Hope and positive religious coping as predictors of social justice commitment

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The present study tested a theoretical model of dispositional hope and positive religious coping as unique predictors of social justice commitment over and above impression management in a sample of graduate students ($N = 214$) in helping professions at an Evangelical Protestant university in the USA. This empirical study utilised a cultural psychology approach with a theoretical framework developed from (a) an earlier cultural psychology study of hope and social justice using the social philosophies of Martin Luther King, Jr, Cornel West, and Paulo Freire and (b) several liberation and Pietistic theologians. Results supported the discriminant validity hypothesis with dispositional hope and positive religious coping each predicting social justice commitment over and above a measure of spiritual impression management. Implications are considered for contextually sensitive training and future empirical and interdisciplinary research on social justice commitment.

Keywords: social justice; hope; religious coping; spirituality; training; cultural psychology

A growing literature on social justice among psychologists and mental health professionals has emerged over the past decade (e.g., Miller & Sendrowitz, 2011). Social justice is now listed as one of five core values in the vision statement and as a key principle in the ethical code of the American Psychological Association (the largest international organisation of psychologists), and is highlighted in the ethical codes of most major mental health associations around the world. A commitment to social justice requires that practitioners not only develop multicultural counseling competence but also serve as catalysts for social change of systems which foster oppression (Singh et al., 2010).

Goodman and colleagues (2004) offer a definition of social justice for mental health professionals as "scholarship and professional action designed to change societal values, structures, policies, and practices, such that disadvantaged or marginalised groups gain access to these tools of self-determination" (p. 795). They identified six principles which comprise an overall commitment to social justice efforts. These include (a) ongoing self-examination of biases and positions of power, (b) sharing power through collaborative decision-making, (c) giving voice to oppressed people groups, (d) facilitating consciousness raising around systemic forces contributing to oppression, (e) building on strengths of clients, and (f) leaving clients with the tools for social change. Clearly, there are numerous dimensions to social justice including aspects of selfhood, orientations towards social power and privilege, values, and personality and relational factors, among others. However, an active concern and commitment to social justice is a primary

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dimension repeatedly mentioned in theoretical work on social justice in the helping professions and also a key construct in the emerging body of empirical studies in this area (Beer, Spanierman, Greene, & Todd, 2012; Jankowski, Sandage, & Hill, 2013; Miller & Sendrowitz, 2011; Sandage & Jankowski, 2013; Sandage, Crabtree, Schweer, in press; Singh et al., 2010). In the present study, we utilised the framework of social justice as outlined by Goodman et al. (2004) and defined social justice commitment as *active concerns and commitments related to social justice advocacy.*

The empirical studies cited above each involve investigations of factors associated with social justice commitment among graduate trainees in the helping professions in the USA. In addition to aspects of training environments, several individual difference factors have been related to social justice commitment. Among doctoral trainees in counseling psychology, Miller and Sendrowitz (2011) found self-efficacy and a personal moral imperative were predictive of higher levels of social justice commitment while Beer et al. (2012) found a spiritually optimistic outlook and general activist orientation were predictive of the same. Jankowski et al. (2013) reported positive associations between social justice commitment and dispositional measures of forgiveness and humility among graduate trainees at a Christian university.

While these studies drew on contemporary mainstream theories in Western psychology, Sandage et al. (in press) employed a cultural psychology approach and focused their study on the virtue of hope as a predictor of social justice commitment. A cultural psychology approach (Kim, Yang, & Hwang, 2006) encourages scholars to turn to social philosophers and sociocultural or religious scholars to embed their theories within the indigenous resources of cultural traditions and then move to empirical testing. Social philosophers and theologians have explored connections between hope and social justice long before social scientists began testing empirical correlates of either of these two constructs. Sandage et al. (in press) drew from the theoretical insights of Freire (1998), West (2004), and King (1986) who each suggested mature, complex forms of hope were essential for sustaining a commitment to social justice, and their empirical results found dispositional hope was positively associated with social justice commitment in a sample of graduate trainees in the helping professions.

The goals of the present study included: (a) seeking to replicate previous empirical findings on hope and social justice commitment with a sample of graduate students at an Evangelical Christian university in the USA, (b) further explicating philosophical and theological resources for developing cultural psychologies of hope, spirituality, and social justice commitment, and (c) investigating the discriminant validity of positive religious coping as a predictor of social justice commitment over and above dispositional hope in this highly religious training context.

