

The Role of spiritual Values in Social Work – The Context of Sustainability

P. Kondrla (Peter Kondrla)¹, F. Makan (Filip Makan)², R. Kralik (Roman Kralik)², K. Guttesen (Kristian Guttesen)³

Original Article

¹ Institute for Research of Constantine and Methodius' Cultural Heritage, Faculty of Arts, Constantine the Philosopher University in Nitra, SK

² Theological Institute in Spišské Podhradie, Catholic University in Ružomberok, SK

³ Faculty of Education and Diversity, School of Education, University of Iceland, Reykjavik, IS

E-mail address:

kondrlap@gmail.com

Reprint address:

Peter Kondrla
Institute for Research of Constantine and Methodius' Cultural Heritage,
Faculty of Arts, Constantine the Philosopher University in Nitra, SK
Stefanikova 67
949 01 Nitra
Slovakia

Source: *Clinical Social Work and Health Intervention*
Pages: 120 – 129

Volume: 15
Cited references: 45

Issue: 6

Reviewers:

Roberto Cauda
Institute of Infectious Diseases, Catholic University of the Sacred Heart, Rome, IT
Daria Kimuli
Catholic university of Eastern Africa, Nairobi, KE

Keywords:

Spiritual needs. Seniors. Spiritual services.

Publisher:

International Society of Applied Preventive Medicine i-gap

CSWHI 2024; 15(6): 120 – 129; DOI: 10.22359/cswhi_15_6_10 © Clinical Social Work and Health Intervention

Abstract:

The study explores the significance of spiritual needs in the lives of seniors, focusing on their role in enhancing well-being and addressing challenges in social work from a sustainability perspective. Spiritual needs, such as dignity, life continuity, support, and transcendental experiences, are closely intertwined with seniors' emotional, social, and health outcomes. The COVID-19 pandemic underscored the vulnerability of seniors, particularly in care homes, due to unmet spiritual and social needs. Addressing these needs is vital for maintaining

their sense of purpose, autonomy, and connection with others. Spiritual care, which includes activities like family interaction, prayer, or nature-based experiences, provides essential emotional and existential support, especially for non-religious seniors.

The study emphasizes the preparation of social workers and caregivers to meet these needs through specialized training and interdisciplinary collaboration. Results from qualitative research conducted in six senior care facilities in 2024 revealed that most seniors consider spiritual needs crucial, with key areas including gratitude, forgiveness, preparation for death, and a sense of being valued. The paper highlights the critical role of families, caregivers, and clergy in ensuring a holistic approach to spiritual care, advocating for its integration into sustainable practices in social work.

Introduction

Spiritual needs play a significant role in life satisfaction and contribute substantially to overall well-being (1: 53). These needs manifest differently across various age groups. Pavlíková and Ambrózy point out that among the younger generation, spiritual needs often intertwine with social needs and the initial formulation of the meaning and purpose of their existence (2). Similarly, for seniors, due to their extensive life experiences, successes, and disappointments, their approach to spiritual needs tends to be less ambitious. Their desires for the future are usually limited to a few basic needs, particularly the need for family and spiritual activities associated with reflecting on the proximity of death.

In our study, we focus on seniors for several reasons. One key reason is the experience of many seniors during the COVID-19 pandemic. Experts have highlighted that seniors, like other generations, experienced social distancing from other groups of people as part of measures aimed at protecting them from the virus (3). Similarly, they felt a loss of control over their lives due to pandemic-related regulations and confusion caused by the increasing prevalence of misinformation (4,5). Moreover, as Pavlíková notes, many people, including seniors, lost their most meaningful person. This loss encompassed several dimensions: help with daily routine tasks (a past-oriented loss), expressions of care, love, and friendship (a present, ongoing loss), and the hope of a shared old age (a future, anticipated

loss) (6). In short, and especially during the COVID-19 pandemic, many seniors—particularly those in care homes—faced a significant lack of fulfilment of their social and spiritual needs. Additionally, we focus on seniors because addressing their spiritual needs presents a significant challenge for social work, particularly in terms of its sustainable development.

