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**WORKING FOR CHANGE
WITH YOUNG HOMELESS PEOPLE**
A Case Study with YANA Ministry in Prague

ABSTRACT

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The aim of the study is to find out the opinion or perception of young homeless people about the social service conducted by YANA Ministry, based on their experience, so that some change or improvement can be considered to be done in the future by workers at YANA Ministry. The material for this research was collected during winter 2018. The data was obtained from a survey conducted through interview with young homeless people in Prague and analysed with various relevant and important resources related to the theme under study.

The study followed qualitative research methodology where questionnaires of mixed of open-ended and closed-ended questions were used to collect data from young homeless people living rough in Prague. The study found out that in general, the service of YANA Ministry gets appreciation from them, however there are several aspects needs to be improved and changed.

Keywords: Homelessness, Social Service, Young Homeless People

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1 INTRODUCTION

Young people with experiences of homelessness are one of the most vulnerable groups in society that need to be addressed. I have worked with several social organizations, two of those are organizations working with homeless people. At Bethel in Český Těšín, I met some young homeless people who regularly used the night shelter. In Prague, I was involved in the YANA Ministry that provides free food for homeless people in several main public places. During my practice with YANA, I saw many young homeless people standing at a train station or sitting in the park. Some of them were using drugs, smoking cannabis, or heavily drinking. But many other young homeless people are in good appearance which sometimes difficult to distinguish from other people who are not homeless, and they tried to get out of homelessness through many ways such as looking for a job, finding help from friends, or connecting with social organizations and churches.

Seeing the phenomena of homelessness, a question arose in my mind about the effectiveness of services carried out by social organizations and churches, especially for young homeless people. There are many day centres, night shelter and free food services for them in Prague run by many institutions, churches or personals, but how important is this service to them, what do young homeless people think about this service, and what are their suggestions for the improvement of the service in practice. I focused on finding the answer in the case of the YANA service to young homeless people.

To get an honest and better assessment of the service quality of YANA service, the voice of the users must be heard. In this thesis, young homeless people voices are the main focus and base to work for a change. I picked this interest to study the perception of young homeless people about the service conducted by YANA Ministry with an expectation that this will lead to some improvement by YANA Ministry in the future and hopefully for them too.

1.1 Definition of Homelessness

Definitions of homelessness vary considerably across the world and few have a conceptual basis. According to Amore, Baker, and Howden-Chapman (2011), defini-

tions produced by government agencies with responsibility for addressing homelessness tend to minimize the population and concentrate on those who are publicly visible. Advocates and non-government service providers, on the other hand, tend to favour broad definitions that maximize the number of people identified as homeless, often by conflating people at risk of homelessness and those who are actually homeless.

Among EU member states, the definition of homelessness also varies. Some countries, such as Finland, Ireland, and Sweden, draw distinctions between people who are experiencing long-term and recurrent homelessness associated with complex needs (e.g., comorbidity of mental health problems and problematic drug/alcohol use) and other groups of homeless people. Only some countries effectively define all the categories of homelessness within the ETHOS (European Typology of Homelessness and Housing Exclusion) Light typology as being forms of homelessness. Almost every country in EU defines people living rough and people in emergency accommodation as homeless (Busch-Geertsema, Benjaminsen, Hrast and Pleace, 2014).

ETHOS Light defines people living in institutions who are about to be discharged into a situation in which they will become homeless as part of the homeless population, but most of the fifteen countries do not define this group as being homeless. People living with family or friends because they have no home of their own are defined as homeless, in line with ETHOS Light, in the Scandinavian countries, and Germany. (Busch-Geertsema, Benjaminsen, Hrast and Pleace, 2014).

Another definition about homelessness expressed by Fitzpatrick, Kemp, and Klinker (2000) cited by Phil Robinson (2008), is also interesting to be considered. All of the following terms and the scenarios that they describe can be considered definitions of homelessness according to them:

1. 'Rooflessness', or the lack of any shelter of any kind. This definition includes people who are sleeping rough and is the narrowest definition of homelessness.
2. 'Houselessness', a term which includes people who are living in all forms of emergency or institutional accommodation, solely because they do not have access to mainstream housing.
3. Lack of secure tenure, including those staying temporarily with friends or relatives and squatters.

4. Intolerable housing conditions, such as overcrowded and substandard accommodation, as well as situations involving threats to an individual's safety or wellbeing.
5. Sharing of accommodation on a long-term basis, not through choice, but because of the inability to access separate housing.

In addition to the several definitions above, it is interesting to know the definition of homelessness given by people who are homeless. Only a few studies have addressed the way homeless people define themselves and these studies appear to disagree on the subject. Homeless people often interpreted homelessness narrowly as rough sleeping and it was common for those staying with friends not to describe themselves as homeless. The main components of their definitions of 'home' are a safe and familiar neighbourhood, security and permanence of tenancy, independence, control, and privacy, decent material conditions, homeliness and personalization, and family. (Robinson 2008).

In this thesis, by 'homeless people' I mean those who are sleeping rough and those who live in shelters. This group of people belong to the category of visible homelessness. They can easily be seen on the road, in certain public places, such as train stations, parks and in certain places near shopping centres. This is because they look for public toilets that they could use and places to rest. Their presence in the public space is caused by the policies of the shelters that require them to leave in the morning and return in the afternoon.

1.2 Criteria for Youth Homelessness

The definition of youth homelessness is characterized mainly by their age. According to Gaetz (n.d), youth homelessness refers to the situation and experience of young people between the ages of 13 and 24 who are living independently of parents and/or caregivers but do not have the means or ability to acquire a stable, safe or consistent residence.

In the United Kingdom, as an example, there are two key categories of young homeless people, defined by legislative distinctions and the criteria commonly used by central and local government, the voluntary sector and social landlords (Quilgars, Johnsen and Pleace 2008, 6), namely:

1. Statutorily homeless young people:

Young people accepted as being ‘in priority need’ under the homelessness legislation, most specifically:

- 16 and 17-year-olds: statutorily homeless and in priority need because of their age (except in Northern Ireland);
- young families: statutorily homeless families headed by someone aged between 16 and 24 years.
- In addition, there are other more specific ‘priority need’ groups, including care leavers aged 18–20. Authorities also have the discretion to accept any person who they consider ‘vulnerable’ in some way (and therefore less able to fend for themselves than other homeless people) – for example, because of a physical disability or mental health problems.

2. Non-statutorily (or ‘single’) homeless young people:

Young people defined as being ‘homeless’ by housing associations and other voluntary or charitable sector service providers, but who have not been found statutorily homeless. This group would include people sleeping rough or in temporary accommodation who have not been placed there by the local authority.

Generally, the definition of young homeless people is connected to the definition of young people. Therefore, this definition will be closely related to the age range of young people according to definitions made from their respective countries.

The United Nations, for statistical purposes, defines ‘youth’, as those persons between the ages of 15 and 24 years, without prejudice to other definitions by the Member States. The Secretary-General first referred to the current definition of youth in 1981 in his report to the General Assembly on International Youth Year (A/36/215, para. 8 of the annex) and endorsed it in ensuing reports (A/40/256, para. 19 of the annex). However, in both the reports, the Secretary-General also recognized that, apart from that statistical definition, the meaning of the term ‘youth’ varies in different societies around the world. When the General Assembly, by its resolution 50/81 in 1995, adopted the World Programme of Action for Youth to the Year 2000 and beyond, it reiterated that the United Nations defined youth as the age cohort of 15-24 (United Nations).

In the Czech Republic, the national youth policy refers to youth as between 15 - 30 years of age (Sak 2007). This is a large group with a specific position and role in society. People in this age range have rights that must be fulfilled by the government according to the mandate of the United Nations and the state law. If young people

become homeless for years without the attention of the government, meaning that there has been an omission, then the goodwill of the government in implementing their regulations and policies that support young people must be questioned.

A good definition of youth homelessness is needed because it will help ensure young people get better services based on their needs, support community focus on the needs of young people, and avoid jurisdictional disputes over who is responsible for supporting young people. (Gaetz n.d)

For this thesis, the definition of young homeless people are people who sleep rough or live in shelters with ages ranging from 18-30 years as is the formal definition of youth in the Czech Republic.

1.3 Homelessness in the Czech Republic

The Czech Republic defines people living rough and people in emergency accommodation as homeless. This definition is the same in most EU member states, except Finland, Sweden, and Denmark (Benjaminsen, Busch-Geertsema, Hrast and Pleace 2014).

Data from a survey conducted by the Czech Republic's Ministry of Labour and Social Services in 2016 shows that the number of homeless people is 68,500, of which 74.4% are male and 23.6% female, 11.9% are under 18 and 10.3% are over 65 (MoLSA 2016). While according to the 2011 census, there are 11,496 homeless people in the Czech Republic (Feantsa 2017). It is difficult to compare these two sets of data because, in the Czech Republic, there is no national nor regional homeless data collection strategy. Several cities and regions carry out surveys, but there is no uniform methodology and data is not comparable. Even so, it can be said that there appears to be an increase in the number of homeless people in the Czech Republic. One piece of evidence is from a survey in the city of Brno which concludes that there is a 44% increase in homelessness between 2010 and 2014 (Benjaminsen, Busch-Geertsema, Hrast and Pleace 2014).

It is important to note that experts on social inclusion consider that the real number of homelessness is much greater than the recorded data because they define homeless in two categories:

1. Visible homeless: the definition of visible homeless is classified in The European Typology of Homelessness and Housing Exclusion (ETHOS) 1.1, 2.1, 8.2 and partially 8.1
2. Hidden homeless: ETHOS 3.1, 4.1, 7.1.

For this reason, the expert group makes an assumption regarding the calculation of homeless people, where the numbers calculated must be multiplied by three to produce the exact number of homeless.

Looking at the composition of age from data of survey in 2016 mentioned above, people aged above 18 and under 65 make up a significant amount. It is interesting to know how many of the homeless people are youngsters. The findings of employees working at centres for the homeless indicate that young people comprise a relatively high proportions of the homeless (Vagnerova, Csemy, and Marek 2014) and based on evidence from NGOs who work with homeless people, usually the scale of youth homeless, aged 18-25, is about 15% of the total number of homeless population which is quite high (Dizdarevič and Smith 2011). So, we can assume that more than 15% of the total homeless population are youngsters.

This group of people is important to be concerned about, because they have the rights to be supported. Once they have lost their way, they may be lost forever, because becoming homeless is often irreversible. Homelessness is often linked with a process of gradual desocialization (Vagnerova, Csemy, and Marek 2014).

1.4 Cause of Homelessness Among Young People

A significant number of policymakers in the Czech Republic still express certain doubts as to whether it is necessary to get involved in tackling the issues of homelessness, or they refer to the gaps in the knowledge and rather support the moderation of consequences than the elimination of the causes of homelessness and its prevention (Ministry of Labour and Social Affairs 2014, 7).