Philosophical and theological traditions of hope and social justice

The works of Freire, West, and King Jr have provided particularly rich theoretical insights on hope for social scientists interested in social justice (for overview, see Sandage et al., in press). West (2004) describes a "tragicomic hope" which persists, with no desire for revenge, while facing entrenched injustice within social systems (p. 216). Similarly Freire (1998) describes the hope of social justice as a "critical hope" which demands the ability to struggle for betterment without fatalism (p. 70). Both philosophers reflect the resilient capacity to realistically face challenges without cynicism.

Through his leadership within the civil rights movement, King knew the difficulties involved in the work of social justice. Indeed, it is hard to imagine working for social justice without facing intense stress, suffering, and despair. In the face of such challenges, King (1986) described hope as foundational to the psychological and spiritual outlook necessary for social justice work (p. 52).

The combined vision of hope that we gain from these social philosophers is that of a complex virtue which engages the ability to authentically face the realities of injustice without resentment while trusting that betterment will come. Numerous theologians from various cultural traditions have also made this connection. The Brazilian theologians Leonardo Boff and Clodovis Boff (1987) describe renewed hope in the midst of struggle as an essential element of working for the oppressed. Moltmann's (1967/1993) liberation theology speaks of actively seeking to realise the "hope of justice" (p. 329) in communities rather than waiting for justice in an afterlife, and Brown Crawford (2002) narrates an African-American womanist theology of hope and justice emerging together amidst legacies of oppression. Cone (1999) notes "the theme of justice is closely related to the idea of hope" in Black religion (p. 76).

Psychological research on hope and social justice

The themes these philosophers and theologians describe have implications within psychological theory, as well. The absence of resentment while facing the realistic challenges of social justice suggests that hope is not rooted in primitive defense mechanisms such as denial or repression. Instead, they are describing a post-critical form of dispositional hope that reflects mature development capacities able to manage emotional tension, tolerate ambiguity, differentiate one's sense of self from oppressive social forces, and make meaning out of the struggle (Sandage et al., in press). Since social justice work demands an active exposure to oppression, it can generate many psychological risks such as vicarious trauma, depression, negative self-image, and cynicism. Thus, mature forms of hope appear to be psychologically necessary for sustaining activism.

Snyder (1995) developed the most widely used psychological measure for studying dispositional hope, which refers to a trait-level capacity for pursuing goals which fall somewhere between an impossibility and a sure thing. For Snyder, hope involves two main cognitive components: agency cognitions and pathways cognitions. Agency cognition is the belief that one can reach desired goals. Pathways cognitions are the perceived capacity to find workable routes towards those goals. Synder's measure examines each cognition separately, but recognises a reciprocal balance between the two.

Agency cognition is particularly important for generating an individual's determination to work towards the difficult goals of social justice (Singh et al., 2010). Pathways cognitions, on the other hand, help people remain flexible when the inherent challenges of activism impede their work. This duality of hope offers points of theoretical resonance with descriptions above by the social philosophers and theologians. Furthermore, Snyder's theory of hope offers resonance with Miller et al.'s (2009) research on the importance of outcome expectations, Beer et al.'s (2012) findings on a capacity to "remain hopeful and positive in lieu of barriers to social justice" (p. 131), and other descriptions of the resilient psychological capacities necessary for social justice commitment (Goodman et al., 2004).

Hope has been investigated empirically in hundreds of studies over the past two decades. Using a variety of measures, studies have found hope to correlate positively with well-being, goal achievement, self-regulation, healthy moral emotion, and positive mental health functioning, while also correlating negatively with a variety of measures of psychological distress (Ferrari, Stevens, Legler, & Jason, 2012; Scioli, Ricci, Nyugen, & Scioli, 2011). While both hope and social justice have been the subject of numerous studies, the Sandage et al. (in press) study appears to be the only prior published study directly testing the relationship between these constructs.

Relational spirituality and social justice

Previous qualitative studies (Beer et al., 2012; Caldwell & Vera, 2010) have also suggested a potential link between spirituality and social justice among helping professionals, and some

individuals appear to experience their spirituality as central to their hope and any commitment to social justice. Sandage and Jankowski (2013) found an indirect effect of spiritual well-being on social justice commitment fully mediated by differentiation of self among graduate trainees at a Christian university. However, this limited body of work leads to two empirical questions. First, are hope and spirituality separate factors in relation to social justice commitment? Beer et al. conflate spirituality and hope as a single factor in interpreting their qualitative interviews with a sub-sample of seven trainees who identified strongly as social justice activists. Second, how might we best understand the definitions of spirituality and religion and their respective associations with social justice commitment? Beer et al. noted a theme of "spirit" and mentioned their interviewees "emphasized inner strength, rather than a religious imperative" (p. 131), however Caldwell and Vera coded "religion/spirituality" as a single theme and quoted a participant stating a religious imperative as their exemplar of that theme.

