

## ENGLISH ABSTRACTS ENGLISCHE ZUSAMMENFASSUNGEN

### ABSTRACTS

HANNEKE MEULINK-KORF & WIM NOORLANDER (p. 157)

**Resourcing Trust in a Fragmenting World: The Social-Economic Dimension and Relational Ethics in the Track of Boszormenyi-Nagy:** In this essay, we combine literature on economics and social sciences, inducing practical experiences and philosophically and theologically inspired praxis. We give our perceptions of the recent financial-economic crisis and the ‘free market’-economy and of some consequences in the private domain. As therapists we have to reflect on contemporary issues of interrelatedness of social-economic facts and narratives with (inter)personal dimensions. How about the conditions for relational responsibility in the midst of social injustice and instability, hidden behind ideologies of autonomy and equality? Against this background as ‘heuristics of fear’, we search for a realistic perspective of hope. The strength of relational ethics can be seen as an illusion, when we would assume that being responsible is dependent on the extent of freedom which nature and culture give us. Although this assumption is familiar, relational ethics still are the motivational layer in which hope resides for repairing the hurt human justice. Reading Levinas helps us to understand how this is possible. The appeal of another person motivates me. His/her ‘command without force’ makes me free. In the contextual approach of Boszormenyi-Nagy, there still are valuable stepping stones to be found for resourcing the sense of responsible relational caring.

**Keywords:** economic crisis, relational ethics, resources for trust and trustworthiness, contextual therapy, reciprocity

ROBERT BIEL (p. 184)

**Pastoral Counselling in Poland before and after the Political Change:** Pastoral counselling has long been widely acknowledged as a basic notion in pastoral theology. Besides caritas and revelation, it is also one of the essential issues in Church. Pastoral counselling became especially relevant during the oppression of Churches in totalitarian regimes, as in Poland after World War II. Communist authorities showed hostility towards the Church; therefore, the establishment of the Communist rule severely affected both the activity of the Polish Church and pastoral counselling. As a result, the pastoral counselling activity of the Church in Communist Poland was confined to the sacristies, so to say. This mode of Church existence was the only tolerated way of answering the spiritual needs of religious citizens but it led to a minimalistic interpretation of pastoral counselling in many places. Communism cast its shadow over the counselling activity, which struggled with a lot of difficulties especially when it was carried out in the army or prisons. This situation forced the Church to develop new forms of pastoral work in the totalitarian regime. Since freedom was regained, the Church has been facing new challenges, which are not easy to overcome. The present era calls for a paradigmatic change in the Church and the transformation of the Communist-time ‘ecclesia militans’ into an ‘ecclesia serviens’ rooted in a free society. The Church has to reconsider its mission and carry out a kind of ‘aggiornamento’. In this new situ-

ation, pastoration has to go through a reform as well. In post-Communist societies this transformation and pastoration could felicitously be called the 'post-socialist imitation of Christ'. The situation in which the Polish Catholic Church has been living after the political change presumes the renewal process termed 'new evangelisation' by Pope John Paul II. With regard to the change in social order, the Church is facing the challenge of establishing a new working style of pastoration. In order to avoid the fragmentation of pastoral work into several individual concepts of spiritual counselling, it has to be closely linked to theology. This is why pastoration has turned to modern humanities and social sciences and has been involved in critical dialogue with these disciplines as part of the responsible counselling work of the Church. Pastoral theology in Poland has a lot to catch up with in this respect. The atheist state thwarted all Church attempts to provide theological education to lay persons. In Communist times the Polish Catholic Church was allowed to run one university only (KUL), which was also the only Catholic university in the whole Eastern bloc. In the meantime, the theological landscape has been transformed. After the political change the Church could take the opportunity to create better theological education for laymen as well. It succeeded in taking over one of the universities in Warsaw (UKSW) and founding several theological faculties that have also been recognised by the state. The weakness of present-day Polish theology is definitely the academic staff, 90 percent of which consists of ordained people also active in pastoral counselling. Professors are capable of covering the existing faculties and institutes but they usually fulfil duties in a number of institutions. Interdisciplinary cooperation has become possible in Poland, too; therefore, students of theology can choose from new specialisation courses such as ethics, journalism, social communication and family studies. The number of students in Church-run Polish universities is estimated to amount to 16,000. The fact that this number includes both candidates for priesthood and lay theologians seems to be extremely important with view of the future of the Church in Poland.