Homelessness started to appear after the velvet revolution. Under the totalitarian regime led by the communist party in 1948, the Czechs which, along with Slovakia were still a country called the Czechoslovak Republic, implemented communist policy, in which the right to work became a duty to work. Everyone had to work, and prison sentences were applied to those who did not want to follow the rules. Under totalitarian social system, homeless was not and could not be a social problem (Vag-

nerova, Csemy and Marek 2014, 7). The collapse of the communist regime in the autumn of 1989, indicating the weakness of the existing system and the people's longing for freedom. The Velvet Revolution led by charismatic figure of Vaclav Havel became the turning point in the Czech Republic, but the new democracy era, in addition to giving freedom to people, has caused social problems. Ironically, when people have freedom, the problem of homelessness arises. (Vagnerova, Csemy and Marek 2014, 7). This does not mean that in the Communist era, with the communist system, the state succeeded in alleviating homelessness. Researchers concluded that in that time there were no visible homeless because they were forced to work in the labour camp as punishment because they did not have a place to live, where it was related to *propiska*, a document of a residence permit that proves the existence of a permanent place of a person to stay (Höjdestrand 2002).

Twenty-nine years after the Velvet Revolution, homelessness is still a problem in the Czech Republic. At the very beginning of a democratic era, the government had given little attention to this issue and prefers to submit this problem to charities and NGOs. But gradually, the government realize that dealing with homelessness would require greater integration into the system of state-supported social services. In 2013, the Czech Republic started implementing Social Inclusion Strategy 2014-2020 as part of the system to eradicate homelessness. (Vagnerova, et al. 2014, 8).

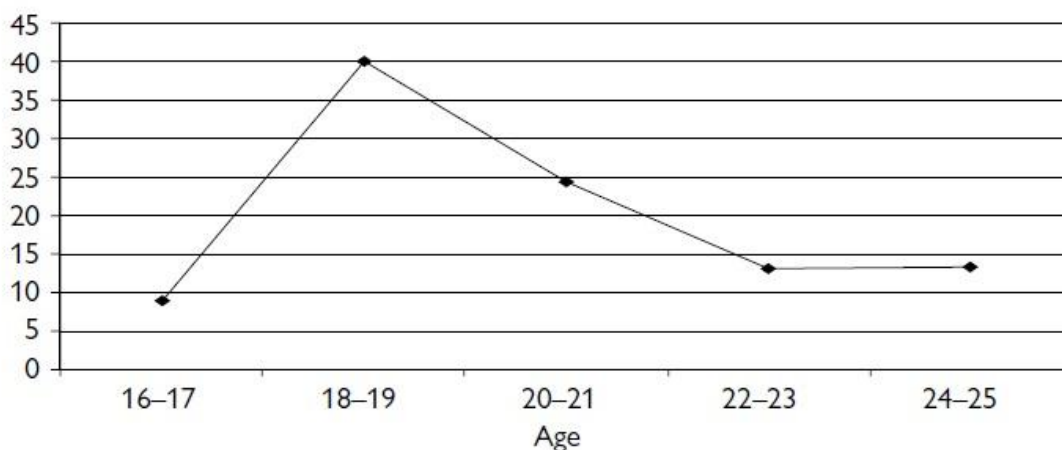
According to Ministry of Labour and Social Affairs (2014), the current knowledge points out that falling into homelessness almost never has one cause only; the grounds for becoming homeless are very individual, variable in time and at the beginning often difficult to identify. Moreover, it continues that

As regards the categorization by cause, there are four basic paths leading to homelessness: (1) a long path (a life-long path of a person “who is being born into the situation of social exclusion”, experienced by 30 to 40 percent of all visible and hidden homeless people in the Czech Republic); (2) a short path (based on the concurrence of impacts that may result in homelessness in a relatively short time, for instance, the concurrence of debts, long-term unemployment, health problems, high mandatory household costs, family breakdown and housing exclusion of a person towards the state of homelessness); (3) a health path which is the case of people with health indisposition who are not able to handle common lifestyle situations and coexistence with people in the society (the proportion of these persons when they become homeless is around 10%; however, this proportion increases with the length of the

life they live in the state of homelessness); and (4) homelessness by choice (still rare in the Czech Republic). (Ministry of Labor and Social Affairs 2014, 7-8).

Vagnerova, et al. (2014) find out that about 23% of young homeless people who decided to sleep rough said that they choose to leave their home because they feel insecure of parents behaviour to them. Even though living on the street has a high level of risk for their security, they choose it rather than staying at home.

Graphic 1 shows the age at which young homeless people find themselves on the street (Vagnerova, et al. 2014, 61). The age range with the highest number of frequencies is 18-19. This is likely to be influenced by children protection policy implemented by the state. Young people under 18 are covered by the Act on the Social and Legal Protection of the Children. Under this law and the provisions relating to it, minors can not, practically speak, remain on the street for any longer period of time. Of course, there are cases in which a dysfunctional family is incapable of looking after an underage child or a young person run away from home and finds themselves on the street. However, in such cases after a certain period of time has elapsed they are returned to their family or placed in institutional care, usually in children's home or juvenile detention centre (Vagnerova, et al. 2014, 8).



Graphic 1. The age at which young homeless people find themselves on the street (Vagnerova, et al. 2014, 61).

But, Several Czech expert interviewees reported that young people who have lived in institutional care are at particular risk of homelessness. In child care institutions there are currently around 20000 children under the age of 18, and each year more than a thousand have to leave care when they reach that age. However, there is no follow-on support available for them, despite the risks for these young people having been

acknowledged in recent legislation. Being taken into institutional care may be related to the inability of parents to provide care, or it may relate solely to their poverty. In the case of the latter, CZ has been criticized by the EU for not applying family support policies and for breaking up families; unsupported families experience poverty, a lack of adequate family housing, and a lack of social housing (Dizdarevič and Smith 2011, 76).

Research conducted by Vagnerova, et.al. (2014) found that youth homelessness is caused by many different circumstances. It is not usually the result of a sudden change provoked by an isolated event but is the consequence of the long-term accumulation of adverse influences.

Generally, according to Dizdarevič and Smith (2011), there are three clusters of factors can be identified as risks for youth homelessness. First, risks for young people relating to their family background and parental behaviour. Second, risks for young people relating to their own behavior (school exclusion, truanting, running away, drugs and alcohol). Third, relating to social exclusion and poverty (workless households, poor areas, and poor families).

1.5 Policy toward Young Homeless People in Czech Republic

According to Ban Ki-moon, former United Nation Secretary General, young people should be supported by the government. He said that

We must fulfil our obligations to youth. The World Programme of Action for Youth asks Governments to consider the contributions of young persons on all policies affecting them. Governments must honor this commitment. They must also increase the financial, education and technical support made available to young people...It is high time that we stopped viewing our young people as part of the problem and started cultivating their promise and potential. (United Nation).

This should include young people who are homeless. Very often they are marginalized and excluded by society, even considered a problem and government tend to make them disappeared from the sight of the public, not finding the right solution in a mutual and participatory way.

In the Czech Republic, according to the Government Policy on Children and Young People, the state provides support and protection to them. What is meant by support and protection is explained below:

Support consists both of state measures to address problems faced by the young generation and preventing these problems from getting worse, and various innovative programmes, etc.. Support also includes the operations of the state (its bodies) that establish conditions, as part of state policy, facilitating the participation of young people in social and political life and motivating various classes and groups of young people to pursue activities in the spirit of the state's 'children and youth policy'. Non-governmental non-profit organizations (NGOs), whose activities to this end are also supported by the state, play an important part in providing this support. Protection consists of the state's pursuit of diminishing the impact of negative phenomena and their effects on children and young people. Protection always comes in when an individual is not able, on his/her own, to cope with the negative effects of the environment and some social phenomena. Here the state either uses its instruments or pursues co-operation with other public administration bodies, municipalities, NGOs and other institutions and organizations working for the benefit of children and young people. International co-operation is a major factor in this area, pursued by both state bodies and NGOs focusing on work with children and young people. (Sak 2007, 3).

This policy started in 2007 and the continuation is implemented through "Strategy 2020" which is The Youth Strategy of the Czech Republic for the period 2014 – 2020. "Strategy 2020" reflects the needs of the youth, especially in the areas of education and mobility, employment of young people and their entrepreneurship, culture, and creativity, their participation, health and a healthy lifestyle, young people with fewer opportunities and volunteering. It also addresses environmental and global development problems, including young people's access to rights and information (Ministry of Education, Youth, and Sports). The goal of "Strategy 2020" implemented by Ministry of Education, Youth and Sports of the Czech Republic is to contribute to improving the quality of life of young people, particularly through the development of their characters so that they can adequately respond to the constantly changing environment and use their creative and innovative potential in practice and in active participation in the community.

Young homeless people belong to the group that is the target of this strategy because, in terms of age, they meet the criteria of the Youth Strategy 2020. Therefore, the

government must also implement this strategy for young homeless people without any discrimination.

In addition, young homeless people are also targeted by the Programme to Prevent and Tackle Homelessness until 2020, which is adopted by the Ministry of Labour and Social Affairs of the Czech Republic. With the collaboration between these two ministries in helping young homeless people, it will be possible to produce significant results that can change their situation.

With this kind of policy, young homeless people in Prague should get very good support from the government where that support can help them to return to society and live independently and sustainably. However, the increasing number of young homeless people raises question on the success or effectiveness of government programs.

There should be significant efforts to address this situation. There are indications that no specific programmes aimed at helping young homeless people. According to Dizdarevič and Smith, it is not the type of welfare regime or its relative poverty (in terms of financial benefits and services) that makes it so difficult to address the problem of youth homelessness in Czech Republic; instead, a lack of awareness raising, of prevention programmes, and of special services for young homeless persons make reinsertion more difficult. There are currently no such services aimed specifically at young people, and all services target adult homeless persons. (Dizdarevič and Smith 2011).

1.6 The Needs of Young Homeless People

Many young homeless people are known to experience great difficulty in their attempts to break free, often progressing to the stage of taking on their own tenancy, only to lose it and begin again the cycle of hostels and supported accommodation. Even quite sophisticated professional support services seem powerless to intervene in this process and this may be because the elements that are missing from young people's lives are the ones that no professional has the power to provide (Robinson 2008).