Within the social science literature, religion and spirituality are defined in a variety of ways. Hill and Pargament (2003) defined the constructs of religion and spirituality as emerging from an individual's "search for the sacred" (p. 65), where the "sacred" refers to objects of ultimate truth and devotion. They make spirituality a broad construct which could unfold in religious or non-religious contexts. By layering this understanding within a relational approach, Shults and Sandage (2006) proposed a systems-based definition of spirituality as "ways of relating to the sacred" (p. 161). For example, an individual's relationship to the sacred may reflect avoidance, ambivalence, hostility, trust, idealisation, or activism, to name a few relational styles.

This relational framework of spirituality can be helpful since it allows for individual differences within the same spiritual or religious traditions. Within a given tradition, some individuals will relate to the sacred in ways that facilitate self-regulation and effective coping while also creating purpose and meaning for themselves and their community. This sort of relationality with the sacred can foster an openness, growth commitment, social concern, and distress tolerance, which are all important facets of well-being (Sandage & Jankowski, 2013). On the other hand, a more narcissistic relationship to the sacred would focus exclusively on gaining personal benefits and privileges from the sacred. This orientation is likely to foster superiority that leads to intolerance, unforgiveness, and ethnocentric attitudes (Sandage & Crabtree, 2012).

The connection between spirituality and social justice is not limited to certain traditions but can be seen in the work of diverse spiritual leaders such as the Dalai Lama, Gandhi, Abraham Heschel, and leaders within many other traditions (Palmer & Burgess, 2012). Nor should we assume that personal spiritual commitments are a necessary condition for committing to social justice (Morgan, 2013). Instead of drawing such simple connections, we must recognise the deep complexity of religion and spirituality. In fact, the nature of one's relationship to the sacred may be a key distinguishing factor between spiritualities that nurture social justice and those that foster social disinterest or an exclusive emphasis on personal benefits. To understand the particular ways religiosity relates to social justice, we must investigate specific expressions of relational spirituality in particular contexts.

The present study investigated social justice commitment in the context of a university in the USA with explicit historical ties to the tradition of Pietistic spirituality. Pietism is a historical tradition which is sometimes misunderstood as promoting excessive subjectivism and social retreat into an other-worldly preoccupation. More accurately, Pietistic spiritual teachings promote an integration of warm-hearted and experiential Christianity, virtue development, and a commitment to social justice (Clifton-Soderstrom, 2010). Heltzel (2011) has described ways King and West both drew explicitly on the Pietistic stream of spirituality in articulating their social justice theologies. Unlike some branches of contemporary evangelicalism which focus rather exclusively on doctrinal orthodoxy or evangelism, the tradition of Pietistic spirituality suggests an integration of

(a) hopefulness about the future, (b) a secure and intimate style of relational spiritual practice, and (c) a commitment to social justice (Clifton-Soderstrom, 2010).

Relational spirituality and positive religious coping

For this study we used the Positive Religious Coping Scale (PRCS; Pargament, Koenig, & Perez, 2000) to assess how individuals relate to the sacred and draw upon constructive spiritual practices to handle stressful life events. As outlined in Table 2, positive religious coping involves coping strategies such as seeking God's love and care, engaging in benevolent spiritual reappraisals or stressors, seeking forgiveness and the release of negative emotions, and activating attachment and a collaborative relational approach with the Divine (Pargament et al., 2000). The positive religious coping strategies outlined by Pargament et al. are reflective of a secure relational spirituality consistent with ideals of Pietism and the overall spiritual orientation described by the philosophers and theologians above. Individuals who use positive religious coping strategies are likely to relate to the sacred in ways that help sustain a sense of meaning, purpose, and growth through challenges, and this is conducive to a form of relational spirituality which can be positively associated with a commitment to social justice.