Method

Qualitative research uses words as data (7: 809). More specifically, it involves the interpretation of observations, texts, and/or concepts (8: 12). It focuses on the ‘why’ rather than the ‘what’ of social phenomena and relies on the direct experiences of human beings as meaning-making agents in their every day lives (9,10). The results presented in this paper are excerpts from a research project conducted in six senior care facilities in Slovakia, between November 2023 and June 2024. The present study adopted the method of convenience sampling. Although it is open to bias and introduces vulnerable relations between the researchers and the participants (7: 812), convenience sampling is commonly used in qualitative research, within disciplines such as educational and social sciences, as useful results can be obtained.

Following the creation of the questionnaire, we consulted with the staff of the University Hospital in Nitra, who are also engaged in research in the field of social work. The questionnaires were distributed to 3 facilities that

are managed by the church or have a religiously motivated character. The second part of the questionnaires was distributed to facilities that are not of a religious nature.

The research sample of our respondents was made up of seniors who were over 65 years old. After confirming our interest, we presented our idea of the course of data collection and at the same time found out what the number of potential respondents in a particular facility is. Specific social workers were appointed to collect the data. We developed a manual according to which they were asked to proceed when filling out the questionnaire. Filling out the questionnaire was voluntary. Upon completion of the fill-out, the social workers checked the questionnaires, and, if necessary, we conferred with the workers by phone and e-mail concerning any ambiguities.

Spiritual Needs of Seniors and Well-Being

Several authors agree that fulfilling the spiritual needs of seniors plays a crucial role not only in their subjective satisfaction with life and willingness to continue living but also significantly impacts their overall health (11). Furthermore, 'quality of life is equated with the good life, psychological well-being, pleasant life, satisfaction with life, high social standing, usefulness of life, sense of happiness' (12: 251). However, well-being is a social 'thing' that transcends the psychological aspects of belonging to a group or an individual (13: 2,14: 381). Social well-being consists in creating, developing and maintaining meaningful relationships with others (14: 381). One aspect of the well-being of seniors therefore includes their 'position in the wider community, satisfaction with contacts with the community' (12: 251). One of the most significant needs is the awareness of one's own value and dignity (15). This need is closely linked to the increasing dependency of seniors on others as they age and their decreasing self-sufficiency. A fundamental principle in addressing this is accepting seniors in all situations, regardless of their challenges, while respecting their human dignity—a cornerstone of social work.

Another essential need is the preservation of continuity in their life story—the understanding that nothing truly ends, life continues, and there

are still goals to pursue and a future to envision. This continuity can only be realized if seniors feel supported by their environment and sense a willingness to help them achieve their goals. Seniors must feel that their current life connects meaningfully to their past. They often have a strong need to share their life stories with others—not only to pass on their wisdom but also to affirm that their life had meaning and was important to others (16). At the same time, they need to feel that their life remains meaningful, that they are valued by their loved ones and society (17: 113), and that they are not seen as a burden or a problem. In this respect, family plays a key role (18: 568).

The absence of spiritual fulfilment became especially evident during the Covid-19 pandemic, when seniors emerged as the most vulnerable group due to the reduced opportunities to satisfy their spiritual needs (19). Seniors often rely on the support of others, which limits their autonomy and the sense of functional independence. In many cases, they require assistance even with the most fundamental activities, such as eating or personal hygiene. This can lead to feelings of powerlessness over their own lives—a reality frequently observed in social care facilities. For seniors, a sense of security and stability is critical. The lack of these feelings can lead to fear, mistrust, or despair, which may manifest as aggression or even thoughts of suicide. The reduction in functional independence is especially pronounced in care facilities, where meeting with family is often the only meaningful connection to the broader world. However, during the pandemic, such meetings were severely restricted, leaving many seniors feeling that their spiritual needs were unmet.

In addition to relationships with loved ones, spiritual needs also encompass connections to the transcendent. While some seniors view their family as a spiritual community, a relationship with the transcendent remains equally important for many. This connection is often fostered through reading the Bible, prayer, or meditation. Although the experience of spirituality is highly individual, it generally emphasizes positive values correlated with religious and spiritual life, as well as gratitude to God for life's blessings (20: 98).