According to Robinson (2008), support is an essential element of services for young homeless people and works best if 'personalised, i.e. adapted to the specific needs and wishes of the individual. This is often successfully accomplished through 'a key

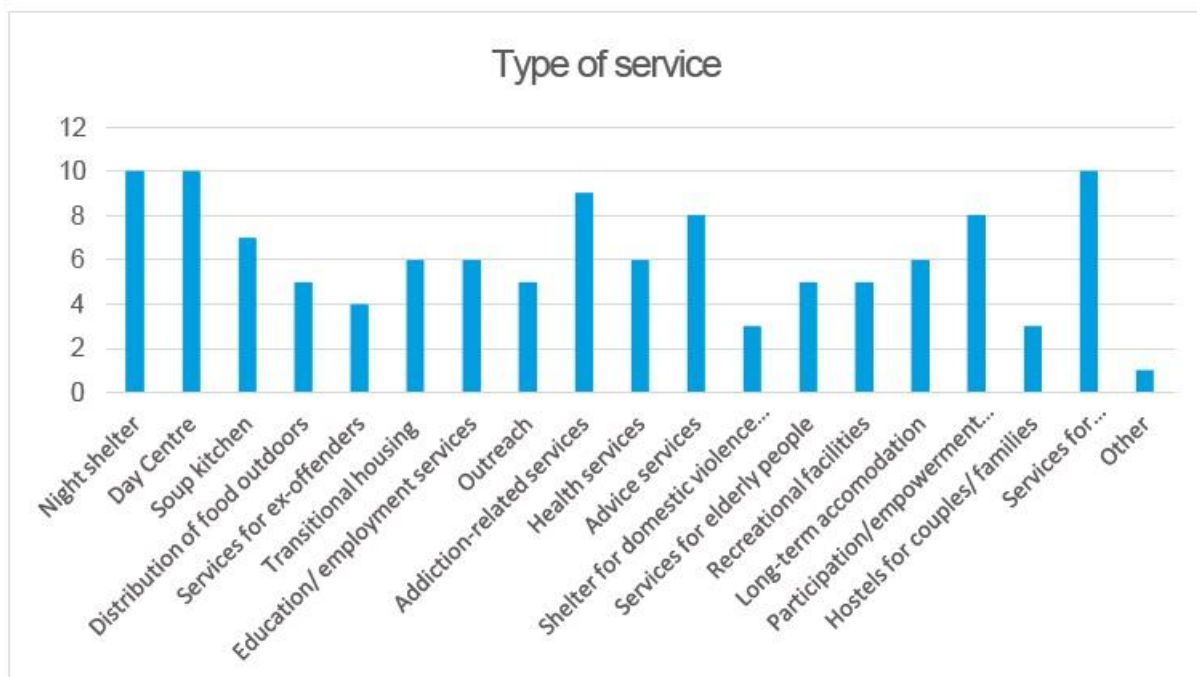
worker' system. Young people also benefit greatly from positive relationships with reliable adults and these cannot be provided solely by staff or worker of any services for them. This is especially true when young people reject professional support as "unnecessary". Generally, young homeless people need education, training and employment, housing and support.

1.7 Services to Homeless People

In the Czech Republic, most services for the homeless are provided by non-governmental and non-profit organizations, including charities, which are funded predominantly by the government from the state budget or through European funds, often administrated through governmental institutions. The major funding agencies are the Ministry of Labour and Social Affairs and the European Social Fund, but some leisure-time centres and their activities that form part of homelessness prevention activities strategies are financed by the Ministry of Education, Youth and Sports. (Dizdarevič and Smith 2011, 79)

But in 2015, the Czech Parliament approved the "Social Housing Concept of Czech Republic 2015-2025". The goal of the Concept is a wider offer of housing for people threatened by loss of housing or social exclusion and for people who spend a high percentage of their income on housing (Feantsa 2017). There have been some interesting projects concerning the creation of local concepts of social housing implemented in big cities, such as in Brno and Ostrava. This programme may seem not directly targeted young homeless people, but it is a good start to help vulnerable families with children to prevent the occurrence of young homeless people in the future.

NGOs mainly working with homeless people in the Czech Republic are Caritas, Salvation Army, Nadeje, Diaconie, and Slezka Diaconie. These NGOs have links with local churches and some are connected with Eurodiaconia, a wide community of organizations working in the tradition of Diaconia. In addition, there are various independent services carried out by various independent organizations and churches for homeless people.



Graph 2. Type of Service in the field of homelessness (Roy 2016)

Various organizations affiliated with Eurodiaconia have various services for homeless people throughout Europe, including the Czech Republic. The types of service are shown in graphic 2.

The future of any social care service is of intense interest to those involved in delivering it but the future of youth homelessness services is of greater concern than most. This is because it is a relatively recent phenomenon (Robinson 2008).

According to Robinson, the services for young homeless people can be improved and the incidence of homelessness amongst these age groups significantly reduced if the resources were committed and applied effectively. Generally, only a few people ever see or hear about a young person who is homeless and therefore, society has little or no awareness of youth homelessness as an issue. Perhaps it is only by giving young homeless people a voice and a platform and the confidence and support to make good use of it that anything will change.

1.8 Conclusion

The fact that homelessness among young people is increasing in the Czech Republic raises questions about the effectiveness of government programs and services of social organizations. Of course, the role of government or social organizations cannot

be underestimated in combating homelessness, however, has the effort really been aimed at eliminating homelessness and not maintaining it? The involvement and active role of homeless people, especially those who are young, is very important in getting them out of such situation.

In an effort to combat homelessness, government and social organizations, as well as churches or institutions that have a service mission for this, need to involve the active role of homeless people as service users by listening to their voices about whether services and programs have really helped them to out of a state of hardship or just to help them perfunctory.

In connection with this thesis, the question to be answered is whether service of YANA ministry to homeless people in general and more specifically, young homeless people, is already an answer to the problem they face. What is the quality of the YANA ministry in the view of young homeless people? Is the service of YANA needed? Did the service help them get out of homelessness? What are their opinions and suggestions for YANA ministry? All these questions need an answer from them.

2 WORKING WITH YOUNG HOMELESS PEOPLE FOR CHANGE: BACKGROUND INFORMATION

In this part, the meaning of “working with” and “change” used in this thesis will be explained and clarified. In addition, “conviviality” will be presented and explained.

2.1 Definition of “Working With”

The term “working with” is different compared to “working for”. In “working for”, usually there is an impose and unequal role. While “working with” means there is involvement and participation. There are three important aspects of working with young people according to Addy (2011). First is the participation of young people. Second is the informal and friendly relationship with them in order to know and be close to their “lifeworld”. And the third is understanding their motivation and expectation. Working with young homeless people means giving equal respect to them and their equally important position in a project or research.

In working with excluded young people, it is very important, to begin with, their ‘lifeworld’ and not to impose categories on them which come from different systems. One of the ways of looking at youth work is to see it as working on the difference between these ‘worlds’ as well as on increasing the possibilities for young people to participate in the decisions which affect their lives (Addy 2011, 12).

Addy continues that as well as starting close to the daily life of young people, in our understanding of youth work it is also important to see the ‘life-world’ in its context. By using an ecological model in locating the world of the individual young people, the context of situation and life of young people can be seen and understood in a holistic way.

According to Dunne, Ulicna, Murphy, and Golubeva (2014), at the heart of youth work there are three core features that define it as youth work :

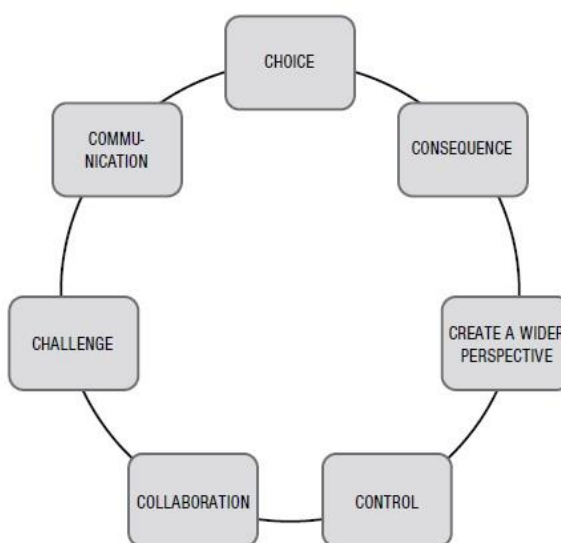
1. a focus on young people,
2. personal development, and
3. voluntary participation.

They continue that successful youth work outcomes are reached through a combination of behaviours, attitudes, and methods. Core areas of good quality youth work are:

- The close relationship between the youth worker and the young person;
- Active outreach to young people in need of help and support;
- Flexibility, accessibility and adapting to the needs of young people;
- Learning opportunities, goal setting and recognition of achievements;
- Safe, supportive environments enabling young people to experience life, to make mistakes and to participate with their peers in an enjoyable and fun setting;
- Autonomy with young people driving their own development;
- Partnerships/collaboration with other actors (e.g. formal education, social work).

Doing research on young homeless people as target group is also considered as youth work. Therefore, in the process of research, there should be approach, methods, and behaviour which are of quality youth work areas.

To work with young homeless people needs some approach or action to attract their interest and to motivate them to participate. The following picture includes actions, attitudes, and elements of work with young people, which might help to raise or increase the motivation for the participation of the young people, that we are working with (Addy 2011).



Picture 1. 7 C's model in working with young people (Addy 2011)

In this thesis, the involvement and participation of young homeless people were in the stage of interviewing. The main thing defined as “working with” here is the voluntary participation of young homeless people in this research. Their opinion will be very useful not only to improve the service to them but also for all homeless people who will get services from YANA Ministry.

2.2 Definition of “Change”

Change involves a lot of things and to make a change, whole aspects must be reviewed thoroughly. According to Robinson, change at least occurs in four aspects (Robinson 2008), namely:

1. personal of young homeless people
2. society through raising awareness
3. social organizations working with homeless people
4. system policy of the government

If we limit changes to service providers, then we will focus on how to improve services to young homeless people. According to Saxton and Evans (2002), homelessness agencies lagging behind the rest of the voluntary sector in two important respects: user involvement and ethnic minority issues. These two things are factors that need attention for service development from the organization working with homeless people.

Services for young homeless people can be improved and the incidence of homelessness amongst these age groups significantly reduced if the resources were committed and applied effectively. Big change can be achieved if a sufficiently powerful political will comes into being. Such a will is not discernible at present and it is quite hard to see how this situation will change while homeless people remain silent and largely invisible, and the people in society remain indifferent because they don't have the awareness about this issue (Robinson 2008).

Perhaps directly, a visible change did not instantly happen to young homeless people. But the change started from within them, where they experienced personal development and their voices were heard through dissemination, which is expected to bring changes to them in the future.

The definition of change in this thesis is limited to changes in social organization, where the findings of the research are expected to bring improvements in its services to homeless people.

2.3 Conviviality

The word “conviviality” is taken from the Spanish word “convivencia” which relates to the experience of people with different religion living together in relative peace on the Iberian Peninsula. It is about the art and practice of living together which closely relate to our everyday actions and behaviors, values and attitudes in accepting and living with different people. (Addy 2017).

