

# Editorial

## 35 Years of the Second History of Czech Social Work

When we planned the thematic focus of this issue, we thought of it primarily in the context of a certain reflection on the modern history of social work in our geographical area. However, our historicising thinking was confronted, in a good sense, with what Pavla Kodymová, who worked at the first post-1989 social work department in our country, had already reflected on years ago. That is to say, rather than a turn to the historical perspective, one can assume an interest in describing and understanding the contemporary. However, you can find historical reflections in it after all, especially in the article *The Social-pedagogical Aspect in the Works of John Amos Comenius and his Legacy to the Modern World* (by Lenka Haburajová Illavská and Lýdia Lešková). From the title itself, it is evident that the article intersects the present and history. The authors point to the breadth of Comenius' work, and specifically to its social dimension. The basic ideas of the text then relate to the claim that our whole life is a school and thus it would be good for the individual to be formed holistically. From this, the authors then draw possible inspirations for the present time. We also encounter a historicising perspective in the text by Andrej Marel and Andrea Pressova Krejčí, who focus on respect for diversity in professional ethics. They see social work as a value-driven discipline (both in the context of practice and in the context of the academic form of social work). They see respect for diversity as one of the central values of the field. The authors present this value in a historical context. The article may be particularly useful to those who wish to understand respect for diversity in more depth. Likewise for those interested in the genesis of the social work profession's codes of ethics, which they see as rooted in the landmark publication *Social Diagnosis*.

Two other texts (*The Relevance of Youth Identity Formation in a Growing Individualistic Society* and *Hermeneutics in Social Work*) are deeper reflections on certain aspects of clients' worlds (as Zdenko Širka writes in the subtitle of his article). It is Širka who in his article introduces hermeneutic concepts as those that can help to understand well the life situations of clients of the helping professions, or social work. Thus, he addresses one of the central questions of the field, namely how to assess the life situations of clients in the space between rules, objective truth and multiple interpretations of realities. María José Ibanez-Ayuso then turns her attention to the question of identity in the context of an individualistic society and possible inspirations for dealing with situations where we are connected online and thus de facto disconnected from interactions with others. The intensity of online contacts has then intensified during the Covid-19 pandemic and, according to the author, the difficulty of achieving and building one's own identity has also intensified. Drawing on both statistical analysis of data on the occurrence of specific words and then thematic content analysis of *Dilecti Amici* and *Christus Vivit*, she points to the importance of meaning and community in the lives of young people. Through a reflection on the impact of the Covid-19 pandemic, the text also becomes a kind of bridge to the part of the papers that deal fully with the current situation in two areas.

One is Covid-19 (texts by Pavel Ambrose and the author duo of Jusuf Haries Kelelufna, Nurlail Tuanana) and the other is the area of mapping the spirituality of social work students (by Alena Hricová). Pavel Ambros' contribution is based on the discussions initiated by the European churches in response to the Covid-19 pandemic. He focuses on church life and its importance. Like María José Ibanez-Ayuso in her article, Pavel Ambros relates to the reality that is taking place 'on a screen'. While this is certainly not the only suggestion from the linked text, it is inspiring to ask how grandparents might experience situations in which we did not visit them because we wanted to save money and time and declared that contact through networks was enough. Can we think similarly about the visualisation (put it on the screen) of liturgical life? If you want to be part of this debate, direct your reading to the article above. The author duo of Yusuf Haries Kelelufna and Nurlail Tuanana present a text in which they argue, based on qualitative research, that in the context of worship, the pandemic associated with Covid-19 can also be understood as essentially a challenge to reflect on pastors' theological knowledge and ideas about divine providence. This article presents perspectives on questions directed at the reasons for the Covid-19 contagion, responses to the pandemic, or the possibility of a miracle. Although the study is based in the cultural context of Maluku, Indonesia, it can also be a source of inspiration for our thinking. From a specifically Czech context, Alena Hricová draws on spirituality among social work students. She uses the ESI-R questionnaire, which collected data related to spirituality among students of the Faculty of Theology and the Faculty of Health and Social Work at the University of South Bohemia. Based on the dimensions of the questionnaire, we can thus gain more insight into the possible relation of the faculty and the form of study to the experienced spirituality in terms of the cognitive dimension, the experiential phenomenological dimension, or the dimension of paranormal beliefs.

Last but not least, you can also look forward to a review of a monograph by the German philosopher Josef Pieper, written by Andrea Blaščíková. He points out the treatment of the area of embeddedness in a particular topic, which can awaken amazement, as well as the difference between a functionary and a sophist. Inocent-Mária Vladimír Szaniszló then gives us a glimpse into his reflection on Havel's articulation of the peace movement and activism in Western Europe. The present text is not a review as such, but rather the author's expert reflection on Havel's reflections. It is more than appropriate, unfortunately, to reflect, together with the author of the text, on whether words such as peace, homeland or people are something that have their own substantive content, or whether they are used as a source of career advancement for one or another person.

I wish you a good and stimulating reading of the issue.

Jan Kaňák  
co-editor of the Issue