

Invited Symposium II: Work and Psychology of Religion - part 2

Chair: Nicoleta Acatrinei

1. Ayse Gül Güler Ünal

Cumhuriyet University, Turkey

Title: Turkish police organization and pastoral care.

Several studies have shown that Turkish police need help for their mental health and spiritual support, because of the difficulty of the police profession. Police officers are confronted with various mental disorders, because of intensive working hours and variety of tasks. Psychological counseling services are provided to the police, but they are not sufficient and cannot be adequately evaluated by the police due to some limitations. In the world and especially, The Federal Republic of Germany has been successfully implementing the pastoral care for this sort of problems since the beginning of the 20th century. Police pastoral care, which is mostly practiced by clergymen, who have received psychological training, is thought to be able to meet the needs of the Turkish police. Especially the fact that it is economic in terms of the state and that it is based on volunteerism makes this application attractive. The policemen have a uniform and with this uniform, they have the tendency to practice unequal force. In favor of a peaceful country, it is hoped that the police is protected from practicing unequal force and also protected from spiritual discomfort with the help of the police pastoral care. With this study, the application form of police pastoral care in Germany will be introduced. Problems of the Turkish police and professional ethics will be included. Until recently, pastoral care began to systematize in Turkey. Therefore, the Turkish police have not any information about this application. However, with this study, it will be tried to reveal the readiness of Turkish police to pastoral care and their thoughts towards it, through field research with 67 Turkish policemen.

2. Michael Galea

University of Malta, Malta

Title: Burnout and vocational satisfaction: an incremental validity study.

Burnout is a reality that affects all individuals, including those involved in religious pastorate (Hall, 1997). Considering its repercussions, research may help in buffering burnout's far reaching effects. This preliminary study focused on the holistic wellbeing of lay catechists in Malta, a very specific population which has not been studied as such before, in view of burnout reality. Lay catechists are committed Catholics who are nonordained and fully committed to catechism and evangelization within their church. They normally hail from different groups, each guided by different spiritualities, within same faith. Participants (N = 217) completed measures assessing burnout, wellbeing, personality, spirituality, and vocational satisfaction. Results suggested moderately high levels of burnout, and low scores of personal accomplishment. Furthermore, results suggest that fully committed catechists may be more vulnerable to stress and burnout than candidates. More pertinent to this study, vocational satisfaction predicted a small, albeit significant, variance of burnout even after controlling for personality and subjective well-being. Thus, the stronger the sense of call, the

less likely one risks burnout. The psycho-social and spiritual implications of these results were discussed.

3. Nicoleta Acatrinei

Princeton University Faith & Work Initiative, Center for the Study of Religion

Title: Does “God at Work” make a difference? Estimated effects of religious manifestations as determinants of a meaningful work life.

Religion, religiosity and spirituality have become a hot topic in management literature in the last decade. Religious/spiritual practices are seen as instruments for coping with stress, it is a tool to mitigate employees' negative work experiences as a result of a damaging work environment. However, recent studies (Rosso et al., 2010; Schnell et al., 2013) mention the necessity to address religious/spiritual motivations as a source of positive impacts because of their capacity to give greater meaning and purpose to the workplace. The soul is mismanaged (Bailey et al., 2016), and there is a need to increase the meaningfulness of work (Chalofsky, 2003) through a holistic meaningfulness approach (Bailey and Madden, 2016) in order to capture as many facets as possible of this complex phenomenon. Thus, scholars in the field have called (Rosso et al. 2010, Giacalone and Jurkiewicz, 2010) for more studies, especially on religious/spiritual aspects of meaning at work to extend this highly relevant topic from both scholarly and managerial points of view. This paper builds on previous research on meaningful work and workplace spirituality and uses also the theoretical frame work of manifestations of faith at work proposed by David Miller (2008). The main hypothesis is that people with high religious manifestations are valuing exercising their religion/spirituality at work with positive impact on having a meaningful work life. The empirical test of this hypothesis is implemented on two different samples with American employees, by using contingent valuation and measuring estimated effects in a structural equation modelling as well as in moderation/mediation analyses. The results show a surprising finding: while religious manifestations may indeed lead to a meaningful work life, employees are also ready to give up “God at work” for higher salaries.

Paper session 6: Morality and Values

Chair: Aleksandra Niemyjska

1. Ulrike Popp-Baier

University of Amsterdam, Netherlands

Title: Belief in a Just World (BJW) – a Neglected Topic in Psychology of Religion?

The claim that the so-called belief in a just world (e.g. Lerner 1980) belongs to the neglected topics in psychology of religion might come as a surprise. According to Saroglou (2003, 2011) there is a wealth of studies among Christian participants in different countries concerning BJW