

Experience with and Attitudes towards Spiritually Attuned Interventions in the Context of Grieving in the 21st Century – Preliminary Findings among Helping Professionals in the Czech Republic

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Abstract

Context: Grief is a universal human experience. For some, grieving also includes a spiritual level that can be actively worked with. **Purpose of the study:** Given the lack of information on spiritually attuned interventions in grief in the Czech Republic, the purpose of this study is to map the experiences with and attitudes towards spiritually oriented interventions among helping professionals working with the bereaved. **Methods:** Data from a questionnaire survey (response rate 36.9%, N = 45) were analysed using univariate and bivariate descriptive and inferential statistics. **Conclusions:** Interventions are perceived as moderately useful for the most part. Experience with them varies from 6.7% to 89% according to the specific intervention. More positive attitudes towards meaning-making interventions and higher experience with them might be expected in the population. **Implication:** the data point to the need to elaborate on good practice procedures and to further explore attitudes towards interventions, particularly concerning the degree of active treatment of spirituality, as well as their effectiveness (research implication).

Keywords

Grief, Mourning, Bereavement, Spirituality, Attitudes, Meaning-making, Transcendence

Introduction

The vast majority of people have experienced the death of a loved one. Often, in this context, we speak of a universal human experience. However, universality does not entail conceptual or terminological unity. The literature on the topic of grief (I will use this term here to refer to the whole complex of reactions to the death of a loved one) is very diverse in terms of disciplinary anchoring (medicine, psychology, theology, sociology, social work, etc.), but also in terms of defining what exactly grief is. Simply put, approaches to the conceptualisation of grief can be

divided according to whether they consider it to be only so-called internal processes (change of emotional attachment to the deceased, experienced emotions, search for a new relationship with the deceased, restructuring of the assumed world, etc.) or also communication about the deceased and grieving, or also so-called secondary losses, that is, the overall change in the situation that has occurred due to the death of a loved one (change in the financial situation, coping with the responsibilities associated with the different environment of the mourners, etc.). Reflecting on the application of these three different, albeit interrelated, areas of grief then also have an impact on whether it can be understood as a temporary reaction of which the form changes over time (i.e., a specific prolonged deviation from normal functioning) or whether grief is understood as a label for the period after the death of a loved one, which does not in fact end because some of the changes associated with the death are permanent. The diversity of understandings of grief is then reinforced by the large number of theories that describe grief (its course, meaning, and purpose) and also by debates about whether complications in grief should be understood as nosological units, which some forms of complications currently are, according to ICD-11 and DSM 5.¹

If we conceptualise grief as a complex system/network (i.e., as the interaction of multiple parts that are in a non-trivial relationship with each other in terms of multiple interconnections and mutual influence²), eight basic areas can be posited as playing a role in adaptation to a world altered by death. In addition to the nature of the death (how the loved one died), the relationship to the deceased, experiencing and thinking about grief, communicating with the environment or the resources available, etc., it is also possible to identify the domains of spirituality and meaning.³ While both domains are often conceptualised as one, I think it is useful to describe them more as those that may or may not interact. The domain of meaning, or meaning-making, is understood as a way of forming and containing beliefs about the nature of the world, the meaning and significance of events, and one's own position in those events and in the world.⁴ If spirituality is understood as a personal relationship to the transcendent as something not fully knowable,⁵ spirituality may or may not be part of the domain of meaning-making. This also means, in service provision to griever, that it is possible to engage in the area of meaning-making without involving spirituality. And likewise, it is possible to engage in spirituality without necessarily involving the issue of meaning-making in this work together.

1. Conceptualisation of Spirituality

The above distinction between meaning-making and spirituality relates to the need for a clear conceptual definition of the term spirituality. Conceptualisations can be placed on a spectrum between understanding spirituality as a subjective form of religiosity to understanding as an

1 Georgios Abakoumin et al., 'A scientist's role in bereavement research', in *The Scope of Social Psychology*, eds. Kees van den Bos et al. (New York: Psychology Press, 2007), 263–267. William J. Worden, 'Theoretical perspectives on loss and grief', in *Death, dying, and bereavement: Contemporary perspectives, institutions, and practices*, eds. Judith M. Stillion and Thomas Attig (New York: Springer, 2015), 91–104.

2 Vito Latora, Vincenzo Nicosia, and Giovanni Russo, *Complex Networks: Principles, Methods and Applications* (Cambridge: Cambridge University Press, 2017), xii–xv.

3 Jan Kaňák, Sylvie Stretti, and Barbora Racková, 'Truchlení jako komplexní síť – předběžná formulace konceptu', *Paliativní medicína*, 2 (2021): 70.

4 Heather M. Boynton and Jo-Ann Vis, 'Meaning making, spirituality and creative expressive therapies', *Counselling and Spirituality*, 2 (2011): 137–159.

5 Beth R. Crisp, 'Charting the Development of Spirituality in Social Work in the Second Decade of the 21st Century: A Critical Commentary', *The British Journal of Social Work*, 3 (2020): 961–978, <https://doi.org/10.1093/bjsw/bcaa015>.

immaterial form of human existence (such as the need for love, questions of meaning, etc.).⁶ This continuum is outlined in Table 1 in terms of their extremes and other parts.

Table 1: Conceptualisation of Spirituality

Parts of continuum	Subjective religiosity	Combinations of elements	Non-religious relationship to the Transcendent	Non-material part of human existence
Basic defining of content	Spirituality is a subjective relationship of the individual to the transcendent. The relationship is also shaped by the rules of the Church. Individual identifies himself as a member of a church.	Spirituality is an individual combination of different religious/spiritual traditions and directions.	Spirituality is a personal relationship with the transcendent without belonging to a church.	Spirituality is everything that goes beyond material and biological aspects of human existence (meaning, relationships, etc.).

Source: author according to Siegers⁷ and Suchomelová⁸

Although such a definition may appear to be a typology, there are several intermediate stages between the described ‘types’ corresponding to the individual constructions of the spirituality of each person. This statement is supported by the interpretation of the data on different conceptions of spirituality among the elderly. In mentioned research, ‘types’ were also identified as well as individual differences within the types.⁹

The right-hand column of Table 1 shows the concept of spirituality as anything non-material. Spirituality is thus associated with the quality of relationships, the need for satisfaction with love, the need for transcendence, or the perceived meaning of events or life.¹⁰ The other three possible ways of conceptualising spirituality presuppose the existence of the transcendent. What distinguishes them is the form of the relationship to religiosity (belonging to a church or religion). Religion is intrinsic to the existence of the transcendent and defines its own ideas about the characteristics of this ‘*supernatural entity*’ (substantive defining). Likewise, it defines various faiths and, with it, modes of interaction and action (functional definition).¹¹ It should also be noted that it lacks the variant religious but not the spiritual, that is, a relationship in which religiosity without spiritual content is emphasised.¹²

6 Věra Suchomelová, ‘Spirituální potřeby seniorů v sociální péči’, *Sociální práce / Sociálna práca*, 5 (2016): 95. Pascal Siegers, ‘Spiritualität – Sozialwissenschaftliche Perspektiven’, *Analyse & Kritik*, 1 (2014): 5–30. <https://doi.org/10.1515/auk-2014-0102>.

