must be encouraged through workshop, seminars and counseling to know the importance of processing PTSD through psychotherapy.

Coping Strategies for Qualitative Responses

The interviews indicated that the participants were using different methods to cope with the PTSD. Due to lack of professional support, the victims were mainly left on their own and some were just careful and alert about their immediate environment. Respondent 3 said: "I was not using any adaptive strategy but always tried to forget about the war whenever the thought recurs. He added that he play games or read books in order to forget about the event" (Interview, 22 January, 2024).

Prayers were some of the most common strategies employed by most of the victims to cope with the tragedy. For instance, Respondent 2 affirmed "I always praying because I was scared that the war could start again from a slight misunderstanding" (Interview, 22 January, 2024).

According to respondent 4, "We have family support system. Family rally round us but not that they gave us money. Their various stories really helped me" (Interview, 22 January, 2024). This is African ways of therapy. It is African spiritual ways of bringing healing to those experiencing trauma by telling stories although it was not professional but it helped. Surprisingly, even without professional support, many of the participants reported to be coping well. Although, the study showed that majority of the respondents were not coping well because they lack skill to process the PTSD even when they have the idea of how they can manage to cope.

Pearson Correlation Between PTSD and Psycho-spiritual Coping Strategies

Introduction

The correlation was done to affirm the result gotten from Manova. The measurement of relationship between PTSD and Psycho-Spiritual coping Strategies of the parishioners from the Mnaova test showed that in spite of the effort made by the parishioners to cope, the efforts not still enough. Therefore to avoid doubt, Pearson Correlation Test was done.

Pearson Correlation Tests

Table 10*Correlations between PTSD and Coping Strategies*

		PTSD	Coping
PTSD	Pearson Correlation	1	.420**
	Sig. (2-tailed)		.000
	N	248	248
Coping	Pearson Correlation	.420**	1
	Sig. (2-tailed)	.000	
	N	248	248

** . Correlation is significant at the 0.01 level (2-tailed).

The Pearson Correlation tests between PTSD and Coping Strategies scored ($r=0.420^{**}$, $n=248$ $p<0.001$). The Pearson correlation coefficient, denoted by r , scored 0.420^{**} which is a measure of the strength and direction of the linear relationship between PTSD and Coping strategies. The scores are statistically significance at the ($p < 0.01$). The value of 0.420 indicates a moderate positive linear relationship between PTSD and Coping Strategies. This means that as the level of PTSD increases, the Coping Strategies scored also tend to increase. Similarly, the double asterisks ($**$) indicate that this correlation is statistically significant. This result suggests that there is a meaningful association between PTSD and Coping Strategies. Overall, the findings suggest that understanding coping strategies may be important in addressing PTSD, and vice versa

The above results supported discovery of Irene et al., (2012) in the study titled 'dealing with man-made trauma: the relationship between coping style, post-traumatic stress and quality of life. The results showed that social support seeking and emotion-focused coping that is being there to support one another have a direct effect on a quality of life. The only difference from the correlation result is that psycho-spiritual coping strategies of the study has being helping respondents to cope to certain degree but they can still do better.

Results

The Prevalence of PTSD among the parishioners of Saints Peter and Paul, Catholic Church, Lagere, Ile –Ife, Osogbo Diocese, Nigeria was significantly high (49.79%) as it scored a mean of 49.7855 and a standard deviation of 14.63357. Therefore, PTSD disorder is present in a significant portion of the parishioners of Saints Peter and Paul, Catholic Church, Lagere, Ile –Ife, Osogbo Diocese, Nigeria. The Psycho-Spiritual Coping Strategies are helping parishioners to cope to certain degree but they can still do better. Therefore, there may be need to see therapist for profound PTSD therapy process which is actually have not being used by any of the parishioners.

The limitation of this study is that there are different religion in Ile-Ife but this study is limited to Christian religion. The study covered only Catholic Church. There are many catholic parishes in this city, this research focused on Saints Peter and Paul Catholic Church only due to her proximity to the war Zone.

Conclusion

The study concludes that the prevalence of PTSD among the parishioners of Saints Peter and Paul, Catholic Church, Lagere, Ile –Ife, Osogbo Diocese, Nigeria is significantly high, with approximately 49.79% of parishioners affected. This suggests that PTSD is a prevalent issue within this community and the various Psycho-Spiritual Coping strategies are helping but not effective enough to be entirely free from the PTSD of this war.

Suggestions for further Research

- (1) Barriers to seeking professional help for PTSD by victims of war
- (2) Examine the role of cultural and religious beliefs, practices, and traditions in shaping coping strategies and resilience among individuals affected by PTSD.

Recommendations

- (1) The Diocese of Osogbo need to organize educational programs within the parish of Saints Peter and Paul, Catholic Church, Ile-Ife to raise awareness about PTSD, its symptoms, and available coping strategies.

(2) The Government should develop coping skills workshops. It should offer workshops or training sessions focused on teaching parishioners and the people of Ile-Ife effective coping skills for managing PTSD symptoms. These workshops cover topics such as stress management, relaxation techniques, and healthy coping mechanisms.

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