A key aspect of spiritual needs is the need for gratitude, which serves as a cornerstone of mental and spiritual health, where gratitude is seen as a source of motivation. Gratitude is particularly important for seniors who, for much of their lives, felt in control of their existence and

were essential to their social environment, particularly their family.

Another critical spiritual need is the need for forgiveness, both in forgiving others and in experiencing forgiveness themselves. Both aspects represent challenging life tasks. Achieving forgiveness often requires spiritual guidance, helping individuals view their lives from a transcendent perspective and understand the situations of their loved ones and community.

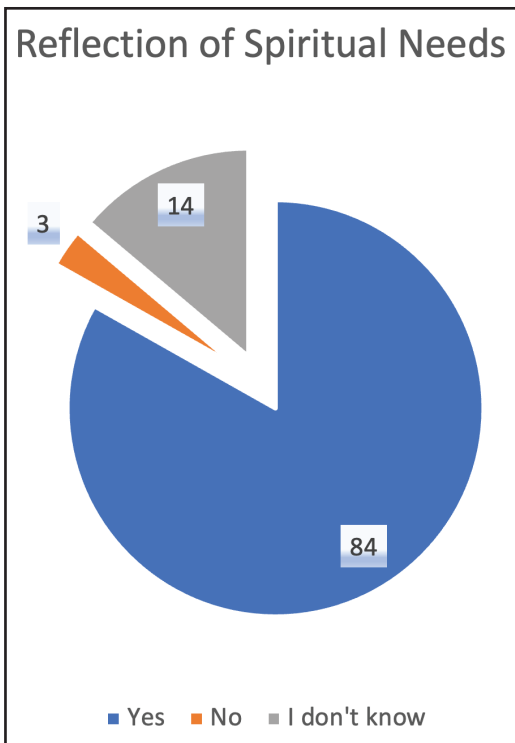
Preparation for dying and death is another significant spiritual need, yet it remains a socially under-discussed and often taboo subject. Accepting aging also entails accepting one's mortality and the finiteness of life.

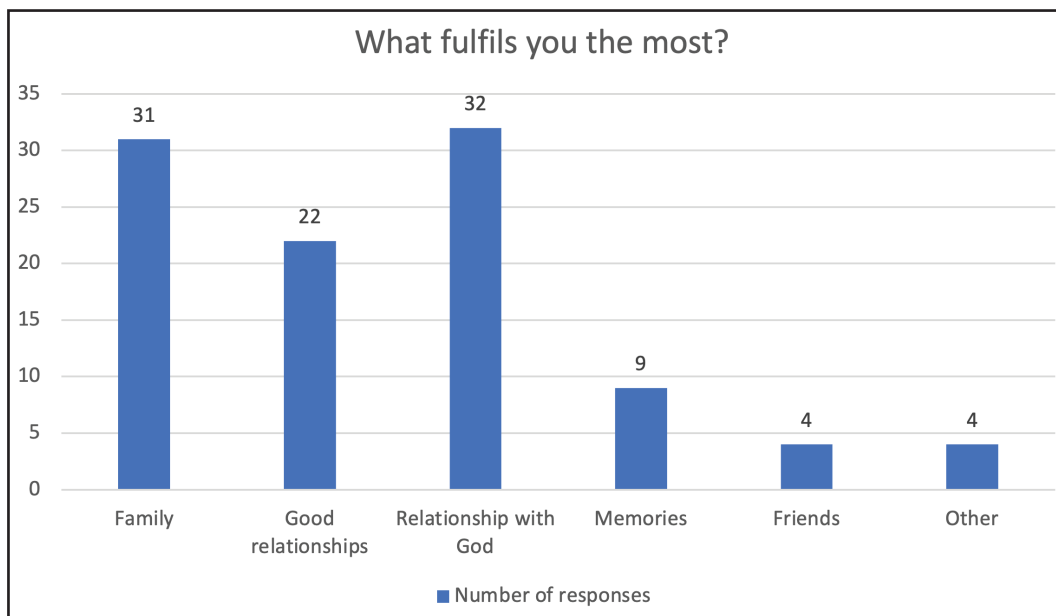
As part of our research conducted in social service homes in the Nitra region on a sample of 101 respondents, we focused on examining seniors' attitudes toward their spiritual needs and how they fulfil them.

