

### **Використана література:**

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### **2.3. Організаційне мислення суспільства**

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#### **SPIRITUAL SUPPORT PROVIDED BY RELIGIOUS ORGANIZATIONS TO PERSONS EXPERIENCING PSYCHOLOGICAL TRAUMAS IN THE WORKPLACE: HOW TO HELP THE VICTIMS OF MOBBING?**

Relevance of the research. Research shows that a significant part of the society in different countries suffers from destructive interpersonal relationships, which are referred to as mobbing, manifesting itself in various types of organizations: workplace, school, religious organizations and other group activities [1-4]. Victims suffering from pressure of individual persons or groups experience not only social exclusion but also extreme stress, emotional exhaustion, burnout [2], their professional activity [5] and family relationships [1] suffer. In addition to various coping strategies aimed at protecting individuals from terrorism in organizations, the victim needs support from the family and community [4–6]. In some European countries, Christian organizations contribute to halting mobbing, for example, evangelists operating in Germany on their official website [7] provide recommendations on how to behave in the event of mobbing in one's environment, how to help the victim. Due to the lack of scientific research, it is difficult to evaluate the possibilities of Lithuanian religious organizations to provide support to persons who have suffered from destructive interrelationships. In such case, there is a risk that if sufficient attention to solve the problem is not given, the victims get into a closed circle, and psychological pain is exacerbated by experienced social exclusion and the feeling of loneliness and hopelessness. Therefore, foreseeing the guidelines for further research, it would be meaningful to conduct an empirical study based on the example of Lithuanian religious organizations.

Research methods. The study was conducted applying the methods of scientific literature analysis, synthesis, analogy and chronology.

The research aim: to perform the analysis of scientific literature by reviewing the practices of spiritual support provided by religious organizations to persons experiencing psychological traumas in the workplace.

Research results demonstrate that spirituality and spiritual support are widely discussed in social work contexts as practice that serves its purpose [8-10]. Psychologists, psychiatrists, licensed and pastoral consultants have used spiritual support strategies that work for many years [11]. In recent years, a number of studies were conducted emphasising spirituality or religiousness, the importance

of spiritual support working with persons who have experienced various psychological traumas [12-13] and accentuating assistance of clergy [14]. It should also be noted that traditionally, in the field of traumas, the focus has been on loss and suffering rather than growth and its possibility. The inclusion of spirituality in trauma processes can provide alternatives for positive reconstruction of worldview, coping, and transcendent meaning making [15]. This shows that both clergy and employees of religious organizations have significant potential in helping the victims of mobbing who experience severe traumas at the workplace.

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## INTEGRATION OF SUSTAINABILITY INTO SPORTS ANTI-BULLYING POLICIES

**Relevance of the research.** Today, when there are increasingly more discussions about antisocial and aggressive behaviour in sport, destructive interrelationships such as bullying, there are clear parallels between sport and sustainable development – the sophisticated and complex process, the aim of which is to ensure wellbeing for present and future generations. Sport, providing with common space for everybody to participate, educates a healthy and physically healthy society, enriches human beings' life and conditions the disclosure of their talents, and «has the power to make 'society' more equal, and socially cohesive and peaceful» [1, p.1109]. However, there are quite few theoretic and empirical insights into the issues of sustainability in the sport context, although, they are broadly analysed in other economic sectors. However, the key attention is also paid to their economic and environmental aspects in the studies [2], and the social component is most frequently eliminated or it is mentioned as a contiguous abstraction [3]. Nevertheless, striving for such a social phenomenon as qualitative development of sport, it is requested to take into consideration all three fundamental components of sustainable development – economic, environmental and social, and to implement them. In the latter decade, the scientific discussions, involving sustainability, more broadly analyse the following components of sustainability [4], and the concept of social sustainability in parallel to traditional 'hard' concepts, such as basic needs, equity and employment, involve more broadly used concepts, called new 'soft' themes, such as happiness, well-being, and social capital [5]. Having in mind social sustainability, there are presented a wide range of non-physical factors, such as education and training; inter- and intra-generational social justice; participation and local democracy; health, quality of life and well-being; social inclusion; social capital; community; safety; mixed tenure; fair distribution of income; social order; social cohesion; community cohesion; social networks; social interaction; sense of community and belonging; employment; residential stability; active community organizations; and cultural traditions [6].

In the studies of sport context, social sustainability is most frequently analysed at the community level, as a subject, selecting a sport event [7-8]. However, these studies do not provide with a single response if sport events have positive impact on social sustainability. Though if people are involved in the social life of a society due to the sense that they belong to the society and participate in the society, «then social sustainability will follow» [9, p.3]. The belonging to the