The present study

The present study investigated the hypothesis that dispositional hope and positive religious coping would each predict unique variance in social justice commitment in a sample of graduate trainees in the helping professions at an Evangelical Protestant university with Pietistic spiritual connections. Evangelicalism in the USA represents a complex religious category with some groups motivated towards and other groups wary of social justice activities. Beyerlein and Hipp (2006) found increased religious service attendance was positively associated with participation in charitable organisations for Evangelicals, yet unlike several other Christian groups, congregational involvement outside of services was not associated with the same for Evangelicals. We sought to replicate the finding of Sandage et al. (in press) that hope was positively associated with social justice commitment while also testing the discriminant validity of positive religious coping as a second predictor of social justice commitment based on our interdisciplinary model derived from psychological research and theological and philosophical resources consistent with the overall religious context of this sample. Previous studies on social justice commitment have not controlled for social desirability effects and we thought it important to add a measure of spiritual impression management given the possibility some trainees might feel pressure to enhance their reports of hopefulness, spirituality, or social justice commitment.

Method

Participants

Participants were 214 graduate students from an Evangelical Protestant university in the USA with a Pietistic heritage. They ranged in age from 22 to 63, and the mean age was 35.02 (SD = 10.86). The sample was 58.4% ($n = 125$) female and 41.6% ($n = 89$) male. Participants identified as 93% ($n = 199$) European-American, 2.3% ($n = 5$) Asian or Asian-American, 3.3% ($n = 7$) African-American, and 1.4% ($n = 3$) multi-racial. Most of the participants had one of six defined majors, including master's programmes in divinity (31.8%, $n = 68$), theological studies (20.6%, $n = 44$), children and family ministries (19.2%, $n = 41$), marriage and family therapy

(16.8%, $n = 36$), Christian thought (5.6%, $n = 12$), Christian education (3.3%, $n = 7$), or unde-clared (2.7%, $n = 6$).

Measures

Dispositional hope

The Hope Scale (HS; Snyder, 1995) is a 12-item self report measure assessing participants' agency and pathways thinking or dispositional hope. Participants rated the extent to which the items best described them on a scale from 1 (definitely false) to 4 (definitely true). Sample items on the Agency subscale included "I energetically purse my goals" and "I meet the goals I set for myself". Sample items on the Pathways subscale included "I can think of many ways to get out of a jam" and "There are lots of ways around a problem". The HS has achieved internal consistency scores ranging from Cronbach's α's of .74 to .84 and has predicted coping and well-being beyond the effects of related constructs, such as optimism and positive affect, in late ado-lescent and adult samples (Snyder, 1995). In this study, Cronbach's α for the total scale was .80.

Brief RCOPE

PRC was measured using the Brief RCOPE (Pargament et al., 2000), a concise 7-item adaptation of its full predecessor, a 105-item measure of religious coping. Respondents reported on a four-point Likert scale on how frequently they respond to major life events using these coping methods. Numerous studies have found evidence of incremental validity for the PRCS in predict-ing indices of well-being over and above measures of general religiosity, and PRCS has also pre-dicted positive spiritual outcomes and stress-related growth in longitudinal research (Pargament, Feuille, & Burdzy, 2011). Cronbach's α reliability for the PRCS scale in this study was .72.

Spiritual Impression Management Scale

The five-item Spiritual Impression Management (SIM) scale (Hall & Edwards, 2002) was used in this study as a measure of a tendency to exaggerate spiritual virtue. Sample items are rated on a five-point scale and include "I am always in a worshipful mood when I go to church" and "I always seek God's guidance for every decision I make". The SIM was developed through factor analyses of the SAI to ensure impression management items loaded on a separate factor and showed solid construct validity in relation to other measures of spiritual development. The SIM had an internal consistency reliability in this study of Cronbach's $\alpha = .72$.

Social justice commitment

Social justice commitment was measured using a three-item subscale from the Horizontal scale of the Faith Maturity Scale (FMS-H; Benson, Donahue, & Erickson, 1993). The FMS-H was devel-oped by a panel of experts to measure a mature spiritual orientation as indicated by commitments to altruism, justice, and helping others and was initially normed among Protestant samples in the USA. Dy-Liacco, Piedmont, Murray-Swank, Rodgerson, and Sherman (2009) found evidence for the cross-cultural validity of the FMS-H among a largely Catholic sample of Filipinos and also found construct validity evidence of positive associations between self-report scores and observer ratings. The FMS-H has previously differentiated volunteers from non-volunteers in Protestant settings (Garland, Myers, & Wolfer, 2008) and has correlated positively with a separate measure of social justice commitment (Fenzel, 2002). In the present study, we used three items

from the FMS-H which focused on social justice commitment with language that was not explicitly "spiritual": (a) "I am active in efforts to promote social justice". (b) "I speak out for equality for women and persons of color". (c) "I care a great deal about reducing poverty in the USA and throughout the world". Items were endorsed on a scale from 1 (I strongly disagree) to 9 (I strongly agree). This same three-item social justice commitment scale has been positively correlated with differentiation of self and dispositional measures of forgiveness, humility, and hope and negatively correlated with psychiatric symptoms (Sandage & Jankowski, 2013; Sandage et al., in press; Jankowski et al., 2013). Combined scores for the three-item scale in this study ranged from 3 to 27 and had an internal consistency in this study of Cronbach's $\alpha = .75$.