7 Crisp, Beth R. “Charting the Development of Spirituality in Social Work in the Second Decade of the 21st Century: A Critical Commentary.” *The British Journal of Social Work* 50, no. 3 (2020): 961–78. <https://doi.org/10.1093/bjsw/bcaa015>.

8 Suchomelová, ‘Spirituální’, 95.

9 Jan Kaňák and Jan Váně, ‘Spiritualita seniorů – tematizace, identita a uskutečňování spirituality a její vazba s konstrukcí stáří’, *Sociální práce / Sociálna práca*, 3 (2022): 34.

10 Suchomelová, ‘Spirituální’, 95.

11 Erika Wilander, *What Counts as Religion in Sociology: The Problem of religiosity in sociological methodology?* (Uppsala: Sociologiska institutionen, 2014), 34.

12 Aaron J. Simmons, ‘Religious, but Not Spiritual: A Constructive Proposal’, *Religions*, 12 (2021): 10, <https://doi.org/10.3390/rel12060433>.

Table 2: Relationships between Spirituality and Grief

Direction Valence	Spirituality → Grief	Grief → Spirituality
Positive	(A) The positive influence of spirituality on grieving (positive spiritual coping)	(B) The positive influence of grief on the form of spirituality (spiritual emergence)
Neutral / non-relationship	(C) Spirituality and grief do not affect each other	
Negative	(D) The negative influence of spirituality on grieving (negative spiritual coping)	(E) The negative influence of grief on the form of spirituality (complicated spiritual grief)

2. The Form of the Relationship between Spirituality and Grief

As mentioned above, the form of spirituality's position in the grieving process depends primarily on how spirituality is conceptualised. Neimeyer and colleagues have articulated a Meaning-making theory of bereavement in which they posit that in order to integrate well the experienced death of a loved one, it is necessary to incorporate the loss into a new understanding of self and world. It includes consideration of the impact of the loss on the understanding of self and world, the promotion or re-finding of a consistent identity, a new narrative of life, and a spiritual and religious dimension, which is here related to the transcendent.¹³ The latter component of the theory can be divided into areas (see Table 2) of its interrelationship according to the outcome of the joint interaction. Expectedly, both positive and negative interrelationships can be identified in the literature, and a neutral form of interrelationship (non-relationship) can also be assumed.¹⁴ As it is not the aim of this section to describe comprehensively the variations of relationships outlined, I will only point out the essential conceptual delineation of each area (with the exception of the absence of interrelationship, indicated in Table 2 by the letter C). Positive spiritual coping (A, Table 2) is using spirituality, or an aspect of it, as a source to cope with the situation of grieving. These mechanisms include the power of prayer, participation in spiritual practice, trust in one's relationship with God or listening to spiritually oriented music.¹⁵ The concept of relationship

13 Robert A. Neimeyer et al., 'Grief Therapy and the Reconstruction of Meaning: From Principles to Practice', *Journal of Contemporary Psychotherapy*, 40 (2010): 73–83, <https://doi.org/10.3390/rel12060433>. Robert A. Neimeyer and Barbara E. Thompson, 'Meaning making and the art of grief therapy', in *Grief and the expressive arts: Practices for creating meaning*, eds. Barbara E. Thompson and Robert A. Neimeyer (New York: Routledge, 2014), 1–19.

14 Hisham Abu-Raiva, Kenneth I. Pargament and Julie J. Exline, 'Understanding and addressing religious and spiritual struggles in health care', *Health and Social Work*, 4 (2015): e126–e134. Laurie A. Burke and Robert A. Neimeyer, 'Spiritual Distress in Bereavement: Evolution of a Research Program', *Religions*, 5 (2014): 1087–1115, <https://doi.org/10.3390/rel5041087>. Laurie A. Burke and Robert A. Neimeyer, 'The Inventory of Complicated Spiritual Grief: Assessing Spiritual Crisis Following Loss', *Religions*, 7 (2016): 6, <https://doi.org/10.3390/rel7060067>. Austėja A. Čapulienė et al., 'Spirituality and Religiosity during Suicide Bereavement: A Qualitative Systematic Review', *Religions*, 9 (2021): 4–5, 17, <https://doi.org/10.3390/rel12090766>. Terri Daniel, 'Grief as a Mystical Journey: Fowler's Stages of Faith Development and Their Relation to Post-Traumatic Growth', *Journal of Pastoral Care & Counselling*, 4 (2017): 225–227, <https://doi.org/10.1177/1542305017741858>. Kriti Kaul, 'Grief as a Catalyst for Psycho-Spiritual Transformation: A Hindu Perspective', *Journal of Loss and Trauma*, 3 (2021): 239–241, <https://doi.org/10.1080/15325024.2020.1767334>. Sherman A. Lee, Laurin B. Roberts, and Jeffrey A. Gibbons, 'When religion make grief worse: negative religious coping as associated with maladaptive emotional responding patterns', *Mental Health, Religious & Culture*, 3 (2016): 292–293. Jennifer Wortmann and Crystal Park, 'Religion and Spirituality in Adjustment Following Bereavement: An Integrative Review', *Death Studies*, 32 (2008): 703–736.

15 Fereshteh Ahmadi and Saeid Zandi, 'Meaning-Making Coping Methods among Bereaved Parents: A Pilot Survey Study in Sweden', *Behavioural Science*, 11 (2021): 12, <https://doi.org/10.3390/bs11100131>. Laurie A. Burke et al., 'Faith in the Wake of Homicide: Religious Coping and Bereavement Distress in an African American Sample', *The International Journal for the Psychology of Religion*, 21 (2011):

as spiritual development (B) based on the assumption that the overall grief response also offers the possibility and sometimes the necessity to reassess various aspects of human existence, including the spiritual dimension. Grief can also be seen as 'a sense of psycho-spiritual awakening and/or transformation'.¹⁶ In essence, then, the period of mourning is seen as a possibility of a certain 'openness to one's external (...) world'.¹⁷ When Wortmann and Park conducted their review, they identified 17 studies that point to these first two areas, that is, the positive influence of spirituality on grieving, or grieving on spirituality.¹⁸ However, they also identified 16 studies that described 'spiritual struggles'.¹⁹ These encounters can take the form of both a negative impact on the course of grieving and adaptation to the world, and on the form of spirituality itself.²⁰ Distinguishing between the two can be problematic, primarily because some manifestations of negative spiritual coping (such as the distortion of one's own form of faith²¹) would be more consistent with an impact on spirituality, while negatively impacted spirituality can act as an additional stressor complicating the coping with grieving.²² Indeed, negative spiritual coping can (with respect to the proposed distribution in Table 2, D) be seen as an effect of spirituality that does not alter the content of spirituality but does not help one to cope well with adaptation to a world changed by the death of a loved one.²³ Examples of such are the experience of abandonment by God, or the perception of the situation as punishment.²⁴ In the context of Christianity, this category also includes the perception of the situation as the result of an attack by the devil, experiences of guilt about not meeting moral standards based on spirituality, or questioning the value of life.²⁵ In contrast, complicated spiritual grieving can be characterised as a disruption of the relationship to the transcendent caused by the death of a loved one and/or grief, which manifests as spiritual disequilibrium. Burke et al. define it as 'spiritual crisis following loss, reflected in the bereaved individual's sense of discord, conflict, and distance from God'.²⁶ Beyond the spiritual level, this process also includes the situation in which the bereaved person experiences the non-acceptance of the form or reasons for grieving by the religious community of which he is a member.²⁷