The following graph shows how seniors perceive the importance of spiritual needs in their lives.

84 percent reflect on spiritual needs and perceive their fulfilment as an important part of their existence. It proves to be essential that proper attention is given to meeting spiritual needs. Services provided by the Church play a key role in this process.

More than half of the respondents satisfy their spiritual needs through participation in





worship services or prayer. Thirty-five percent of respondents identify participation in worship services as the most significant way to fulfil their spiritual needs.

From the perspective of maintaining the quality of services, the Church faces the task of ensuring a sufficient number of clergy in the future to provide support in the spiritual lives of seniors.

We reached a similar conclusion when examining the question of what fulfils seniors the most in their lives. An essential part of meeting spiritual needs is the relationships seniors with their social environment.

32 percent of respondents stated that their relationship with God is what gives their lives the most meaning. The fulfilment of this relationship with God occurs through spiritual services, once again highlighting the key role of the Church.

The services provided by the Church play an irreplaceable role in meeting the spiritual needs of seniors in social care facilities. Given the demographic trends, the number of seniors in social service facilities is expected to grow. This increase will also require a rise in the number of priests and workers capable of providing adequate services.

A notable challenge is the decreasing number of active priests as well as the low interest in the priesthood. From the perspective of maintaining

the quality of social services, it will be essential to give this issue proper attention (cf. 17: 10).

Findings

We consider two dimensions regarding the aspect of sustainable development in social work practice. The first dimension is maintaining awareness of the existence of spiritual and related social needs in seniors (cf. 21: 30). This knowledge must be shared not only by the staff of social care facilities at all levels but also by relatives and the close social environment of the senior. It is crucial that the senior's close social environment reflects that the senior needs more than just food, drink, and a made-up bed (22). Specifically, this task is important when preparing social workers and in the ongoing training of staff in social care facilities. Employees in these facilities must approach seniors with an awareness of the complexity of the wide range of needs they have, even if it might seem, at first glance, that they don't need anything (23).

In addition to accepting the fact that spiritual needs exist for every senior, it is also important for specific workers to be adequately prepared to meet the spiritual needs of seniors. While playing music or taking a walk in nature may not require specific skills, everyday communication,

accompanying a senior on a walk in nature, or accompanying them to a medical examination and other situations that require specific communication skills with the senior do. These require certain abilities and competencies to ensure that, within such communication and relationships, the senior's spiritual needs can also be fulfilled (24). This requires ongoing education of staff in social care facilities and is the biggest challenge for the future when it comes to meeting the social and spiritual needs of seniors.

Spiritual needs of seniors are a topic that involves many professions, including healthcare workers (25: 160) and personnel in social care facilities, priests, spiritual guides, psychologists, therapists, and everyone, because old age concerns each of us (26). In our work, we have stated that spiritual needs are not exclusively tied to a senior's religious denomination, but that these needs are present in all people, regardless of their religious orientation or the depth of their spiritual identity. The church provides necessary services for the pastoral care of seniors, for example, through hospital chaplains or various volunteer activities aimed at fulfilling both social and spiritual needs for seniors in need of assistance. Other staff in the facilities, such as orderlies, nurses, caregivers, and other professionals, also play an important role in meeting social and spiritual needs (27).

Research results have shown that spiritual needs of seniors can be met through activities like staying in nature or listening to music. Especially for clients who are not strongly religious, these activities can provide a form of experience or encounter with the transcendent (28). These activities are important not only for active seniors but also for those who rely on others' assistance and cannot move to natural environments where they could fulfil their spiritual needs. It is important to remember that everyone has spiritual needs, even those who are limited in movement or cognitive abilities. The effect of such activities is the creation of positive emotions, which are important for how one experiences events and for processing the meaning of their existence (29: 124). A companionship senior to fulfil their spiritual needs also results in the feeling of being important. The fact that someone

takes the senior, even with their bed, to nature, or brings them a music player with the music they love, is an experience of dignity. It is a confirmation that they are important to someone and that someone cares enough to bring them a radio and play the music they wish to hear.