Values of conviviality can be found as well in terms of “Diaconia”. A key role of diaconia is to focus on people and communities who suffer from injustice and exploitation, including the homeless people (The Lutheran World Federation). Carrying out the service of diaconia as a mandate from God, demanding the necessity of understanding that all people must be treated the same and in dignity, free from acts of racism, discrimination and unfair treatment.

2.4 Conclusion

The definition of “Working with” in this research is about the involvement of young homeless people through their voluntary participation in answering the questions in the interview. Ideally, they are involved in all stages of the research process, from the formulation of research questions to the dissemination. However, in this research, their involvement and participation was limited in the interview stage. Eventhough their percentage of involvement seems small, the effects of their involvement cannot be said to be small, because their voices in answering the interview questions is the basis of an analysis of the quality of service from the organisation which creates recommendations for the improvement of the service.

In relation to service and work with young homeless people, “conviviality” is a fundamental aspect that must color the relationship between workers, volunteers and young homeless people. With the conviviality, the nuances are mutually supportive and caring which is needed by young homeless people in addressing their situation.

In this thesis, the intended change is not an instant or sudden change. Of course I really hope that there will be a change in the life of young homeless people, but the road to get there is not enough just through this brief research.

The change also cannot occur suddenly in the body of the organization, because it takes time to digest recommendations and make preparations and adjustments for change. but as Robinson (2008) mentioned about awareness raising, the first change is the change in awareness of people in the organisation regarding the aspects discussed in this study. Changes to the mind through the addition of these insights can eventually lead to changes or improvements in service, and in the end it is hoped that changes will also be experienced by young homeless people.

The next chapter will briefly explain the existing services and social organisations working with homeless people in Prague.

3 EXISTING SERVICES FOR HOMELESS PEOPLE IN PRAGUE

In Prague city, there are several social organizations that help homeless people and few of them focus on young homeless people in providing peer assistance to cope with their difficulties. This chapter will explain several known organizations and other voluntary services run by churches as well, that work with homeless people. It can be categorized as a Faith-Based Organisations (FBO), as mentioned by Cloke, Johnsen, and May (2012), because of the role of 'faith' in the working and achievement of the Non-Government Organisations (NGOs).

3.1 Caritas

One of the organizations serving homeless people in Prague is the Caritas Czech Republic. The mission of the Caritas is the service of the merciful love of the Church to people at risk or in need without regard to age, gender, political positions, family situation, medical condition, sexual orientation, social or economic circumstances, membership in a minority ethnicity or nationality, faith, religion, or culture.

The Caritas Czech Republic is a legal entity in accordance with the Code of Canonical Law (Canon 312, 313). It is part of the Roman Catholic Church registered in the Czech Republic according to Act No. 3/2002 Coll. Its founder is the Czech Conference of Bishops (in Czech).

The Caritas Czech Republic has one shelter for homeless people in Prague which name is St. Theresa Shelter Home in Prague 4. It is a shelter attended by those experiencing a difficult life situation, however, most of the clients in this shelter are experiencing homelessness.

The day center in the shelter offers shower facilities and a clothing donation room where people can get clothes, pants, shoes, blankets or jackets freely or with a very low price which is affordable for them. The canteen serves soup, bread, tea, and coffee. During the winter season, the canteen stays open overnight so homeless clients can spend the night and avoid the cold weather. While it does not provide the best accommodations, the ultimate goal is to assist homeless clients in avoiding the risk of hypothermia, frostbite, or even freezing to death.

St Theresia Shelter Home also help to provide clients with short-term accommodation in a dormitory, and long-term accommodation in the shelter house. Counseling is offered to the clients to assist them in finding solutions for their life-burdening situations (Charita).

3.2 Salvation Army

The Salvation Army started its work in what was then Czechoslovakia in 1919. Besides spiritual activities, it ran homes for the homeless and other marginalized groups. The Salvation Army in the Czech Republic was registered by the Ministry of the Interior on 17 May 1990 as a civic association and was finally registered as a church by the Ministry of Culture in September 2013.

Currently, the Salvation Army has set up facilities to help people without shelter in the cold weather. Across the Czech Republic, they offer 2,000 beds in dormitories and shelters, with 350 in Prague. Other organizations in Prague provide more than 1,200 beds. The Salvation Army has facilities in Prague, Brno, Karlovy Vary, Ostrava, Krnov, Opava, Jirkov, Šumperk, and Havířov.

Homeless people normally pay a symbolic fee of Kč 30 to Kč 45 crowns for one night in a Salvation Army dormitory. Aside from a bed, the homeless person is also provided with soup, bread, and a warm drink, and they have the opportunity to take a shower and attend to personal hygiene. Warm clothing and shoes are also provided for them. During 2017, The Salvation Army recorded 20,000 visits to its facilities (Prague TV).

The organization also has a night-time program in Prague. Every night, field workers go to places where people without shelter can be found. They are asked to move to dormitories.

The Salvation Army's services are partly funded by the state, regional and urban subsidies. The Salvation Army is constantly trying to improve its services. Its center in Prague's Holešovice district has been partly renovated, and a new center is being built in Ostrava.

3.3 Naděje (Hope)

Naděje arose spontaneously, without any prior planning. The first days of their service bore a close resemblance to the beginning of other similar charities: volunteer work without any operating funds, serving food at railway stations, especially to Romanian refugees. The first period from August 1990 till April 1991 was special in that all the work was performed by volunteers, first, in Prague providing meals and accommodation, and later in refugee camps in Jabloneček u Mimonì and Bílá pod Bezdìzem. Later, the volunteer effort continued in Prague with the opening of the Naděje centers.

Naděje is organized as an association under Act 83/1990 Sb. on Civic Associations. It was registered with the Ministry of the Interior on 21 April 1990 under the number VSP/1-2274/90-R. Its establishment and development are connected with the personality of Vlastimila Hradecká, whose enormous, persistent efforts led to the realization of her vision, to which she gave the symbolic name Naděje which means hope. She foresaw the future development of society and understood the future needs of the people destined to be marginalized in this process. Herself seriously disabled, she could identify with the despair and poverty of the poor and disabled and listen to them. She left her work on behalf of others uncompleted when she passed away on 11 March 1997 (Hradecká 2010)

Currently, Naděje has one special day center for young homeless people, which is located near the main train station in Prague. In this center, service users can take a shower, have free meals, clothes, and other necessary things. They also provide several units of computers to be used by young homeless people during the day. Beside this center, Naděje has shelter for homeless people to stay at night.

Several projects were run by Naděje with active participation and involvement of young home-less people, for example, music festivals, campaigns, and other activities to raise people awareness about homelessness and the importance to help.

3.4 Church Social Services and other social organisations

In addition to the three organizations known above, there are various other organizations or associations in Prague that help homeless people in various

ways, for example IWAP (International Women's Association of Prague), which prepare free sandwiches for homeless people once in a week, Jako Doma that help homeless women in Prague with assistance and giving opportunity to earn money by making some food and selling it in street market and festivals, and Praguelic which is a social enterprise that work together with homeless people in giving special tour to tourists who want to see and know the places and stories about homeless people living in Prague.

Many churches in Prague have various service or missions to help homeless people such as International Church of Prague, International Baptist Church of Prague and Evangelical Church of Czech Brethren that especially has built partnership with a social service agency to make shelters for homeless people.

Social service of the church is an implementation of God's calling on everyone to serve others. This is known as diaconia. Diaconal care contains deeds and words, formed as "responsible service" meaning action for which one is accountable. Sometimes we may ask ourselves to whom are we accountable. Essentially, we are accountable to God and that includes our responsibility to humanity. Matthew 22 verse 29 confirms this: "And the second command is like it: "Love your neighbour as yourself." Matthew 26 verses 34 – 46 confirms that serving those in need is akin to serving God and that we will be accountable to God for the actions we take to service those in need. Therefore, carrying out the responsible service of the gospel is not an option for Christians but an essential commitment of faith and makes up part of our Christian identity (Eurodiaconia).

3.5 Conclusion

Well-known social organizations working with homeless people in Prague, dominated by social organizations based on Christian faith which have links with certain churches. This shows the manifestation of the Christian faith, which is closely related to God's call to serve fellow humans. Other social organizations emerge driven by feelings of humanity and the obligation to uphold the rights of marginalized people. The government provides support and funds for the operational services of these social organizations in addition to having their own programs.

There are at least three motivations here in service to homeless people. The first is the motivation of the Christian faith which is to love and do good to others. The second is the motivation of humanity which link to the rights of people, and the last thing is the motivation because of duty of the state to provide help.

In Prague, there are various forms of service to homeless people in general, namely the provision of free food, provision of necessary items, provision of night shelter, provision of temporary employment through partnership programs, and various other services.

The next chapter will discuss about YANA Ministry and its form of services carried out on homeless people.

4 YANA MINISTRY

YANA is a ministry under the auspices of International Baptist Church of Prague. YANA is an acronym for “You Are Not Alone”. This name is used to inspire others who are experiencing distress that they are not alone and remind to all that we are not alone living in this world, but together live in a social sphere, and that is why we have to look after and care for one another.

4.1 History of YANA

YANA was founded in 2010 by Ade Farinloye, a student who was studying in Prague and had experienced how it feels to be homeless. She started to cook some lunch meal at her flat for the homeless people on the street and continued to do so every week. Her activity then was respected and became one of the church ministries at International Baptist Church of Prague (IBCP). It is a voluntary ministry for the homeless and needy people living in the center of Prague. All the people involved in it are volunteers. Structurally, YANA has a chairman named Joshua Santos and several other people who commit to helping in the organization regularly.

4.2 The Aim and Mission of YANA

The vision of YANA is to reach out to those in need, show them compassion and tell them about God’s love (International Baptist Church of Prague). One base for the action of YANA Ministry is taken from Mathew 9:36-38,

“When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.”

Pursuant to the scripture, YANA executes the mandate of the Lord by showing the love of God to those who suffer and take part to be working in His fields. The compassion of Jesus Christ to the people is an encouragement and inspiration to do the

same to others. As God has shown His love for us, then we show compassion to others.

One of the objectives of this service activity is to provide encouragement and motivation to homeless people so that they can have a consciousness to rise up and will not be despair in difficult situations they face. This is done by speaking to them, hearing their voices and problems, seeking to provide ideas and solutions to their problems, sharing Bible verses and praying for them based on the consent of the person.

Everyone who works voluntarily in YANA ministry is agents of change, at a small scale, to show actions so that homeless people will feel that they are part of the existing communities in the city. Social exclusion has occurred and appears in the daily life of urban communities, however, YANA seeks to eliminate barriers of separation so that homeless people can feel confident and live their life well without feeling shame and isolation from the community.