**Keywords:** Poland, pastoral counselling, Communism, history, retrospection, political change, theology, universities

**DINA GUGLIELMI, CHIARA PANARI & SILVIA SIMBULA (p. 204)**

**The Determinants of Teachers' Well-Being: The Mediating Role of Mental Fatigue:** In recent years, many studies have focused on the determinants and consequences of teacher stress. One of the most recent theoretical models concerning stress is the Job Demands-Resources (JD-R) model. This study examines one process – namely the energetic process – which supposes that high job demands exhaust employees' mental and physical resources and therefore cause ill health. Particularly, this study examines the mediating role of mental fatigue between three job demands of teachers (workload, inequity and work/family conflict) and three consequences of stress: psychological and physical symptoms and work satisfaction. An Italian version of the self-report Questionnaire for Psychosocial Work Environment and Stress (PWSQ) was administered to 697 teachers belonging to a random sample of 17 school organizations. The results showed that mental fatigue has a mediating role in the relationship between work/family conflict and the three outcomes considered, namely psychological and physical symptoms, and work satisfaction. This study has an important implication for intervention strategy because mental fatigue is a pre-strain condition which arises before more intense outcomes, such as stress-related diseases occur. Identification of this condition allows prevention of the consequences of stress.

**Keywords:** teachers, stress, mental fatigue, Job Demands-Resources model, health

CĂTĂLINA TUDOSE & FLORIN TUDOSE (p. 221)

**The History of Psychotherapy in Rumania during the Socialist Dictatorship of Nicolae Ceaușescu:** The paper tries to provide a history of psychotherapy in Rumania during the socialist dictatorship of Nicolae Ceaușescu (1965–1989). In order to fully understand the peculiarities of the development of psychotherapy in the last decades of the previous century, it is absolutely necessary to take into consideration the deep degradation of the quality of interpersonal relations in Rumania and to analyze the causes that have determined this process. Rumania is the only country in Eastern Europe having as leaders, for 45 years continuously, two Stalinists, both of them with identical political formation, who are remembered for intense ideological activity, misguided zeal and constancy, both becoming dreaded and indisputable leaders, setting up a national-communist dictatorship – Gheorghe Gheorghiu-Dej, and a personal one – Nicolae Ceaușescu. Under these circumstances, beginning with 1945, the recently founded Rumanian Society for Psychopathology and Psychotherapy disrupted its activity, due to the schisms between members. The Rumanian Academy was abolished, and a new one was set up. One by one, the Popular Rumanian Academy contested Freudism, psychosomatic medicine, and behaviourism. Without being formally forbidden, psychotherapy was incompatible with the primitive Marxism of the era, and this general state of things lasted for quite a long period. The paper presents the efforts of specialists after the 60s, when more papers and books were published that described various types of psychotherapies, familiarising the professionals with the fundamental ideas in psychotherapy; there were also psychiatrists and psychologists with initiatives in the field and the main textbooks published in this period described psychotherapeutic methods. Unfortunately, little attention was paid to psychoanalysis, cognitive therapies, group therapies, family therapies, and psychodrama. Without openly suppressing the practice of psychotherapy, the officials responsible for the health system did not encourage the ones with such initiatives at all, and the academic bodies, with few exceptions, were hostile to various forms of psychotherapy with an emphasis on those of psychoanalytic origin, for which they had cultivated old reflexes of rejection. This state of things explains the amplitude and the vigour of the initiatives breaking out after 1989, accomplishing the modalities for a structured and complete training.

**Keywords:** psychotherapy, Rumania, communism, state socialism, dictatorship, history, retrospect, helping profession, Ceaușescu, contextual therapy