291, <https://doi.org/10.1080/10508619.2011.607416>. Laura Yoffe, 'Efectos positivos de la religion y la espiritualidad en el afrontamiento de duelos', *Psicodebate-psicologia Cultura Y Sociedad*, 7 (2007): 197.

16 Kaul, 'Grief', 238.

17 Ibid., 240.

18 Jennifer Wortmann and Crystal L. Park, 'Religion/Spirituality and Change in Meaning after Bereavement: Qualitative Evidence for the Meaning Making Model', *Journal of Loss and Trauma*, 14 (2009): 20, <https://doi.org/10.1080/153250208021173876>.

19 Ibid., 22.

20 Čapulienė et al., 'Spirituality', 4–5. Abu-Raiva, Pargament and Exline, 'Understanding', e127.

21 Lee, Roberts, and Gibbons, 'When religion', 292.

22 Ibid., 299.

23 Much of the text uses the term negative religious coping (NRC), but with regard to the definition of spirituality given here, I will use spirituality for the sake of terminological consistency, especially since these are essentially the coping practices that have the most in common with spirituality.

24 Lee, Roberts, and Gibbons, 'When religion', 297.

25 Abu-Raiva, Pargament, and Exline, 'Understanding', e134.

26 Laurie A. Burke et al., 'Complicated Spiritual Grief II: A Deductive Inquiry Following the Loss of a Loved One', *Death Studies*, 5 (2014): 269, <https://doi.org/10.1080/07481187.2013.829373>.

27 Laurie A. Burke et al., 'Inventory of Complicated Spiritual Grief: Development and Validation of a New Measure', *Death Studies*, 4 (2014): 240, <https://doi.org/10.1080/07481187.2013.810098>.

3. Dealing with Spirituality in Professional Interventions

In the context of supporting those grieving, both the positive relationship of spirituality to coping with grief²⁸ and the negative relationship in the case of negative coping or spiritual conflict²⁹ have been proven. Although the described relationships are not so straightforward and seem to depend on the specific forms of positive or negative coping³⁰ strategies and other factors,³¹ it is logical that the spiritual level is the subject of professional helping interventions. Despite this, it can be argued that they have the potential to promote good adaptation to a world changed by the death of a loved one.³² The scope of interventions depends on the form of the conceptual definition of spirituality. Following only those interventions that correspond to spirituality as a relation to the transcendent, it is possible to identify (see Table 3) interventions in the literature focused on both the general connection between spirituality and grief as well as on more specific aspects of spirituality, such as working with spiritual texts or praying for and with clients (see, for example, Baykal,³³ Biancalani et al.,³⁴ Burke and Neimeyer,³⁵ Pentaris, Patlamazoglou, and Schaub,³⁶ or Ahmadi and Zandi,³⁷ among others).

Table 3: Spiritually attuned intervention in Grief

- Engage with the bereaved about how spirituality helps to manage grief.
- To explore with the bereaved how spirituality can help them to express and accept the emotions associated with grief.
- To discuss with the bereaved questions about the afterlife and the concept of death.
- Encourage communication within the bereaved family about spirituality.
- To address in conversation with the bereaved how spirituality can be used to create a new form of relationship with the deceased.
- Encourage the bereaved to write a spiritual journal in which they can describe their own understanding of spirituality and the impact of their faith on grieving.
- To support the bereaved in using rituals linked to spirituality.
- To support survivors in using the clues that spirituality contains to shape interactions and actions in times of grieving.

28 Gianmarco Biancalani et al., 'Spirituality for Coping with the Trauma of a Loved One's Death During the COVID-19 Pandemic: An Italian Qualitative Study', *Pastoral Psychology*, 2 (2022): 178–179, <https://doi.org/10.1007/s11089-021-00989-8>.

29 Laurie A. Burke and Robert A. Neimeyer, 'Inventory ... Following Loss', 2. Robert A. Neimeyer and Laurie A. Burke, 'Spiritual Distress and Depression in Bereavement: A Meaning-Oriented Contribution', *Journal of rational-emotive and cognitive-behavior therapy*, 1 (2017): 51.

30 Neimeyer and Burke, 'Spiritual Distress', 51.

31 Dawn M. Hawthorne, JoAnne M. Younblut, and Dorothy Brooten, 'Parent Spirituality, Grief, and Mental Health at 1 and 3 Months After Their Infant's /Child's Death in an Intensive Care Unit', *Journal of Pediatric Nursing*, 31 (2016): 78, <https://doi.org/10.1016/j.pedn.2015.07.008>.

32 Fateme Mehdipour, Rashin Arefnia, and Eghbal Zarei, 'Effects of Spiritual-Religion Intervention on Complicated Grief Syndrome and Psychological Hardiness of Mother with Complicated Grief Disorder', *Health Spirituality and Medical Ethics*, 7 (2020): 23–4, <https://doi.org/10.29252/jhsme.7.2.20>.

33 Nur B. Baykal, 'Spiritual Counseling for Bereaved Parents', *Spiritual Psychology and Counseling*, 1 (2018): 85–106, <https://doi.org/10.12738/spc.2018.1.0039>, 100–103.

34 Biancalani et al., 'Spirituality', 176–179.

35 Burke and Neimeyer, 'The Inventory', 4–6.

36 Pantagiotis Pentaris, Lefteris Patlamazoglou and Jason Schaub, 'The role of faith in the experience of grief among sexually diverse individuals: a systematic review', *Psychology & Sexuality* online first (2022), 6–11, <https://doi.org/10.1080/19419899.2022.2057869>.

37 Ahmadi and Zandi, 'Meaning-Making', 8–12.

- To map with the bereaved his relationship with God (if he believes in God) and the changes in the relationship that have occurred since the death of the loved one.
- Pray for the bereaved.
- Pray with the bereaved.
- To support the bereaved in continuing activities related to spirituality that they were undertaking before the death of their loved one.
- To support the bereaved, if he believes in God, in sharing his pain in this relationship.
- To encourage the bereaved to find strength in their own spirituality to cope with grief.
- To use parts of spiritual texts in working with the bereaved to find support in grieving.
- Discuss with the bereaved the topic of transformation or loss of spirituality after the death of a loved one.
- Where the experienced death of a loved one has caused difficulties in spirituality, to seek ways to achieve a non-problematic conception of faith for the bereaved.
- Map with the bereaved whether he perceives the experienced situation as a punishment from God.
- Together with the bereaved, seek out spiritually oriented songs that they would perceive as supportive.