4.3 The Services of YANA

The activities carried out regularly is preparing, cooking, packing and distributing food to homeless people in the city of Prague. Besides food, other items are also distributed as vouchers to stay at night shelter freely, gloves, socks, underwear, shirts, pants, jackets, hats, scarves, shoes, and blankets. Availability of goods depends on the donations of benefactors of the church and individuals. International Baptist Church of Prague provides encouragement and financial support to the continuity of this service.

The values of equality, inclusion, love, and respect for human dignity demonstrated through this ministry. The activities of YANA are based on Christian values and faith, and this becomes the main element of the service. That is why during the service, YANA workers or volunteers usually shared Christian values, and give encouragement based on Christianity.

According to Garreth Morris, a pastor at IBCP, who is also a responsible person at YANA, the motivations given by YANA volunteers have encouraged some of them to get a job and out of homelessness. (Personal Communication, 17.9.2018) This is one of the distinctive features of YANA's ministry, namely to encourage them to change from within themselves which begins with their personal awareness.

4.4 Partners of YANA

YANA Ministry that has started since 2010, gradually began to be known by various other organizations and gain the trust of them to work together. After five years conducting the service, YANA was granted facility for use during activities by the International Church of Prague. In addition, several other churches also support YANA activities including the International Baptist Church of Prague and the Czech Republic Baptist Church.

Social institutions such as the Salvation Army also has cooperation by providing accommodation voucher for the homeless distributed through YANA. For groceries, individual donors and restaurant entrepreneur has helped to provide it. Cooperation will be enhanced continually through the promotion of activities to the public.

4.5 YANA Among Other Social Organizations

Compared to other social organizations, the services carried out by YANA have similarities with services performed by several other organizations, such as IWAP in Prague mentioned in the previous chapter, and Nadeje at the beginning of its social activities, which later made Nadeje a structured and bigger social organization. The three main things that become YANA's typical methods of service are providing free food, giving free items, and providing support based on Christian faith and values. In each service, YANA volunteers try to provide motivation so that homeless people could sleep at night shelter because based on the experience of service so far, many homeless people did not want to sleep at night shelter or were rejected to enter the shelter for various reasons.

5 RESEARCH METHODOLOGY

This chapter explains the purpose of the study, the method used in the study, data analysis, the reliability and validity, ethics used in the study and the involvement of young people.

5.1 Purpose of Study

This study gave young homeless people the opportunity to express their opinion or perception about the service conducted by YANA Ministry. The aim of this study is:

- to get the perceptions of young homeless people about the service conducted by YANA Ministry.
- to give a recommendation to YANA Ministry workers, based on the findings, to consider some improvement of the service in the future.

5.2 Research Methods used in the Study

According to Payne, methods are the specific techniques used in social research whereas, although strictly meaning studies of methods, the term "methodologies" is usually employed to indicate the sets of conceptual and philosophical assumptions that justify the use of particular method" (Payne & Payne 2004, 148). However, the methodology can also refer to "a way of thinking about and studying social phenomena" (Corbin Juliet & Strauss Anselm 2008, 1).

Qualitative research methodology is considered for this thesis for its attempts to follow a path leading through the eyes of young homeless people as participants, describing the mundane detail of everyday settings, understanding actions and meanings in their social context (Silverman, 1997). The aim of this methodology is to understand the experiences and attitudes of people; to answer the questions about the "what", "how" and "why" of a phenomenon (Patton and Cochran 2002).

According to Kumar (2011), the main focus in qualitative research is to understand, explain, explore, discover and clarify situations, feelings, perceptions, attitudes, values, beliefs and experiences of a group of people, which in this research are the

young homeless people. Kumar continues that it is very useful when exploring an area where little is known or where it is needed to have a holistic understanding of the situation, phenomenon, episode, site, group or community. This methodology is of immense relevance when the focus of a study is on extensively exploring and understanding rather than confirming and quantifying. It provides an overview and in-depth understanding of a case, process and interactional dynamics within a unit of study but cannot claim to make any generalizations to a population beyond cases similar to the one studied.

According to what already mentioned above, there are several reasons why I chose the qualitative research method for this thesis, namely:

1. A small number of participants,
2. The aim is to get to know their perceptions
3. There is no purpose to measure and generalize the result

For this study, interview by using questionnaire was used to get opinion or feedback from young homeless people about the service of YANA Ministry.

5.3 Data Collection

To get the required information for this research, interviews with the participants were conducted. Interviewing is a commonly used method of collecting information from people. In many walks of life, we collect information through different forms of interaction with others. There are many definitions of interviews. According to Monette et al. (1986), 'an interview involves an interviewer reading questions to respondents and recording their answers'. According to Burns (1997), 'an interview is a verbal interchange, often face to face, though the telephone may be used, in which an interviewer tries to elicit information, beliefs or opinions from another person'. Any person-to-person interaction, either face to face or otherwise, between two or more individuals with a specific purpose in mind is called an interview (Kumar 2011, 136).

5.4 Research Questionnaire

The questionnaire used in the face-to-face interview for this thesis is a list of several closed-end and open-ended questions, written in the Czech language, to know their experience and opinion about YANA Ministry in several aspects or variables, such as:

1. Quality of Food
2. Beverages
3. Other Service products (clothes, socks, jackets, underwear, winter hat, gloves, shoes, etc)
4. Role of the worker of YANA Ministry
5. Time Schedule
6. Reputation of YANA
7. Spirituality (Bible Verses and Prayer activity)

5.5 Participants

Five participants is needed to do this study and the criteria is their age between 18-30 and having received service from YANA for minimum 5 times. Why the number of participants is only 5 people because based on my observations for two semesters doing social practice at YANA Ministry, the number of visible young homeless people found on the streets are not too many. In addition, the likelihood of them participating in the research is low, so as to facilitate this research, due to limited time, only 5 people were selected as participants.

Regarding why the selected participants are those who have received service from YANA minimum 5 times, because this amount is considered sufficient to have a picture and impression of YANA service and because there is a possibility that it is difficult to get participants who have received service from YANA for a long time, because they often move to another location and YANA also serves on a mobile basis.

5.6 Data Analysis

The interviews carried out with the participants were analysed using thematic data analysis method. These interviews were closely studied to identify their response or answer which is their perception about the service. This was then become part of the write-up. The answer sheet was asked again one time with the research participants for confirmation. According to Kumar (2011), validation of the information by a respondent is an important aspect of ensuring the accuracy of data collected through interviews.

Following Kumar (2011) with a simplification, the key stages of thematic analysis in my thesis will be:

1. Reading the answer
2. Classifying responses under the themes/aspects.
3. Integrate themes or aspects and responses into the report.

5.7 Reliability and Validity

According to Kumar (2011), The concept of ‘validity’ can be applied to any aspect of the research process. It ensures that in a research study, correct procedures have been applied to find answers to a question. ‘Reliability’ refers to the quality of a measurement procedure that provides repeatability and accuracy.

Patton and Cochran (2002) explain about the meaning of reliability and validity that both the researchers and the users of the findings can be as confident as possible that the findings reflect what the research set out to answer, rather than reflecting the bias of the researcher, or a very atypical group. In practical terms, this means that the techniques should aim to be:

- Reproducible: that is, someone else could use the same topic guide to generate similar information;
- Systematic: to ensure that we are not just picking interviewees or data that support our pre-existing ideas about the answers;
- Credible: the questions we ask, for instance, and the ways in which we ask them should be reasonable ones for generating valid (or ‘truthful’) accounts of phenomena.

- Transparent: methods should be written up so that readers can see exactly how the data were collected and analysed.

To ensure validity and reliability, the questions in this research's questionnaire had gone through a series of trial, evaluation and change processes with the help of supervisors, lecturers, colleagues in the same study program, responsible persons from YANA Ministry, IBCP church leaders and ICP, a Czech Social Worker who is my native Czech friend, one other Czech speaking friend who translated the questionnaire into the Czech language and a Czech-language interpreter.

5.8 Research Ethics in the Study

According to Valado and Amster (2012), in doing research on homelessness, it is important to remove all biases, assumptions, interests, and so forth that influence research process and the result of the research. Often, there is a tendency to favor and become unbalanced in assessing something. In research, any dilemma stemming from a moral quandary is a basis of ethical conduct. There are certain behaviors in research – such as causing harm to individuals, breaching confidentiality, using information improperly and introducing bias – that is considered unethical in any profession (Kumar 2011).

There are many stakeholders in research. Generally, all those with direct and indirect involvement in a research study are considered as research participants, hence stakeholders. In addition, those who are likely to be affected by the findings of a study are also considered as stakeholders. The various stakeholders in a research activity are the research participants or subjects, the researcher, and the funding body. In this thesis research, the stakeholders are young homeless people, myself as a researcher, YANA Ministry, International Church of Prague, International Baptist Church of Prague, Charles University, Diak University, and Interdiac.

Each category of stakeholders in research activity may have different interests, perspectives, purposes, aims and motivations that could affect the way in which the research activity is carried out and the way results are communicated and used. Because of this, it is important to ensure that research is not affected by the self-interest of any party and is not carried out in a way that harms any party.

According to Patton and Cochran (2002), two key ethical issues that should be considered are consent and confidentiality. Consent means agreement and

willingness of the participant to be involved. Everyone who participates should have freely consented to participation, without being coerced or unfairly pressurized. This means they should be well-informed about what participation entails and reassured that declining will not affect any services they receive. Confidentiality means essential to protect the identity of the person from whom the information is gathered. In this research thesis, the name of the participant will not be written. All data or information from them is securely stored and kept confidential.

5.9 Involvement of Young People in the Research

According to Kirby (2004), actively involving young people in research means not only making them as subjects but partners in the various stages of research, from commissioning to evaluation and dissemination.

There are numerous benefits to involving young people in undertaking research, including:

- Benefits of research and development (e.g. introduce young people's perspectives)
- Benefits to research dissemination (e.g. can help achieve bigger impact)
- Benefits to the young people who get involved (e.g. skills, valuable experience, and recognition).

Kirby (2004) continues that there are numerous examples of different ways of involving young people in research. They can start being involved at any stage in the research, from identifying topics, prioritizing and commissioning, through to planning, undertaking, evaluating and disseminating. Ideally, ask them how and when they want to be involved before deciding. Sometimes it may be more appropriate to involve young people in just a few stages, whereas in other contexts they may become involved throughout the process. This will depend on a combination of factors, including the research topic, the individuals' abilities, experiences, and interests. Careful consideration is needed of all these factors when deciding how and when to involve young people.

Speaking about change relates to the benefit the young homeless people get from involving themselves in the research, there is some benefit that can be considered as a change to young homeless people (Kirby 2004), such as:

- Participating in research is a way of enabling young people to be actively involved in issues affecting their own and their peers' lives.
- It can provide opportunities to contribute to their communities and services.
- Taking part in research provides an active way to learn about services, citizenship and to gain a variety of skills.
- The experience may be life-enhancing: helping with personal development, including increased confidence, self-esteem, and the belief that their views matter and can effect change.
- They also get to meet new people – both adults and peers - and it can be an enjoyable experience.