Procedure

After obtaining Institutional Review Board approval, the first author sought permission from appropriate staff for opportunities to recruit participants from classes and orientation sessions. A $10 gift certificate to a bookstore was an incentive for participating by completing the packet of questionnaires which included written explanation of informed consent.

Results

Bivariate correlations, means, and standard deviations of measures are reported in Table 1, and Table 2 shows correlations between specific items on the PRCS and the measures of dispositional hope and social justice commitment. A hierarchical regression analysis was used to test whether

Table 1. Bivariate correlations between measures.

	PRC	Hope	SJC	SIM
Positive religious coping	2.84 (.65)			
Hope	0.18*	3.13 (.38)		
SJC	0.20**	0.19**	6.10 (1.71)	
SIM	0.41***	0.29***	0.17*	2.75 (.74)

Note: Means and standard deviations of the scales on diagonals.
*$p < .01$.
**$p < .001$.
***$p < .0001$.

Table 2. Correlations between Brief RCOPE and hope and social justice commitment (SJC).

Brief RCOPE item	Hope	SJC
1. Looked for a stronger connection with God	0.13	0.11
2. Sought God's love and care	0.12	0.18*
3. Sought help from God in letting go of my anger	0.07	−0.06
4. Tried to put my plans into action together with God	0.25***	0.20**
5. Tried to see how God might be trying to strengthen me in this situation	0.16*	0.10
6. Asked forgiveness for my sins	0.00	0.14*
7. Focused on religion to stop worrying about my problems	0.10	0.15*

*$p < .05$.
**$p < .01$.
***$p < .001$.

Table 3. Hierarchical regression model of social justice commitment on SIM, Hope, and PRC.

Step and variables	R^2	ΔR^2	B	95% CI[a]	SE B	β	Sign
Step 1	.03*						
SIM			1.20*	0.28/2.13	0.47	.17	.011
Step 2	.069**	.039*					.002
SIM			0.51	−0.52/1.53	0.52	.07	.329
Hope			1.87*	0.03/3.71	0.93	.14	.047
PRC			1.20*	0.05/2.35	0.59	.15	.041

Note: $N = 214$. SIM = Spiritual Impression Management scale (Hall & Edwards, 2002); Hope = Dispositional Hope Scale (Snyder, 1995); and PRC = Positive Religious Coping scale (Pargament et al., 2000).
[a]95% CI = 95% Confidence interval for B.
*$p < .05$.
**$p < .01$.
***$p < .001$.

dispositional hope and positive religious coping would predict social justice commitment after controlling for spiritual impression management (Table 3). In step 1, Spiritual impression management was entered and was significantly related to social justice commitment ($B = 1.20$, $p = .011$). In step 2, positive dispositional hope and positive religious coping were entered. The R^2 *change* statistic for the regression model at step 2 was significant ($\Delta R^2 = .04$, $p < .013$). As hypothesised, both dispositional hope ($B = 1.87$, $p = .047$) and positive religious coping ($B = 1.20$, $p = .041$) were significantly related to social justice commitment over and above the effects of spiritual impression management.

Discussion

The results of the present study supported the hypothesised theoretical model of both dispositional hope and positive religious coping predicting social justice commitment over and above the effects of spiritual impression management. This replicates the finding of a positive association between hope on social justice commitment reported by Sandage et al. (in press) and, to our knowledge, offers the first discriminant validity test using measures of both hope and spirituality in the same study of social justice commitment. The results also provide further scientific support for the highly influential theoretical works of King, West, Freire, and several liberation and Pietist theologians using a cultural psychology approach that starts with theory-building based on the philosophical, theological, and cultural traditions of non-dominant groups and then moves to empirical testing with sensitivity to a particular context.