In relation to helping professionals, Rosmarin and colleagues pointed out that one's own spirituality positively influences attitudes as well as experience of engaging in spiritually attuned interventions in the helping process.³⁸ Similarly education is connected with attitudes as well. If it is focused on spirituality and religiosity, it may increase the perceived adequacy of interventions.³⁹ At the same time, it is worth noting that, compared to spiritually attuned interventions, there will be a more widespread perception of the usefulness of meaning-making ones, because, metaphorically speaking, they deal with 'patients with or without religious (and spiritual, authors' note) beliefs'.⁴⁰ In this sense, these are more universal practices that are also more accessible to a wider range of mourners through their terminology (questions of meaning, guilt, forgiveness, etc.).

4. Methodology

In the Czech context, spiritually attuned interventions are not the subject of detailed research. We are faced with a situation where we do not know what interventions helping professionals use and which attitudes they have towards these interventions. Nor do we have any idea of what the bereaved themselves consider to be adequate interventions in terms of spirituality. And we do not know how spirituality and grief interact in the Czech environment, which may be very different from the so-called Western environment in terms of the impact of spirituality.⁴¹ This text focuses on the first area (the attitudes and experiences of helping professionals). For the second domain, data collection was being collected at the time of writing (data collection started later than for this

38 David H. Rosmarin et al., 'Attitudes Toward Spirituality/Religion Among Members of the Association for Behavioral and Cognitive Therapies', *Professional Psychology Research and Practice*, 6 (2013): 430, <https://doi.org/10.1037/a0035218>.

39 Dolores T. Puterbaugh, 'Spiritual Evolution of Bereavement Counsellors: An Exploratory Qualitative Study', *Counseling and Values*, 3 (2008): 203.

40 Panagiotis Pentaris and Khyati Tripathi, 'Palliative Professionals' Views on the Importance of Religion, Belief, and Spiritual Identities toward the End of Life', *International Journal of Environmental Research and Public Health*, 19 (2022): 6, <https://doi.org/10.3390/ijerph19106031>.

41 Jan Kaňák and Jan Váně, 'Privatisation of the privatized: forms of co-resonance between old age and spirituality among Czech elders', *Journal of Religion, Spirituality & Aging*, online first (2022): 16–18, <https://doi.org/10.1080/15528030.2022.2128155>.

paper). Preparation for the third domain will begin in January 2023. Thus, I have two research questions (RQs) in this text:

RQ1: *What are the attitudes of helping professionals working with the bereaved towards spiritually attuned interventions?*

RQ2: *Which spiritually attuned interventions are realised by helping professionals working with the bereaved?*

4.1 Research tool

Concerning the research questions and the general aim to map the situation in the Czech context, a quantitative research strategy was used with a questionnaire. The questionnaire was operationalised accordingly to the interventions described in the literature – see Table 3 above. In total, this yielded 19 spiritually attuned interventions that relate to the content of spirituality that envisages the existence of the transcendent. In addition to these interventions, the questionnaire included four interventions typical of practices focusing on meaning-making theory without reference to spirituality (also identified in the publications). These 23 interventions were related to questions mapping attitudes towards the interventions (five-point Likert scale) and questions focusing on experience with the intervention (dichotomous yes/no items). Cronbach's alpha for both attitude items ($\alpha = .93$) and experience-mapping items ($\alpha = .875$) was sufficient. The questionnaire also included a forced choice of the top three most helpful interventions, but, at first, analysis of the item will run in the second stage of research.⁴² Also, a high number of errors in respondents' answers (choosing more than three interventions) prevented quality analytical processing. In addition, demographic characteristics directly related to RQ1 and RQ2 (own spirituality, job position, type of organisation, and education in theology or religious studies⁴³ – hereafter referred to as education) were collected.⁴⁴

4.2 Sample and Data collection

The questionnaire was distributed electronically via e-mail to: a) hospice staff who work with bereaved people, b) helping professionals of the organisations identified as working with bereaved people as a main or essential target group, and c) staff on the list of bereavement counsellors whose e-mail contact could be traced. Of the 143 contacts, no email was sent out due to not providing targeted bereavement care ($n = 10$) and not obtaining an e-mail contact ($n = 11$). A total of 122 workers across the Czech Republic were contacted via e-mail. The response rate was 36.9% ($n = 45$), which falls below the return rate criterion for strict conditions (82%), but exceeds the liberal (lower) threshold (21%) for electronically distributed questionnaires.⁴⁵ Data collection was conducted in October and mid-November 2022. The questionnaire included information about consent to use

42 In the procedure, I follow the partial parts of the adapted form of Peace Polls by Jan Váně (Jan Váně and František Kalvas, 'Peace Polls as a Source of Inspiration for Homelessness Research', *European Journal of Homelessness*, 1 (2022): 193.

43 In the sense of taking a course or courses that focused on theology or religious studies in undergraduate education.

44 Because of the research questions and also the intention of the baseline mapping, the length of experience, age, and gender were not collected, as none of these variables were considered in the analyses in advance. An attempt was made to balance the usefulness of the questionnaire in terms of content (the descriptive part was preferred) and its length, thus increasing the return rate as much as possible while at the same time placing as little burden as possible on the respondents themselves. Here in the paper, bivariate analyses are conducted only for the workers' spirituality and undergraduate education concerning knowledge of theology or religious studies.

45 Duncan D. Nulty, 'The adequacy of response rates to online and paper surveys: what can be done?', *Assessment & Evaluation in Higher Education*, 3 (2008): 310, <https://doi.org/10.1080/02602930701293231>.

the data for analysis purpose, and information related to the ethical requirement of the do-not-harm rule. The background information also included a link to a website detailing the ongoing research.⁴⁶

4.3 Data analysis

Data were copied from the online platform (Google Forms) into Microsoft Excel, where verbal responses were coded and the Total Attitude Toward Interventions, Personal Spirituality, the median for Meaning Making (also referred to as MM), and Spiritual (also referred to as SPIR) interventions, as well as overall experience with interventions (including Total Experience of Interventions) were calculated for the items. After processing in Microsoft Excel, the data were uploaded into IBM SPSS Statistics 25.0 in which all further analyses were performed (except calculation of ES for the Wilcoxon Signed rank test, which was counted manually using the formula $r = z/\sqrt{N}$). In addition to univariate analyses of a descriptive nature, the following alternative hypotheses were tested on the data (see Table 4 for tests):

H₁: Workers with experience of theology and/or religious studies from undergraduate education have more positive attitudes towards interventions than staff without such experience.⁴⁷

H₂: Workers identifying as spiritual have more positive attitudes towards interventions than workers who do not identify as spiritual.⁴⁸