In this thesis, the involvement of young homeless people was in the stage of interview. I planned to involve them in the analysis and dissemination, but it could not be conducted due to limited time and the difficulty to find the participants because of their mobility and not having communication device.

6 RESEARCH PROCESS

This chapter explains the process of data collection for the study conducted and the limitation of the research process.

6.1 Data Collection Process

I conducted face-to-face interview with the participants. The printed questions were read by me to them, and their answer was recorded and written. An interpreter was involved during the interview process. The interview was conducted on the day set with them at the place which is a convenience for them. As a starter, I introduced myself to get to know them. The initial conversation was done as a way to open up and bond with them. I explain about the thesis I was working on and the need for participants. I explained that their answers would not affect the quality of service to them and that all information about them and their answers are kept confidential.

The research interview was conducted after the service of YANA on Saturday. Several people were informed about this interview and asked about their age and how many times they have received services from YANA Ministry. For the persons who met the requirement of the research, I asked them to participate in the research. One girl and four boys were selected and became a participant. Their age is under 30. 2 are under 26 but 3 are above 26 and under 30. So there is a change about the age requirement, but they are considered young according to the definition of the Czech Republic about young people in which is from 18-30 years old. Four participants are young men, one participant is a young woman. Three homeless people wanted to participate but were not chosen because they didn't meet the requirement. All participants signed the agreement and they were informed clearly until they understand that the interview data will be kept confidential. The interview was recorded. I was helped by my son as a translator who speaks the Czech language. After the interview, I gave each participant a bar of chocolate as an appreciation of their participation. Two participants asked for blanket and jacket, and I gave it to them in the evening, after taking the blankets from Caritas, and the jackets from my house.

6.2 Limitation to the Research Process

The original of the study was to do the interview with young homeless people between 18-26 years old, which is the same age range criterion as the research conducted by Vagnerova, et. al (2014) on young homeless people in Prague. But, in the process, it was quite difficult to find homeless people in this age range, because of the limited time. So, I took participants whose age range between 18-30 years old. In the beginning, I planned to interview 3 young homeless men and 2 young homeless women, but in fact, there was only 1 young homeless woman, so the rest were 4 young homeless men. However, this could cover what is needed by the study.

In the process of my thesis, the involvement and participation of young homeless people were in the stage of interviewing. It was at the beginning that I wanted to involve them in analyzing and disseminating, but because of some challenge especially the limited of time, it could not be achieved. The findings of this study are not for use to generalize the perception about YANA service, because of the small number of participants and it can not be used as well for generalization of other organization's service. The perceptions may not represent the needs of all homeless people, but their opinion can be considered as useful feedback for the improvement of service by YANA Ministry.

7 RESEARCH FINDINGS

This chapter presents the findings from the answers to the questionnaires, of five respondents who are young homeless people staying in Hlavni Nadrazi which is main train station in Prague, Czech Republic. Responses from the participants are discussed thematically according to the seven aspects which were made and explained in the previous chapter of this thesis, to highlight their perception about services of YANA Ministry based on their experience. Though the questionnaire was administered to individual respondent later they are collected and mixed to form general overview of every aspect of YANA's services.

Responses or perceptions of participants have been referred to here in two ways: positive feelings and negative feelings. A positive feeling designates any response bearing the word "agree", "yes", "good" or other positive words such as "inspiring", or "supporting". On the other hand, negative feelings denote results from responses composed with some word such as "disagree", "no", "not helping", or "not supporting". The other form of answers or statements is also analysed to get a holistic understanding of what contains behind it. The answers have been analysed along seven themes according to possible literature reviewed as well as from my personal opinion as discussed below. At the beginning of this chapter, I will present the answers obtained from the interview. There are 22 questions in the questionnaire, so there are 22 points that will be presented.

7.1 Findings from Interview

In this part, I will present briefly the answer from young homeless people to the questions, from point to point, which the questions can be seen in appendix 1, as follows:

1. All the participants have received services from YANA Ministry more than 5 times as required for the participants by this research so that they have some self assessment about the service.
2. All of the participants said that they stay in that location (Hlavni Nadrazi), so they are not sure about the answer whether they come there to get the service

from YANA or not. They are usually there, and there is YANA on Saturday, so they get the services. But they know that usually there will be foods and drinks distributed on Saturday in front of the main train station.

3. Four participants said they have only food and drink from YANA Ministry and 1 participant said that he got clothes and socks as well.
4. The participant who got clothes and socks said that the clothes and socks were good and very useful to him.
5. All participants said that they eat the food until finished and expressed their surprise to the sentence/statement in the questionnaire which says about throwing the food. They said that it is not good to throw the food because it shows unappreciation for the hard work of YANA workers.
6. All participants like the food.
7. However, they said that it will be better to keep the food hot for them. They prefer hot food in the winter and one of them said that he needs a bigger portion. One participant said that it will be good if sometimes there is fruit and vegetable in the menu box. One other participant said it is good to have hot soup sometimes.
8. The suggestion is usually mentioned by them when they read question number 7 and 8.
9. All participants like the drinks.
10. There are no participants who do not like the drinks, but they give some opinion about it which is covered in question number 11.
11. They appreciate what has been done by YANA, that the coffee and tea are hot usually. One participant asked to provide sugar. One participant mention juice such as Citroen. The most important thing is that the drink should be hot. Because during winter they feel cold after staying and sleeping outside for a long time.
12. Most of the participants agree to the statement: I use YANA service because they serve close to my regular location; their food is sufficient and good; I like to talk to people of YANA Ministry; Their way to serve food is good.
13. All participants agree that the service conducted by YANA Ministry is important. One participant emphasizes that it is so much important for him.
14. Every Saturday, according to the participants, there is some free meal they can get instead from YANA Ministry, in Hlavni Nadrazi, usually at 7 am in the morning and 10 pm at night in front of the train station. They do not

know the name of the organization. One participant said that it is organized by a restaurant, one said that it is a service of a person, not an organization. Most participants said that on Saturday, they could not get free meals from other organizations because they are usually closed on Saturday.

15. About the role of YANA Worker, they said that YANA Worker has supported them by giving food. But they do not feel the mental or psychological support which they need, because mostly YANA Worker was only 5 minutes with them, sharing the food, ask how they are and have only a short conversation.
16. They suggest that the service is better done 3 times a week or every day where there is 1-time service per day
17. All participants said they recommend YANA to their friends because they are hungry and cold, so they will need the food and drink.
18. About the Bible verse, mostly they don't really take attention to it.
19. About the prayer, all participants said that they do not mind to be prayed by YANA worker. They said that they are glad that someone pray for them.
20. About the effect of prayer and Bible verses, three of participants said that it is inspiring, strengthening, and refreshing for their mind.
21. Their comments about YANA: it is useful; it is good but I need more; I appreciate what YANA do and the hard work of the people of YANA.
22. Another comment of participants: I need dormitory, if YANA can provide it, it will be good; I can not stay in night shelter because I drink alcohol; I need a job, please help me; Please provide tissue, toilet tissue, and sanitary napkin; YANA must do the service more often; please provide us blanket and jacket, hand gloves, skullcap.

7.2. Negative Feelings and Positive Feelings

The table below presents what I classified as negative and positive feelings from the answers or statements of participants to the questions, according to the seven aspects or themes.

Table 1. Negative feelings and positive feelings based on the answers or statements from respondents.

Number	Aspect	Negative Feelings	Positive Feelings
1	Quality of food	<ul style="list-style-type: none"> - I need a bigger portion - It is good if there are vegetable and fruit sometimes 	<p>I like the food</p> <p>I will not throw the food</p>
2	Quality of Drinks	<ul style="list-style-type: none"> - I need sugar in my tea 	I like the drink
3	Other service product (Jackets, shocks, etc)	<ul style="list-style-type: none"> - I don't know if they give it 	It is good and useful for me
4	Role of YANA Worker	<ul style="list-style-type: none"> - I don't get any psychological support - They were here only 5 minutes 	<ul style="list-style-type: none"> - They are good in supporting me by giving the meals - I like to talk to them
5	Time Schedule	<ul style="list-style-type: none"> - YANA should serve more times. - It is not enough 	<ul style="list-style-type: none"> - It is enough
6	Reputation of YANA		<ul style="list-style-type: none"> - I recommend them to my friend - The service of YANA is very important for me.
7	Spirituality (The Bible verse and prayer)	<ul style="list-style-type: none"> - I didn't take any attention to it (Bible verse) 	<ul style="list-style-type: none"> - I am glad if someone prays for me - The prayer and bible verse is inspiring, strengthening and a refreshing to my mind. - It is not a problem if they want to pray for me

7.3 Analysis about the services of YANA Ministry

In this part, I will present the analysis on services conducted by YANA Ministry along the themes, based on the answers of respondents, and connect it with relevant resources.

7.3.1 The quality of food

In general, the food served to homeless by YANA Ministry, is good in the opinion of all five respondents. There was no disposal of food and food were eaten up, showing that in terms of taste and content, food can be said to be acceptable and good. However, one respondent expressed his need for fruit and vegetable in the menu box, which shows his concern about his dietary composition.

The other thing mentioned from the interview is the temperature of food served to them. They want hot food in Winter. In Summer, the food prepared by YANA is still warm when distributed. But during winter, there is a tendency for the food to become cold because of the very low temperature outside and long duration of the walk, from the place of cooking to the target location, before meeting the homeless people and distributing it to them.

7.3.2 The quality of drink

From the interview, generally, all participants are satisfied with the drinks given to them such as coffee and tea. YANA volunteers usually bring hot coffee and hot tea, two flasks with sugar and two flasks without sugar. Sometimes, all the four flasks of coffee and tea were without sugar, and sugar sachets were brought separately which will be given upon request.

The respondents expressed their need for a hot drink because they need it to warm themselves, especially during winter. One respondent mentioned about Citroen or juice which he likes to drink and suggest that sometime YANA could also bring it for them. One respondent told that he need sugar in the tea or coffee, so he suggests YANA to bring sugar.

7.3.3 Other service's products

About four respondents did not know that YANA distributes some free jackets or blankets. It was known from the interview that they did not get anything except food and drink. One participant who received this item showed his gratitude and the importance of it. It shows their need for the provision of this item especially in cold weather.

During winter, the homeless people really need a jacket, blanket, hand gloves, skull-cap and scarf to protect them from the cold temperature and also appropriate shoes for winter. Some of them stay and sleep outside, not in a shelter, usually on the chair in the park, or under a bridge, which can make them experience hypothermia.