One spiritual and social need in seniors is the need for love, which manifests in various forms (30). We have shown that seniors need to feel important, that they are needed, and that someone cares about them. This is particularly important for seniors who are bedridden and have limited contact with the social environment. It is a task not only for close family members but also for social workers and employees of social care facilities, as well as priests, spiritual guides, and all believers (31). Seniors who have been surrounded by others during their lives and lived in rich social relationships often find it particularly hard to bear the loss of these connections. For many, the loss of these bonds means a loss of the meaning of their existence, and consequently, a loss of willingness to cooperate in caring for their needs.

Another significant social and spiritual need for seniors is the need for conversation, especially spiritual conversations (20). A conversation of gratitude doesn't have to be the sole privilege of priests or spiritual guides of a particular facility. Many laypeople undergo courses where they gain basic skills for working with seniors and are able to engage in spiritual conversations on topics that are essential and most important for seniors in their situation. The spiritual conversation within social care for seniors includes an interest in their needs and an interest in their wisdom and the experiences they have gained throughout their lives. We have shown that church documents highlight the high value of seniors through their experience and their ability to pass this experience on to present generations. Therefore, spiritual conversation also confirms the importance of the senior's existence and is a vital tool for meeting both their social and spiritual needs.

A spiritual conversation also often involves the topic of dying and death, which is a fundamental question when searching for the meaning of one's existence, especially for seniors who are aware of their mortality due to age or health

condition (32,33,34). As with other activities, the topic of death and dying is not reserved only for priests who administer the sacrament of reconciliation or the anointing of the sick. Seniors might perceive the words of a priest as overly spiritual and distant, so it is essential that the topic of death and dying also be brought up by others in the senior's close social environment. We have suggested that the topic of death and dying is taboo in many institutions, including hospitals. Healthcare personnel often avoid this subject, feeling that discussing death and dying will give the patient the impression that they have no solutions for their situation (35).

Regardless of whether the social care facility's staff are religious or not, the topic of death may be taboo, but it must be addressed in an appropriate way to avoid counterproductive reactions from the senior, such as resignation. Healthcare staff should be properly trained for discussions about death and should possess the necessary skills for conducting such conversations. Priests play a specific role in this regard, as they bring the sacraments, including the celebration of the Eucharist, which are powerful moments for fulfilling and satisfying the spiritual needs of seniors, and they also provide spiritual sustenance that gives seniors the strength to overcome challenges and see meaning even in the most difficult moments of their lives (36).

In addition to accepting death, another significant spiritual need is accepting one's own weakness, pain, and suffering, which the senior experiences (37, 38, 39). Spiritual help, as in the previous case, should come not only from a priest but also from close relatives and the entire surrounding environment. Seniors perceive the meaning of their suffering as a sacrifice they can offer for everyone, for their loved ones, and for the Church (40, 41, 42). In this way, the difficulties they endure gain meaning and significance, giving the seniors the conviction that they are important and needed by others, even though they are frail and require constant care (43, 44, 45).

Acknowledgement

This article was supported by The Research and Development Agency (APVV-22-0204 Religiosity and Values of Permanent Sustain-

ability) as well as the EU NextGenerationEU through the Recovery and Resilience Plan for Slovakia under the project: Søren Kierkegaard within the East-European Context, No. 09IXX-03-V04-00594.