H₃: Workers with theology and/or religious studies experience from undergraduate education are more likely to apply interventions than workers without this experience.⁴⁹

H₄: Workers identifying as spiritual apply interventions more than workers who do not identify as spiritual.⁵⁰

H₅: Meaning-making interventions are more positively rated than spiritual interventions.⁵¹

H₆: Meaning-making interventions are more frequently applied than spiritual interventions.⁵²

The alpha significance level was set at 5%. The non-parametric test for H₅ was used given the ordinal level of measurement and the application of the concept of Likert scales, which allows the application of solely non-parametric tests.⁵³ The hypothesis for H₆ was tested with a non-parametric test due to the violation of the normality condition of the data (Kolmogorov-Smirnov test: D(45) = 0.225, $p > .001$ for MM; D(45) = 0.185, $p = .001$ for SPIR). The exception is the treatment of the ranking of the items in terms of attitudes, where means, standard deviations, and confidence intervals were used. The rankings did not refer to the individual items but to the interventions as such. The range of totals could vary from 45 to 225 concerning the sample. In addition, using the median would make it difficult to generate a ranking. The Fisher exact test for H₂ and H₄ was used because of the low number of workers who identified themselves as non-spiritual. This violated

46 https://spiritualniinterve.wixsite.com/situ_

47 See Puterbaugh, 'Spiritual', 203.

48 See Rosmarin et al., 'Attitudes', 430.

49 See Puterbaugh, 'Spiritual', 203.

50 See Rosmarin et al., 'Attitudes', 430.

51 See Pentaris and Tripathi, 'Palliative', 6.

52 See *ibid.*, 6.

53 Ankur Joshi et al., 'Likert Scale: Explore and Explained', *British Journal of Applied Science & Technology*, 4 (2015): 400, <https://doi.org/10.9734/BJAST/2015/14975>.

the assumption that the expected value for each cell is 5 or more.⁵⁴

Table 4: Questionnaire items and related analytical procedures

Group of questionnaire items	Values	Univariate analysis	Hypothesis testing
Attitudes towards interventions – particular interventions	1 (completely useless) to 5 (completely useful)	Ranking determined by the average for each item	Not implemented
Median of the interventions	Median per intervention for each respondent	Not implemented	H ₅ : Wilcoxon signed rank test
Experience with the intervention implementation	0 (no personal experience), 1 (personal experience)	Sum Proportion	Not implemented
Overall level of experience with interventions	0 (rather smaller), 1 (rather larger); coded 0 if the sum of interventions is equal to or less than 2 (MM) or 9 (SPIR)		H ₃ : Chi-Square test 2x2 table. H ₄ : Fisher exact test.
Application of interventions	Calculated as the ratio of intervention experience to the total number of interventions. Range 0 to 1.		H ₆ : Wilcoxon signed rank test
Overall focus of attitude towards interventions	0 (rather negative), 1 (rather positive); calculated as the sum of 4 and 5 for the interventions above. Those with more than 9 (for SPIR) and more than 2 (for MM) were coded as 1.		H ₁ : Chi-Square test 2x2 table. H ₂ : Fisher exact test.
Personal spirituality	0 (absent), 1 (present)		H ₂
Under-, pre-graduate studies including theology/religious courses	0 (did not include), 1 (included)		H ₁

For a better understanding of the formulated hypotheses, it is necessary to mention that by interventions we mean both spiritually attuned interventions (Table 3 above) and interventions falling into the area of meaning-making. For H₁ to H₄, two tests are always implemented, for both spiritual and meaning-making interventions. The MM domain is used here primarily for the purpose of testing the relationship suggested above about MM versus SPIR accentuation.

5. Findings

In the following section, the univariate analyses will first be presented along with a basic description of the sample. Then the results of the hypothesis testing will be presented.

⁵⁴ Ian Campbell, 'Chi-squared and Fisher-Irwin tests of two-by-two tables with small sample recommendations', *Statistics in Medicine*, 19 (2007): 3663, <https://doi.org/10.1002/sim.2823>.

5.1 Experience with and attitudes towards interventions

Of the 45 respondents, 27 (60%) work with survivors in hospice care, 12 in bereavement support organisations (26.7%), and 6 in other institutions. There were 16 people (35.6%) who identified as having a job position dedicated to guiding through the grieving process, while 11 identified as a social worker/social worker (24.4%), and 9 identified it as psychotherapeutic and psychological services (20.0%). Other positions included crisis interventionists, nurses, and those that are fraternal as well as spiritual ($n = 9$, 20.0%). Thirty-nine persons (86.7%) perceived themselves as spiritual and 23 persons (51.1%) had taken courses in theology or religious studies during their undergraduate studies. As noted above, given the purpose and questions posed by the RQs, it did not prove meaningful to survey other demographics (but preferred higher experienced anonymity). A whole 60% of respondents had a rather positive attitude toward SPIR interventions and 51.1% had a positive attitude toward MM interventions.⁵⁵ There was 1 respondent (2.2%) with no experience of any MM intervention, 3 people (6.7%) with one MM intervention, 26.7% with two MM interventions, and 64.5% with three and four MM interventions combined ($n = 29$). Between none and five SPIR interventions were experienced by 20.0% ($n = 9$), between six and ten by 22.2%, and the remaining 57.8% by more than half. Most respondents reported experience with 12 interventions (13.3%) and 13 interventions (15.6%).

Table 5: Attitudes and Experiences

95% CI for mean	Mean / Std. dev.	Attitudes	Experience	N %	95% CI for proportion (stated as a percentage)
4.1; 4.6	4.36 / 0.88	Dedicate to forgiveness. (MM)	Map feelings of guilt and support in coping. (MM)	40 89.0%	76.0; 96.3
3.7; 4.4	4.09 / 1.18	Map feelings of guilt and support in coping (MM).	Discuss afterlife issues.	38 84.4%	70.5; 93.5
3.8; 4.3	4.04 / 0.95	Support to find strength in spirituality.	Attending to the supportive function of spirituality for coping with grief.	37 82.2%	68.0; 92.0
3.8; 4.3	4.0 / 0.85	Encourage them in continuing with spiritual activities.	Dedicate to forgiveness. (MM)	37 82.2%	68.0; 92.0
3.7; 4.2	3.98 / 0.87	Support the sharing of pain in a relationship with God.	Support the use of spiritual rituals.	37 82.2%	68.0; 92.0
3.7; 4.3	3.98 / 1.01	Arrange contact with a priest/pastor for the purpose of spiritual practice. (MM)	Arrange contact with a priest/pastor for the purpose of spiritual practice. (MM)	34 75.6%	60.5; 87.1

⁵⁵ However, if we define a rather positive relationship as a situation where the respondent scored 4 or 5 for MM for two or more interventions, then the overall percentage of those with a positive relationship would increase to 88.9%. For SPIR, expanding to 8 or more interventions would increase the representation of a rather positive relationship to 66.7%.