7.3.4 The Role of YANA Worker

During the interview, the term “psychological support” was mentioned by respondents. According to Bastecka (personal communication 6.12.2018), people in the Czech Republic are used to psychological term. Two participants mentioned about this which they did not get from YANA worker. The reason is that because, usually, YANA volunteers have an only short conversation with them. This indicates the need of homeless people to get psychological motivation and support because from their statement, it shows indications that they experience despair, disappointment, loneliness, and various other negative emotions and they need some counseling to cope with that feeling. It also shows that YANA Worker needs to prepare themselves to be ready to give psychological support to the homeless during the service.

7.3.5 Time Schedule

Four respondents stated that YANA should do the services more often. YANA conducts the service once a week and during the service, YANA distributed one free lunch. Saturday is chosen as service day of YANA because volunteers generally have free time on that day, while on other days they study or work. YANA's minimum service schedule is due to limited resources, both human and food ingredients, and the focus or purpose of the service.

7.3.6 Reputation of YANA

The willingness of homeless people to invite other friends to get food from YANA ministry shows the good reputation of YANA' services. At least, from this, it can be concluded that the service conducted by YANA is acceptable to them. Likewise, the volunteers who regularly do the service can be accepted by them. Two young homeless people who were interviewed know YANA workers who often visiting them and distributing food and they showed good respect to them and all YANA volunteers as well.

7.3.7 Spirituality

YANA ministry is a church service that aims to give support and encouragement to homeless people based on Christian faith. In practice, while distributing meal, volunteers look for opportunities to talk about the gospel and to pray together with them. Besides that, the Bible verse is distributed to homeless people by attaching a piece of paper with a printed Bible verse on top of the food box. This Bible verse is expected to strengthen them spiritually when they read it.

In general, all respondents did not object to Bible verses posted on food boxes and invitations to pray together. Although there are indications from their statement that some respondents do not have any interest in religion, generally they do not refuse prayer offered to them. In fact, some of them feel the calm and inspiration through the joint prayer carried out by YANA volunteers. According to Gravell (2013), religious belief and practice have given and continue to give many people significant psychological, social and emotional benefits. He continues that faith and belief can bring consolation and comfort to alleviate the sadness of loss and loneliness. Rites, rituals and spiritual exercises can bring peace of mind to combat feelings of guilt and extreme anxiety. Today, many social organizations that were once tinged with religious elements are required to banish their religious elements in providing services to homeless people which make religious approach or conduct as unethical, too personal and intrusive for the homeless people. However, based on the findings in the interview, the response from participants, when asked about spiritual matters, turned out to be very positive. Three of them gave positive responses about the Bible verses and prayer activities. "I am glad if someone prays for me" (P1), "The prayer and Bible

verse is inspiring, strengthening and a refreshing to my mind” (P3), “It is not a problem if they want to pray for me” (P4).

8 RECOMMENDATIONS AND FEEDBACK

Kumar (2011) states that sharing the findings with the various groups of stakeholders is a very important aspect of research evaluation. To objectively and honestly communicate what the evaluation has found is of utmost importance to ethical principles and the professional code of conduct. The findings of my thesis and recommendation are shared with the responsible person at YANA Ministry, to inform and ask their feedback and possible change.

8.1 Recommendations

In this section, some recommendations given to YANA Ministry will be presented. The recommendations are based mainly on the findings and analysis.

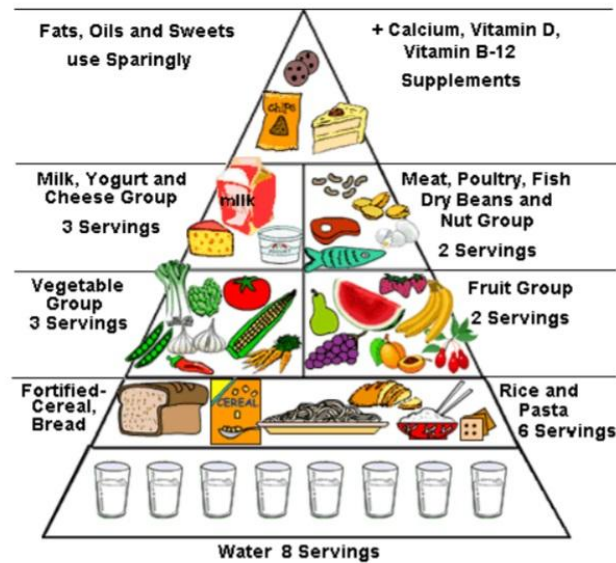
8.1.1 Recommendation about Food and Drinks

It is good for YANA to consider providing balanced food for them. Food provides the nutrients people need to function and live healthfully. From food, the human body gets the necessary energy which provides strength and vitality needed to stay active. For homeless people, food is very important.

According to Antoniades & Tarasuk (1998), young people who are homeless are not getting enough food, and the food they eat is not sufficiently nutritious. When compared to teenagers who are housed, homeless youth are failing to obtain proper nutrients, and in general, the food they eat does not give them the sufficient energy to do what they need to do. “On average, the level of energy (i.e., calories) in their diets approximated the amount required to support a very sedentary lifestyle but fell well below the level of energy needed for someone engaged in more physical activity” (Gaetz, et al. 2006).

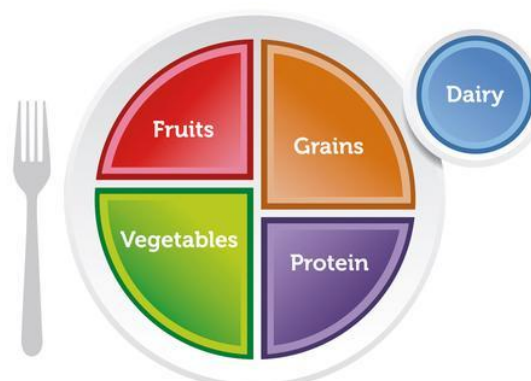
The Czech Republic adopted the food pyramid as a nutrition guide which is firstly presented in Sweden in 1974. This pyramid, as can be seen in picture 2, shows how much amount of ingredients the human body needs every day. In 2011, United

States government that also had used food pyramid for 19 years, change the “food pyramid” to “MyPlate” as their current nutrition guide which is easier to understand. In the picture of “MyPlate”, as shown in picture 3, it can be seen easily what should be contained in a food plate for a person. MyPlate illustrates the five food groups that are the building blocks for a healthy diet using the familiar image. MyPlate is divided into four sections of approximately 30 percent grains, 40 percent vegetables, 10 percent fruits and 20 percent protein, accompanied by a smaller circle representing dairies, such as a glass of milk or a yogurt cup.



Picture 2. Food Pyramid (Masaryk University n.d.)

Food is a crucial part of human life, that is why it is important to make sure that people who are on the street are getting the right nutrition. It is crucial for YANA to use good quality food to give them the energy to face the day ahead. Homeless people are subject to many illnesses, especially in winter and they sometimes have not eaten a proper meal for the whole day. By giving them nutritious meals, their immune system can be going for a while.



Picture 3. MyPlate, Nutrition Guidelines in United States 2015-2020

According to food safety regulation of the Czech Republic, hygiene factor must be considered and for the person who is preparing food, they need special license or card from the doctor which called Zdravotní průkaz, as a proof that the holder is allowed to process food for other people in public. This card or certificate is a form that certifies medical integrity and therefore the ability to work in food operations. The health certificate for work in the food processing is issued by a district physician and its price is approximately 200, - CZK while its validity is indefinite (SEVT).

This is precisely defined in Act No. 258/2000 Coll., On the Protection of Public Health. In Section 19 of this Act all activities are listed exhaustively - it is the operation of food services, food production, putting food into circulation, production of cosmetic products, operation of water treatment plants, barber shop, hairdressing, pedicure, manicure, cosmetics, massage, regeneration or reconditioning services, running a trade that violates the integrity of the skin and in which special devices are used to care for the body (Zakony pro lidi).

According to Stritecka (2012), in the Czech Republic, the food quality and food safety is a very hot topic. Potential faults can lead to fatal consequences. In terms of food, the risk (safety) reflects the potential impact on consumer health. Potential hazards in food are presented by pathogenic microorganisms, chemical contaminants (e.g. Cleaning of production equipment) or solid objects (such as glass shards). Despite all arrangement taken to minimize this danger are not the food safety and harmless absolute and failure may occur. Determination of risk is a structured approach to identifying possible risks and to evaluate factors that may affect these risks in a positive or negative sense.

In a long-term perspective the Food Safety and Nutrition Strategy, the Czech authorities seek to strengthen the protection and promotion of health as well as the legitimate consumers' interests. As crucial areas of interest, the Strategy recognizes further strengthening of collaboration with the European Food Safety Authority, communication, and education of consumers as well as state administration staff.

In addition to that mentioned above, it is important for the person at YANA Ministry who does the cooking or prepares the food, to be healthy, possess a valid health card, and learn something about protecting public health. The health card or Zdravotní průkaz must be carried by the person while he or she is in the job dealing with food. Part of the ownership of the food certificate is also regular training on hygienic principles. The scope of knowledge that the holder of the license must control is set out in Decree No. 400/2009 Coll., On the extent of knowledge and other conditions for

acquiring professional competence in certain areas of public health protection. The knowledge necessary to protect public health in the performance of epidemiologically relevant activities are listed in Annex 3 to the Decree.

In general, for the drinks, YANA has fulfilled the need for drinks by homeless people. However, it would be good if YANA provides yogurt or milk during the service as suggested by “MyPlate” because yogurt and milk are an excellent source of protein and calcium.

For drinking water needs, generally homeless people can get it from tap water in public places in Prague. Homeless people usually carry a bottle that can be refilled with drinking water taken from tap water.

In Prague, the water quality of the tap water meets the standards for drinking. The City of Prague routinely monitors for contaminants in the drinking water (tap water and bottled water) according to Federal and State laws (Greff, 2017).

So, there is no need for YANA Ministry to bring drinking water in bottles because they can take it by themselves from public places or social organizations that provide social services for them.

8.1.2 Recommendation about partnership with other organizations

During the interview, two respondents were asking me for jackets and blankets for them to use it during the night. I went to Caritas to ask blanket and the worker there gave me two blankets freely. Then I came to the respondents again who were still there in the park at night in very cold temperature.

YANA sometimes brings jackets, hand gloves, socks, clothes or any other items for homeless people, but it depends on the availability of those items. It will be better if YANA provides some of these items every time a service is held, especially during the winter, because they really need it. This service can be continued and even improved by asking participation of more people in the church to give jackets or blankets which is not anymore used or to buy new skull cap and hand gloves to distribute it to homeless people.

Cooperation or partnership between YANA with other organizations can be established to provide their needs. YANA can develop a network with several social organization and churches in Prague to get more support to provide the necessary things for the homeless people..