References

1. ADAM, A., TRSTENSKY, F. (2024). Missions in an anthropological context. *Acta Missiologica*, 18(2), pp. 53-67.
2. PAVLIKOVA, M., AMBROZY, M. (2019). Extremely gifted students and teaching philosophy in secondary school. In: Gómez Chova L, López Martínez A, Candel Torres I (Eds.) *ICERI2019 Proceedings: 12th Annual International Conference of Education, Research and Innovation*, IATED Academy, pp. 6474-6479.
3. TKACOVA, H., GADUSOVA, Z., SOTIROFSKI, K., YUSUPOVA, M. (2023). We Must Protect Children but Also Their Grandparents: A Qualitative Understanding of Older Adults' General Perceptions and Understanding of Social Networks. *Journal of Education Culture and Society*, 14(2), pp. 297-316. DOI: 10.15503/jecs2023.2.297.316
4. TKACOVA, H. (2022). The nature of the misinformation before and during Covid 19 (case study of Slovakia). *Clinical Social Work and Health Intervention*, 13(1), pp. 63-76. DOI: 10.22359/cswhi_13_1_08.
5. TKACOVA, H., PAVLIKOVA, M., AZIZI, M., SOTIROFSKI, K. (2023). Oversharing of content online by children during the holidays and parental control. *Acta Missiologica*, 17(2), pp. 60-74.
6. PAVLIKOVA, M., TKACOVA, H., TIMOR, T. (2023). Grief of the bereaved in a social media environment as one of the prominent consequences of the Covid-19 pandemic. *Acta Missiologica*, 17(2), pp. 75-84.
7. GUTTESSEN, K., KRISTJANSSON, K. (2023). Character education, poetry, and wonderment: retrospective reflections on implementing a poetry programme in a secondary-school setting in Iceland. *Scandinavian Journal of Educational Research*, 68:4, 803-823, DOI: 10.1080/00313831.2023.2192737.

8. GUTTESSEN, K. (2024). Freedom, creativity, time and wonderment in poetry education. *Acta Missiologica*, 18(2), 8-28.
9. UNIVERSITY OF UTAH COLLEGE OF NURSING (n.d.) *What is qualitative research?* [Guide]. <https://nursing.utah.edu/research/qualitative-research/what-is-qualitative-research.php#what>
10. UTA LIBRARIES (n.d.) *What is qualitative research?* [Guide]. https://libguides.uta.edu/quantitative_and_qualitative_research/qual.
11. MATURKANIC, P., JUDAK, V., SURAB, M., TYROL, A., HLAD, L. (2023). Catholic Spirituality of North Bohemia Mission Area and its Future Direction. *Acta Missiologica*, 17(2), pp. 20-32.
12. BURSOVA, J., CHERCHOWSKA, J., BUDAYOVA, Z., MATURKANIC, P. (2024) Educational activities and life satisfaction of people in senior age. *Journal of Education Culture and Society*, 15(2), 249-264. DOI: 10.15503/jecs2024.2.249.264.
13. TEGHE, D., RENDELL, K. (2005). *Social wellbeing: A literature review*. School of Social Work & Welfare Studies, Central Queensland University, 1-20. DOI: 10.13140/RG.2.2.28891.26406.