95% CI for mean	Mean / Std. dev.	Attitudes	Experience	N %	95% CI for proportion (stated as a percentage)
3.5; 4.2	3.84 / 1.19	Support the use of spiritual rituals.	Support to find strength in spirituality.	34 75.6%	60.5; 87.1
3.5; 4.2	3.82 / 1.25	Discuss afterlife issues.	Encourage the use of spirituality as a support for the expression of emotions.	29 64.4%	48.8; 78.1
3.4; 4.1	3.73 / 1.27	To attend to the transformation or loss of spirituality.	Encourage them in continuing with spiritual activities.	29 64.4%	48.8; 78.1
3.4; 4.0	3.71 / 1.12	Attending to the supportive function of spirituality for coping with grief.	Pray for the bereaved.	27 60.0%	44.3; 74.3
3.4; 4.0	3.71 / 1.04	Arrange contact with a priest/pastor for the purpose of discussing afterlife issues. (MM)	To address spirituality as a possible tool for a new form of relationship with the deceased.	27 60.0%	44.3; 74.3
3.1; 3.9	3.51 / 1.44	Pray for the bereaved.	Map the perception of the situation as punishment.	27 60.0%	44.3; 74.3
3.1; 3.9	3.49 / 1.36	Map the relationship with God and its transformation.	Support the sharing of pain in a relationship with God.	26 57.8%	42.2; 72.3
3.2; 3.8	3.49 / 1.04	To address spirituality as a possible tool for a new form of relationship with the deceased.	To attend to the transformation or loss of spirituality.	26 57.8%	42.2; 72.3
3.1; 3.7	3.4 / 1.05	Encourage the use of spirituality as a support for the expression of emotions.	Map the relationship with God and its transformation.	26 57.8%	42.2; 72.3
3.0; 3.7	3.31 / 1.18	When there are difficulties in spirituality, look for ways to achieve its unproblematic form.	Pray with the bereaved.	20 44.4%	29.6; 60.0
2.8; 3.6	3.2 / 1.27	Map the perception of the situation as punishment.	Arrange contact with a priest/pastor for the purpose of discussing afterlife issues. (MM)	20 44.4%	29.6; 60.0
2.8; 3.5	3.16 / 1.07	Support communication about spirituality within the family.	When there are difficulties in spirituality, look for ways to achieve its unproblematic form.	18 40.0%	25.7; 55.7
2.7; 3.4	3.04 / 1.09	Promote the use of spirituality as a guide for behaviour in times of grief.	Promote the use of spirituality as a guide for behaviour in times of grief.	18 40.0%	25.7; 55.7

95% CI for mean	Mean / Std. dev.	Attitudes	Experience	N %	95% CI for proportion (stated as a percentage)
2.6; 3.4	3.02 / 1.29	Pray with the bereaved.	Support communication about spirituality within the family.	17 37.8%	23.8; 53.5
2.6; 3.3	2.93 / 1.18	Use spiritual texts for support in grieving.	Use spiritual texts for support in grieving.	13 28.9%	16.4; 44.3
2.3; 3.0	2.64 / 1.13	Support the writing of a spiritual journal.	Seek spiritually attuned songs for support.	6 13.3%	5.1; 26.8
2.1; 2.8	2.44 / 1.27	Seek spiritually attuned songs for support.	Support the writing of a spiritual journal.	3 6.7%	1.4; 18.3

Note: If the intervention is not followed by a bracket indicating MM, it is a SPIR intervention.

Table 5 shows both the mean for attitudes towards each intervention (MM, SPIR) and experience with them. As can be seen from the table itself, their rankings are roughly similar, which is consistent with the correlation between the mean values and implementation experience ($r = 0.87$, $R^2 = 0.76$), which can be interpreted as a very strong relationship.⁵⁶ Among the interventions, it is possible to distinguish those that are rated as not very useful in terms of bereavement support combined with the low experience of their application. These interventions include both the use of spiritual texts and songs for coping purposes and the writing of a spiritual journal. In contrast, the interventions that are perceived to be useful, along with the highest number of workers having experience with their application, relate to the MM process (addressing guilt, forgiveness, and possibly facilitating contact with a clergy member for the purposes of spiritual practice) and supporting the search for strength in spirituality (belonging to SPIR). Mapping experiences of guilt and finding how to work with them and how to deal with the theme of forgiveness are perceived to be the most useful interventions in terms of support in the context of grief. Over 80% of the sample have experience with their application. In the general population, this would put the experience of applying them between about 70% and 95%.⁵⁷ Thus, most of the interventions (16 of them) are perceived by staff as moderately useful. Of these, the greatest experience of application is for discussing the forms of the afterlife in relation to grief (84.4%), attending to the supportive functions of the forms of spirituality, and encouraging clients to use spiritual rituals that could help support coping with grief (both 82.2%). There is less experience than in supporting communication about spirituality within the family (37.8%), seeking unproblematic forms of spirituality in situations of complicated spiritual grief, and encouraging clients to look to spirituality for guidance on how to act/behave in times of grief (both 40.0%). In terms of interventions related to prayer, which Sheridan identifies as one of the most controversial in the field of social work,⁵⁸ praying for clients is perceived as more useful than praying with clients.⁵⁹ The former intervention

⁵⁶ David de Vaus, *Analyzing Social Science Data: 50 Key Problems in Data Analysis*. (London: SAGE, 2002), 272.

⁵⁷ Such a wide confidence interval is due to the size of N. At the same time, it should be said that a statistically accurate interpretation would mean noting that the population representation (parameter) is within this range only if we have a confidence interval that contains the parameter. This probability is 95.0%.

⁵⁸ Michael J. Sheridan, 'Ethical Issues in the Use of Prayer in Social Work: Implication for Professional Practice and Education', *Families in Society: The Journal of Contemporary Human Services*, 2 (2010): 113, <https://doi.org/10.1606/1044-3894.3980>.

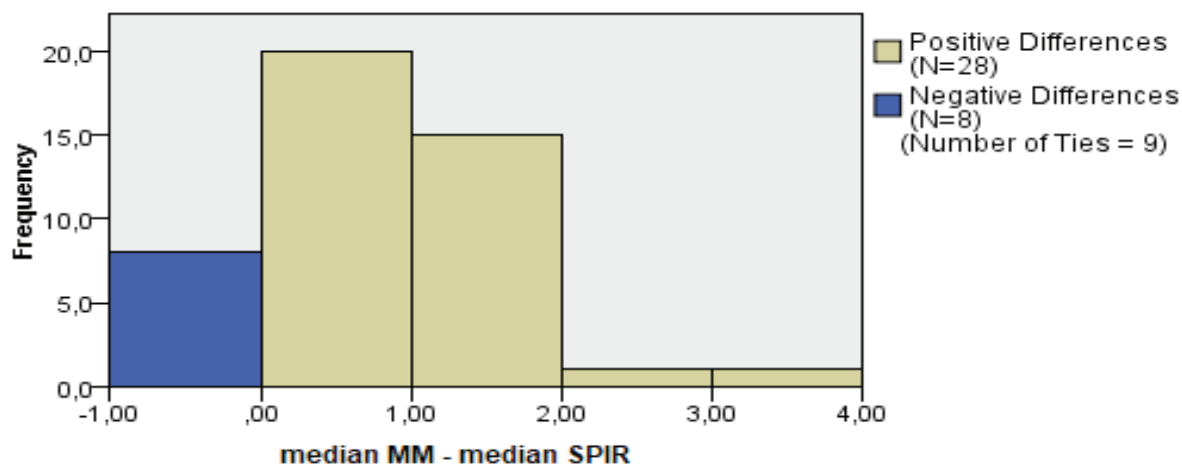
⁵⁹ As it was not planned to test for a difference in perceived usefulness before starting the data analyses, I only note in this way that this

is also experienced as more useful in terms of application (15.6% more). More than half of the respondents (57.8%) have experience in applying more than half of the SPIR interventions. And 91.1% have experience in applying more than half of MM interventions.