Before further discussion of the results, we acknowledge several limitations, including the context in which these cross-sectional findings were obtained in a sample of predominantly Euro-American graduate students at a single Protestant university in the USA. Further research is needed on these variables with more ethnically diverse samples in other spiritual and religious contexts and non-religious contexts. Longitudinal research is necessary to help determine whether changes in hope or religious coping over time would predict changes in social justice commitment and whether one predictor might be a more significant mediator of change. It would also be useful to learn whether growth in social justice commitment follows a linear or non-linear pattern. The latter is a theoretical possibility as movement towards spiritual maturity or complex forms of hope might occur following stressful periods of questioning prior assumptions and relationships. Also, the overall percentage of variance in social justice commitment accounted for by dispositional hope and positive religious coping in this study was modest, suggesting there are other influential variables that need to be identified. Measures of social justice commitment could also be made

more multi-faceted with a combination of both general and specific attitudes and behaviours (Sandage et al., in press).

Results of this study provide further support for the positive association between dispositional hope and social justice commitment. High levels of hope appear to be necessary to have confidence in reaching future systemic improvement, and this may be particularly important for social justice efforts which typically involve facing painful social realities and deep systemic barriers to change. The particular measure of hope in this study focuses on a determined sense of agency and a flexible cognitive style of perceiving multiple pathways, and both dimensions appear to be conducive to higher levels of social justice commitment. Hopeful agency may facilitate the confidence and persistence to keep working at social justice goals and to move through layers of systemic resistance. Hopeful flexibility (pathways dimensions) probably fosters the capacity to find alternative routes towards social justice goals when a particular route is blocked. A historical study of many social justice movements could seemingly yield many examples of agency and flexibility among effective advocacy leaders and movements. At the same time, Snyder's theory and measure of hope has recently been described as culturally individualistic by focusing on internal capacities rather than the social environment or network, and future research in this area might investigate more communal or collectivistic measures of hope (Bernardo, 2010; Du & King, 2013). It would also be useful to include both intrapsychic and social network (Todd & Allen, 2011) variables in the same study for multilevel modelling analyses.

Positive religious coping was also positively associated with social justice commitment, suggesting that healthy and relationally secure forms of spiritual coping are conducive to active concern about social justice for others. This finding counters the perspective of some conservative Evangelicals (e.g., Smalling & Smalling, 2011) who argue that concern about "social justice" is a purely secular interest which is inconsistent with Christian spirituality. An examination of items (Table 2) shows in this evangelical context that, under stress, students engaging in spiritual practices of seeking God's love and care, seeking to collaborate with God, seeking forgiveness, and focusing on religion to deal with worry tended to have higher levels of social justice commitment. Previous research has found positive religious coping to represent a healthy, stress-buffering style of relating with the sacred, and this may be important in this particular context for sustaining a capacity to be involved in social justice work. Those who engage in positive religious coping may experience a relational spirituality of caring and collaborative partnership with God in their social justice efforts which could also help bolster motivation. And the association of positive religious coping items of seeking forgiveness and reducing worry with social justice commitment could reflect aspects of relational spirituality which help lessen the negative emotions which can arise from facing difficult systemic issues of injustice. The overall finding of discriminant validity for positive religious coping over and above the effect of hope with this highly religious sample is consistent with Pietistic theology (Clifton-Soderstrom, 2010) and differs from Beer et al.'s (2012) qualitative coding which (a) conflated hope and spirituality and (b) interpreted justice-oriented spirituality in their sample as non-religious. This difference in findings could be due to different types of samples or because of different research designs and measurement approaches. Future studies on social justice commitment could specify other measures of relational spirituality which appropriately fit within particular contexts and samples.

These results suggest some training implications related to social justice commitment among trainees in the helping professions in highly religious contexts. First, while the results do not determine a causal sequence, it would be wise to attend to ways of helping students cultivate hope and healthy forms of spiritual coping while also dealing with the stress of consciousness-raising about injustice. Some highly resilient trainees may cultivate these strengths on their

own, while others may need more support. It could also be the case that students who score high in hopefulness and positive religious coping represent an easier fit for programs that emphasise social justice commitment. For assessment purposes, it is worth noting that the single PRC item which correlated positively with both hope and SJC references a collaborative style of relational spirituality ("I tried to put my plans into action together with God"). Second, while not a direct finding from our study, it is reasonable to assume that some highly religious trainees will have theological frameworks conducive to social justice work while others may not be familiar with such theologies. Numerous sources cited above could be useful readings for trainees in programs that seek to integrate spirituality, virtue, and social justice commitment.

Funding

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