14. ZENELEGA, B., GOGA, A., KRALIK, R. (2024). Inclusive universities. Exploring the wellbeing of university students with special needs in Albania. *Journal of Education Culture and Society*, 15(2), 373-386. DOI: 10.15503/jecs2024.2.373.386.
15. TVRDON, M., AKIMJAK, A., SLOBODOVA NOVAKOVA, K., BIRYUKOVA, Y. N. (2022). Covid-19 Pandemic and Human Rights – Myth or Reality? *Journal of Education Culture and Society*, 13(2), pp. 221-230. DOI: doi.org/10.15503/jecs2022.2.221.230.
16. KOBYLAREK, A., MADEJ, M., MAHRİK, T. (2023). The Shameless Official in an Aggressive State: Educational Consequences. *Journal of Education Culture and Society*, 14(2), pp. 7-13. DOI: 10.15503/jecs2023.2.7.13.
17. SLOVAK, P., BOCAKOVA, O., KUBICKOVA, D., STANOVA, J. (2024). Psychosocial risk Management of Employees from the perspective of Managers of social service Facilities, case 5P. *Clinical Social Work and Health Intervention*, 15(4), pp. 107-115. DOI: 10.22359/cswhi_15_4_13.
18. PALA, G., GAZIOVA, M., GRUBER, J., APAKINA, V. L. (2024). Psychological-social attitudes of seniors towards stressful situations in the home environment. *Journal of Education Culture and Society*, 15(2), 562-580. DOI: 10.15503/jecs2024.2.563.580.
19. PAVLIKOVA, M., MATURKANIC, P., AKIMJAK, A., MAZUR, S., TIMOR, T. (2023). Social Interventions in the Family in the Post-COVID Pandemic Period. *Journal of Education Culture and Society*, 14(1), pp. 106-123. DOI: 10.15503/jecs2023.1.106.123
20. VALACHOVA, K., SHCHERBIAK, I., PODPERA, R., PAVLIKOVA, M. (2024). Workload and stress experienced by lawyers and social workers in the working environment. Stress management in social workers. *Acta Missiologica*, 18(1), pp. 92-102.
21. HAMAROVA, M., MATURKANIC, P., GRUBER, J., SVOBODA, M., SURAB, M., HISEM, C., KRALIK, R. (2024). Social (Pastoral) Services and its Impact on the Citizens of the Czech Republic. *Clinical Social Work and Health Intervention*, 15(4), 25-33. DOI: 10.22359/cswhi_15_4_04.
22. PAVLIKOVA, M., TKACOVA, H., TIMOR, T. (2023). Grief of the bereaved in a social media environment as one of the prominent consequences of the covid-19 pandemic. *Acta Missiologica*, 17(2), pp. 75-84.
23. PAVLIKOVA, M., TAVILLA, I. (2023). Repetition as a Path to Authentic Existence in Kierkegaard's Work. *Journal of Education Culture and Society*, 14(2), pp. 105-115. DOI: 10.15503/jecs2023.2.105.115.
24. MAHRİK, T., MAJDA, M., NOWAK, J., HLAD, L., KRUPA, J. (2024). Theological reflection of narcissism. *Acta Missiologica*, 18(1), pp. 34-42.
25. BUDAYOVA, Z., BAJAN, D., MAKAN, F., KONDRLA, P., GULACSI, L. (2024). Lifestyle in old age. *Acta Missiologica*, 18(1), pp. 156-168.
26. BURSOVA, J., CHERCHOWSKA, J., BUDAYOVA, Z., MATURKANIC, P. (2024).