5.2 Spirituality, education, and interventions

The only confirmed associations in the hypothesis testing carried out relate to more positive attitudes towards MM interventions (H_5) and their greater application (H_6) compared to SPIR. In the sample and also in the population, it is expected that MM-related interventions are rated as more useful than SPIR interventions ($T = 556$, $z = -3.559$, $p < .001$). There is a medium effect size of the relationship ($r = -0.3$).⁶⁰ Within the sample, 28 respondents rated MM interventions as more useful than SPIR, ranging from 0.5 to 3.0 (median difference), and 9 perceived MM and SPIR interventions as equally useful. Where SPIR was rated as more useful, this was always within a difference of 0.5 and 1.0 (see Graph 1).

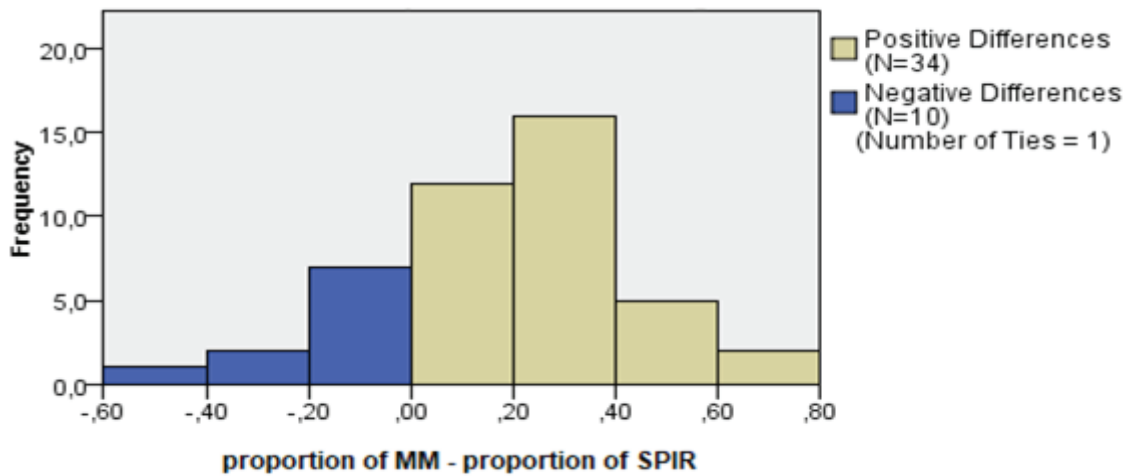
Graph 1: H_5 (Attitudes) Wilcoxon signed rank test



Similarly, in terms of implementation (see Graph 2), more interventions from MM are implemented in the sample (ratio to total number) than for SPIR ($T = 856.5$, $z = 4.22$, $p < .001$). There is a medium effect size of the relationship ($r = 0.35$). Across the sample, 34 respondents (75.6%) had implemented a greater proportion of MM interventions relative to the ratio for SPIR, with 6 of these respondents implementing more than 50.0% (e.g., respondent no. 14 had experience applying 16% of SPIR interventions and 75% of MM interventions). Ten respondents (22.2%) had the opposite experience (i.e., higher for SPIR interventions).

difference can be expected in the population ($T = 57$, $z = -2.758$, $p = .006$).

60 Jacob Cohen., 'A Power Primer', *Psychological Bulletin*, 1 (1992): 157.

Graph 2: H_6 (Realisation) Wilcoxon signed rank test

The fact that the other null hypotheses formulated following H_1 to H_4 cannot be rejected does not mean that some indication of relationships between variables cannot be identified in them. Regarding the SPIR interventions, the sample data can be used to describe a tendency for personal spirituality as well as experience of theological or religious studies courses in undergraduate education to influence attitudes, but not so much the experience of implementation. For the influence of personal spirituality, it is more of a positive relationship for spiritual persons at 64.1% versus 33.3% for non-spiritual persons. For the influence of education, the relationship is more likely to be positive in 73.9% of those who have taken the above courses versus 45.5% who have not. At the level of experience in implementing the interventions, these differences are not as large (59.0 versus 50.0 for personal spirituality; 60.9 versus 54.5 concerning education). For MM interventions, the situation is rather the opposite. It is influenced by implementation experience, in the same direction as the relationship described above for SPIR in terms of attitudes. Education (73.9 vs. 54.5%) as well as personal spirituality (69.2 vs. 33.3%) positively influence the implementation experience of MM interventions. In terms of attitudes, this influence is only evident in education (60.9 vs 40.9%). However, given the p-values of the statistical tests, non-zero differences in the population cannot be expected for these relationships (see Limitations below for this).

Table 6: Tested hypothesis

Hypothesis	Sample description	Tests	p-value 95% CI*100	H ₀
H _{1.SPIR}	Did not attend: 45.5 % rather positive relationship Attended: 73.9 % rather positive relationship	$X^2 (1, N = 45) = 3.794$	$p = .051$ 0.5, 55.5	Not able to reject
H _{1.MM}	Did not attend: 40.9 % rather positive relationship Attended: 60.9 % rather positive relationship	$X^2 (1, N = 45) = 1.793$	$p = .181$ -8.6, 48.6	
H _{2.SPIR}	Non-spiritual: 33.3 % (N = 2) rather positive relationship Spiritual: 64.1 % (N = 25) rather positive relationship	Fisher exact test	$p = .199$ -71.5, 9.5	
H _{2.MM}	Non-spiritual: 50.0 % (N = 3) rather positive relationship Spiritual: 48.7 % (N = 19) rather positive relationship	Fisher exact test	$p = 1.0$ -41.9, 43.9	
H _{3.SPIR}	Did not attend: 54.5 % more experience with the application Attended: 60.9 % more experience with the application	$X^2 (1, N = 45) = 0,184$	$p = .668$ -22.8, 34.8	
H _{3.MM}	Did not attend: 54.5 % more experience with the application Attended: 73.9 % more experience with the application	$X^2 (1, N = 45) = 1,841$	$p = .175$ -8.5, 46.5	
H _{4.SPIR}	Non-spiritual: 50.0 % (N = 3) more experience with the application Spiritual: 59.0 % (N = 23) more experience with the application	Fisher exact test	$p = .686$ -42.9, 42.9	
H _{4.MM}	Non-spiritual: 33.3 % (N = 2) more experience with the application Spiritual: 69.2 % (N = 27) more experience with the application	Fisher exact test	$p = .166$ -76.3, 4.3	
H ₅	MM < SPIR: 8 MM = SPIR: 9 MM > SPIR: 28	$T = 556,$ $z = -3,559$ ES: $r = -0.30$	$p < .001$	Reject
H ₆	MM < SPIR: 10 MM = SPIR: 1 MM > SPIR: 34	$T = 856.5$ $z = 4.220$ ES: $r = 0.35$	$p < .001$	

6. Interpretation

As mentioned above, except for the difference in attitude and application of SPIR and MM interventions, the other relationships are rather assumed and have not been confirmed at the population level. These regard the assumption of the influence of personal spirituality (for this see Limitations) and the completion of a theologically or religiously oriented course in undergraduate

studies on both MM and SPIR interventions. Overall, there is a tendency to perceive the interventions as moderately useful, and the level of use corresponds to this. While there is insufficient data to allow the data presented here to be compared with similarly focused data from abroad, it can be related to research more generally focused on different areas of the helping professions. In the context of examining attitudes in the helping professions in general, it can be said that the findings presented here are consistent with the described trend to perceive spiritually attuned interventions as essential to practice, with a tendency to perceive their usefulness as rather moderately important. The findings on the moderate use of interventions are also similar.⁶¹

The sample data suggest that personal spirituality and/or experience of courses focused on theology and religious studies⁶² within the context of bereavement support may foster (or reflect) a certain existential sensitivity that is manifested at the level of MM intervention practice and SPIR attitudes. At the level of SPIR interventions, it can be assumed that in a society where agnostic, atheistic, and so-called ietist conceptions of spirituality prevail,⁶³ interventions predominantly associated with the transcendent and then possibly specific texts that are related to a particular spiritual framework are relatively unlikely to be applicable in direct contact with clients. In this respect, then, it will be of particular interest to check against the attitudes of the mourners themselves. However, studies outside Czechia suggest that it is MM interventions that are primarily used by the bereaved rather than SPIR.⁶⁴

7. Limitations

A clear limitation of the study is the relatively low sample return rate and thus (given the small population size) the small N. This is associated with three types of difficulties. Firstly, we cannot make completely accurate inferences about the nature of the data in the population, so the outcomes are more likely to apply to those who might be expected to be interested in the topic of spirituality (this is consistent with the low proportion here of those who do not identify as spiritual, but we do not know if this proportion also applies in the population). At the same time, this affects the range of confidence intervals, which offers only a very roughly describable direction of the associations between variables (and then considerably so for the effect of personal spirituality, see Table 6). Finally, the number of respondents does not allow for more detailed analyses of the combination of education and spirituality associations in relation to MM and SPIR interventions. The ANOVA test for regression analysis indicated that it was more appropriate to use the mean (to aim for a comparison of essentially four groups⁶⁵), which again was not appropriate to implement given the small number of non-spiritual respondents (N = 6). Similarly, the proportional representation for MM and SPIR in relation to personal spirituality needs to be understood in relation to sample size. However, the small number of non-spiritual respondents was adapted to the statistical procedures. From the point of view of statistical testing of null hypotheses, then, those relationships that would have been significant with a larger number of respondents can be

61 Kelli M. Larsen, 'How Spiritual Are Social Workers? An Exploration of Social Work Practitioners' Personal Spiritual Beliefs, Attitudes, and Practice', *Social Thought*, 30 (2011): 25, <https://doi.org/10.1080/15426432.2011.542713>.

62 Of the respondents who identified themselves as non-spiritual only one had taken a course focused on theology or religious studies.

63 Jiří Pospíšil and Pavla Macháčková, 'The Value of Belongingness in Relation to Religious Belief, Institutionalized Religion, Moral Judgement and Solidarity', *Religions*, 12 (2021): 12, <https://doi.org/10.3390/rel12121052>.

64 Ahmadi and Zandi, 'Meaning-Making', 8.

65 Spiritual with experience from undergraduate education, spiritual without this experience, non-spiritual without experience, and non-spiritual with experience in theology and/or religious studies from undergraduate education.

marked as nonsignificant.⁶⁶ For this reason, those relationships that were evident in the sample were also presented.

8. Conclusion and Recommendations

Although it is appropriate to see the formulated conclusions as preliminary and rather as an encouragement for further exploration of the topic (see Limitations), it can be said that the experience (RQ2) with spiritually attuned interventions is relatively large. At least 50% of respondents had experience with 15 interventions at any time. Not a single intervention was identified as one that no one had experience with. For 14 interventions, a rather positive relationship in terms of their effectiveness (RQ1) was also detected – that is, an average rating by all respondents of 3.5 or more. Interventions directed towards the use of spiritual texts (verses from the Bible, etc.) or spiritual songs for the purpose of grief support and spiritual journaling were identified as the least useful and also the least implemented. On the opposite side, those directed towards supporting the search for strength in spirituality and spiritual rituals, issues of the afterlife, and then two of the three MM interventions (dealing with guilt, forgiveness, and providing contact with a priest/pastor for spiritual practice) were marked as the most useful and most applied. It also appears that more workers tend to discuss the afterlife as a topic of grieving rather than passing them on to the clergy.

There are a number of implications for bereavement support practice, but these also carry with them the need for further exploration of the topic (see below). Indeed, the following turns out to be essential for practice:

- Promote staff knowledge of different concepts of the afterlife and ways of discussing them in a way that provides a free space for the bereaved to choose well.
- Promote knowledge regarding various spiritually attuned rituals that can be used for subjectively perceived support within the grieving process.
- Given the experience with and attitudes towards interventions targeting the negative impacts of spirituality in the sample, promote the skill of not only identifying spirituality as a supportive factor of adaptation but also as a factor of potential complications.
- To explore in more detail the use and status of prayer as part of professional support for the bereaved – that is, as part of the practice of the helping professions – in the Czech language context.

For further exploration of the topic, this primarily means (in addition to the planned comparison of staff and client attitudes) trying to increase the response rate and carry out analyses to explore the nature of the interventions in more detail. In this respect, it would be useful to implement a Multiple Correspondence Analysis to identify potential factors for the interventions as a whole. Similarly, it would be useful to test the extent of the combined influence of personal spirituality and undergraduate experience, which would also be more likely to be possible as N increases (see Limitations). It would also be essential to turn attention towards data-driven outcomes, that is, also towards a qualitative framework that focuses on specific forms of application. The data presented here confirm that such an exploration would make sense.

66 Katherine S. Button et al., 'Power failure: why small sample size undermines the reliability of neuroscience', *Neuroscience*, 14 (2013): 3, <https://doi.org/10.1038/nrn3475>.

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