- Educational Activity and Life Satisfaction of People in Senior Age. *Journal of Education Culture and Society*, 15(2), pp. 249-264. DOI: 10.15503/jecs2024.2.249.264.
27. KRUPA, J., TRSTENSKY, F., TIRPAK, P., KONDRLA, P. (2023). The Permanent Validity of the Doctrine on the Universal Mission of the Church. *Acta Missiologica*, 17(2), pp. 283-289.
 28. SORIANO, L. E. P., MONTERO ZAYAS, G., SURIN, S., JENISOVA, Z. (2024). Appreciation, Analysis and Creation in the Teaching-learning of the Plastic Arts. *Journal of Education Culture and Society*, 15(2), pp. 583-597. DOI: 10.15503/jecs2024.2.583.597.
 29. JANACKOVA, L., FIALOVA, J., TYROL, A., KOVAC, E., PAVLIKOVA, M. (2024). Support options for seniors in hospitals. *Acta Missiologica*, 18(2), 116-127.
 30. LESKOVA, A., LENGHART, P. (2023). Post-Covid Media Behaviour Patterns of the Generation Z Members in Slovakia. *Journal of Education Culture and Society*, 14(1), pp. 503-513. DOI: 10.15503/jecs2023.1.503.513.
 31. TKACOVA, H., MATURKANIC, P., PAVLIKOVA, M., NOVAKOVA, K. S. (2023). Online media audience during the Covid-19 pandemic as an active amplifier of disinformation: Motivations of university students to share information on Facebook. *Communication Today*, 14(2), pp. 154-166. DOI: 10.34135/communicationtoday.2023. Vol.14.No.2.11.
 32. MATURKANIC, P., JIRISTOVA, D., GRUBER, J., SURAB, M., MAJDA, P. (2023). "North Bohemian" God – does he speak or remain silent? A Pastoral-theological Reflection on the Phenomena of the "Absent" God in the Litomerice diocese and its Psycho-Social dimension. *Acta Missiologica*, 17(1), pp. 59-72.
 33. MOJZESOVA, Z., MOJZES, M. (2024). Burnout Syndrome as an instability Indicator of professional Meaningfulness with a special Focus on the Profession of general Practitioners for Adults in the postmodern and post-COVID Era. *Clinical Social Work and Health Intervention*, 15(4), pp. 70-81.
 34. DIXON J, BUTZ M, LULIAK M, MRAZOVA M (2024). Exploring psychosocial Dynamics. *Clinical Social Work and Health Intervention*, 15(3), pp. 28-33.
 35. TOMANOVA CERGETOVA, I, TOMOVA, D., SURAB, M., HLAD, L., TOMAN, M., MATURKANIC, P. (2023). The Relationship of Attitudes Towards Death, Perceived Hope, and Life Satisfaction in the Context of the War in Ukraine. *Acta Missiologica*, 17(2), pp. 257-269.
 36. MAJDA, M., KRUPA, J., HLAD, L., GRUBER, J., FRCOVA, B. (2024). Consequences of narcissistic manifestations in parental behaviour. *Acta Missiologica* 18(2), pp. 128-137.
 37. PALA, G., GAZIOVA, M., GRUBER, J., APAKINA, L., LESKOVA, A. (2024). Psychological-Social Attitudes of Seniors Towards Stressful Situations in the Home Environment. *Journal of Education Culture and Society*, 15(2), 563-580.
 38. TOMANOVA CERGETOVA, I., MATURKANIC, P., HLAD, L., BIRYUKOVA, I. N., MARTIN, J. G. (2021). Spirituality and irrational beliefs of movement activities in Slovaks and Czechs. *Journal of Education Culture and Society*, 12(2), pp. 539-549.
 39. HAMAROVA, M., MINAROVICOVA, K., RAC, I., LEKA, K., AKIMJAK, A. (2024). The similarity of attitudes and actions of Vincent de Paul And Louise de Marillac: selected aspects of person-centred care during a period of counselling in a hospital environment. *Acta Missiologica*, 18(1), pp. 138-174.
 40. DUKA, A., LEKA, K., VAMPA, M., BURSOVA, J., JENISOVA, Z. (2024). The Impact of Climate in Inclusive Classrooms - Influencing the Motivation of Students with Special Needs. In *Journal of Education Culture and Society*, Vol. 15, no. 1, pp. 303-314.
 41. LESKOVA, L., GIERTLIOVA BACHYNCOVA, D. (2024). The path to eliminating the marginalization of the Roma community. In *Clinical Social Work and Health Intervention*, Vol. 15, no. 5, pp. 41-48. ISSN 2076-9741.

42. NEZIRI, A., TURKU, M., PAVLIKOVA, M. (2024). Exploring the Absurdity of War: A Literary Analysis of Catch-22. In *Journal of Education Culture and Society*, Vol. 15, no. 1, pp. 521-532.
43. BUZALOVA, S., VANSAC, P., TOMANEK, P., ROTTERMUND, J. (2024). Mental Health and Work-Life Balance Among Workers in Social Care Services. In *Clinical Social Work and Health Intervention*, Vol. 15, no 5, pp. 5-15. ISSN 2222-386X.
44. STAN, L., PAVLIKOVA, M. (2024). Aesthetic Narcissism And Its Discontents. A Study of Kierkegaard's "The Diary of the Seducer" and Its Relevance To Contemporary Clinical Psychology. In *Clinical Social Work and Health Intervention*, 2024, Vol. 15, no 5, pp. 60-71. ISSN 2222-386X.
45. SLOBODOVA-NOVAKOVA, K., MAJDAKOVA, V., PAVLIKOVA, M., SMRCKA, A. (2024). Creative Creatures: Between Art and Anthropology. In *European Journal of Media, Art and Photography*, Vol. 12, no. 2, pp. 78-91. ISSN (online) 2989-3224.