8.1.3 Recommendation about Psychological First Aid

Dealing with homeless people, sometimes the support can be shown through listening. The homeless people can share and talk about their situation and it is already some relief for them to share and to be heard. What YANA worker can do better is by spending more time with them, listen to them carefully and try to assess their needs, value, strength, and resources and giving them information about coping strategy. According to WHO (2011), people in crisis need psychological first aid (PFA) which can be provided by everyone, not only a psychologist. Young homeless people could be the people who are in crisis and need this PFA. YANA Volunteer can learn how to give Psychological First Aid to the young homeless people. PFA involves the following themes:

- providing practical care and support, which does not intrude;
- assessing needs and concerns;
- helping people to address basic needs (for example, food and water, information);
- listening to people, but not pressuring them to talk;
- comforting people and helping them to feel calm;
- helping people connect to information, services, and social supports;
- protecting people from further harm.

PFA can be learned and conducted by everyone because it is not something that only professionals can do nor professional counseling. By knowing the PFA, YANA volunteers can provide good service accompanied by psychological support for young homeless people.

8.1.4 Recommendation about Spiritual Support

Spirituality is often overlooked in current social service practices. Young homeless people are no longer seen as subjects that require the touch of spiritual elements such as religion but are often treated as subjects who need to be provided with material things.

According to Bastecka (Personal Communication 6.12.2018), people who are in suffering can be supported or helped with Spiritual First Aid (SFA). YANA volunteers can learn SFA and implement it during the service of YANA to the young homeless

people, and not only limited to them but also all homeless people. Spiritual First Aid involves these following conduct:

- be sensitive and stay side by side
- be calm or silent
- acknowledge mystery and stay in contact with it
- do not judge
- pray with them
- bless and plead
- think of about meaning

SFA is not a rigid guide but can be adjusted to the conditions faced in the field. Different situations require different response or action, but essentially the spiritual approach is important to fulfil the spiritual needs of young homeless people. YANA workers or volunteers can continue the spiritual approach that has been carried out so far, and even improve it by implementing SFA with adaptation to the situation at hand.

There may be questions about the differences between psychology and spirituality in this recommendation. Actually, psychology support and spirituality basically have something in common. . PFA is more inclined to psychological matters, while SFA is more inclined to religious matters relating to faith. Both of them have an influence on a person's mental or emotional state

8.1.5 Recommendation about empowering the volunteer

In connection with a number of statements from participants such as "I need a job, please help me", "I need a dormitory", or "I need a tampon or sanitary napkin", YANA volunteers need to be provided with knowledge about information on existing social services and organizations helping homeless people in Prague. By having this information, YANA volunteers can share this with young homeless people who need information about work, dormitories and the need for personal health and hygiene. Because, with limited resources of YANA currently, volunteers could not help provide them with all they need, but volunteers of YANA can act as advocates and important information agents for the young homeless people.

Another thing that is quite important, although not obtained from the interview, in my opinion, is YANA's volunteer knowledge and skills regarding first aid, and the emergency telephone number in Prague or the Czech Republic. Another important

thing for YANA volunteers is to improve their Czech language skills or at least to include Czech-speaking person in every service, to be closer to young homeless people through conversation..

8.1.6 Recommendation on Working with Young Homeless People

Young homeless people are often marginalized from social life and they feel loneliness and despair. In general, many people have a negative stereotype of young homeless people and connect them with drug addiction, arbitrary attitudes, bad habits, and abusive behavior, whereas in reality, they are people who are basically the same as others, who have rights, and are worthy of respect and have the same dignity as God's creation. According to Addy (n.d), diaconal work of the church emphasizes 'presence' and accompanying people, rather than building specific projects or taking specific actions. The diaconal worker, in this case, is the volunteers of YANA, shares the task of hospitality and of fostering conviviality. YANA volunteers have been doing good service up to a point, and need to improve it further by implementing conviviality as a principle that characterizes the diaconal work and spiritual service of YANA Ministry. Through conviviality, good relations will grow and trust will emerge from the young homeless people to YANA volunteers and it is hoped that in the future, this good relationship will bring a change for them towards a better life.

8.1.7 Recommendation to Focus on Young Homeless People

According to Robinson (2008), young homeless people need education, training and employment, housing and support. Support can be provided by establishing relationships of mutual trust and maintaining good communication with them, which includes psychological and spiritual support by a keyworker trusted by them. However, support only is not enough. There needs to be another effort to help them get out of homelessness. According to Carl Logan, the real issue for the homeless is to rectify underlying problems. The majority of homeless suffer a range of psychological problems or addiction to drugs or alcohol. Counseling is required before anyone can progress to holding down a full-time job or take on some type of study preparation course. Together with some basic life skills and appropriate support, the young homeless people can escape their life on the streets. (Carl Logan, n.d). What YANA

can do better is supporting, enabling, empowering and facilitating them to get out from their situations. Through partnership and participation of people in the community working with young homeless people all resources needed could be accessed by them for their sustainability.

8.2 Feedback from YANA Ministry

I met Pastor Gareth Morris and Shara Sparrgrove who are responsible persons for YANA Ministry and discussed about the findings and recommendations for improvement of YANA service. They appreciate the research which was conducted with young homeless people and showed gratitude for the inputs to make the service better and improved. Shara mentioned about her plan to share and discuss the findings and recommendations with YANA volunteers. After the meeting, I received written feedback on recommendations both from Pastor Gareth and Shara as well.

8.2.1 Feedback from Pastor Gareth

The feedback from Pastor Gareth in my email is shown below:

Many thanks for this, Billy.

For your hard work in doing the questionnaire, preparing the findings and making recommendations.

I think that there are some things that we can take on board.

Here are my responses to the 7 recommendations:

1. Thinking about a licence for food safety
2. Being aware of other organisations especially those which can provide what we cannot. This has been tried in the past and Josh has tried to connect with other groups but it's difficult to know e.g. which churches and voluntary organisations are doing what and when! It's clear with Caritas, salvation Army & Nadeje but beyond that, it's not easy.
3. Psychological First Aid - a good recommendation for our volunteers to know how to handle homeless folk.
Some input/training would be good - also for...
4. Spiritual First Aid - also good for us to know what to do.

5. Empowering the volunteer - good recommendations re existing services. First Aid knowledge and contacts for emergency services etc.

Czech language skills always have been and still are a challenge!

6. Conviviality - what do you mean? Being friendly/outgoing to the homeless guys.

7. Getting people out of homelessness - is, I think, beyond the scope of the YANA ministry!

General comment:

As you know we are a voluntary group not even organisation working with limited resources of people, time, finance, language skills etc so we have to know our limitations and set realistic goals of what we are seeking to achieve.

We also have the factor of a constantly changing group of volunteers!

However, I think that you highlight some areas where we can empower and train volunteers and improve the quality of our ministry with e.g. PFA & SFA.

Many thanks again!

8.2.2 Feedback from Shara Sparrgrove

The feedback from Shara Sparrgrove in my email is shown below:

Hi Billy,

Thanks for all the work you did preparing the questions and making contact with the people around Hlavni Nadrazi. Here is my feedback.

1. The small circle of people that lead the cooking have been advised on cooking standards and hygienic practices. As we are not an official organization, we have not been able to fulfill the certification in health standards, etc. If that were legally required and enforced upon us, it would likely mean that we would have to discontinue our service. We use a well-equipped kitchen that includes a professional sanitizing machine for all items used in cooking. The packaging is always new and never re-used. I believe that we provide a well-balanced meal every week. There is always a significant amount of vegetables and protein in the meal, though mixed in with other foods. We are not able to provide large individually cooked pieces of meat or whole vegetables. Fruit is very rare in our food, as we focus on a savory hot meal. In the past, we have given out washed apples, oranges, or bananas, but our budget does

not allow for this as a regular thing. The steaming hot coffee with milk and sugar already added and black tea with sugar are always very popular. We have never had any direct complaints about the food or drinks.

2. We do sometimes partner with the Dignity outreach program at the Bridge Center to give out clothing items that are targeted toward homeless men especially. We have also recommended that people seek services at other places like the Salvation Army or the clinic "under the bridge." I don't recall the name of that center.

3. I agree that additional training would better prepare our volunteers for dealing with the issues that homeless people face and supporting them more effectively. However, as we are volunteer organization of constantly rotating individuals, this type of training may not realistic.

4. Whenever possible, we do try to provide spiritual support for those who will let us. Unfortunately, it is necessary to be both trained (perhaps as a pastor or counselor) AND speak Czech, which is a rare combination in our participants. We use the language skills we have and the personal spiritual experience we have in order to the best we can when homeless people open up to us.

5. I agree that we could do a better job in making sure our volunteers know how to contact medical services when necessary. We had an incident in December that it was necessary to call an ambulance, which one of the Czech natives did, and the person was cared for quickly. We often have medical students among our group, and they offer "amateur" services including disinfecting and bandaging wounds occasionally. When asked for a specific service, we do try to follow up to the best of our ability, but it often falls to the individual who has made contact with the person making the request. This is an unfortunate side effect of being a volunteer organization. It is not anyone's full-time job to coordinate our services.

6. We have often discussed the desire to spend more time with people that we meet during our outreach activities. We do often have 10+ minute interactions with individuals or small groups, but it varies greatly. It depends on the availability of Czech speakers, the conditions of the outreach that day, and the interest of those we meet. For example, last week we met a man who spoke excellent English, with whom we stood and spoke for about 10 minutes, and then he walked along with us as we went to meet with others. In

total, members of our team spoke with him for more than 30 minutes. He was also invited to attend IBCP the next day, and he did! This is a rare and wonderful interaction, but definitely worth all the work.

7. We do enjoy working with young people when we come across them in our outreach. However, we don't discriminate in who we interact with; it really depends on who we see that day. In my personal opinion, young people sometimes seem less willing to seek out our services. It really takes a desperate person to admit that they have no food or need clothing and young people can struggle with pride more than others. However, we have had some wonderful experiences interacting with young people and encouraging them that things can/will get better.

Reading through your research has given me a lot to think about and I hope we can improve our effectiveness as a result of these reflections.

9 PROFESSIONAL DEVELOPMENT

This thesis process is really like a very long, winding, confusing and tiring journey for me. Beginning with a desire to make changes to young homeless people by using ethnographic action research methods, I slowly realized that the plan was not as easy as in reality. But not only that, to build a trusting relationship with young homeless people, it will take a very long time. Thankfully, my frustration only happened within me, and not in the participants. Because, if I had chose the path to start my initial plan, it could frustrate everyone, me as a student, all participants, and also lecturer who are responsible for supervising the work of my thesis.

I admitted, in the end, the limitations of my abilities, knowledge, thoughts and the time I had. That was the moment where I changed direction, turned around and took new steps to begin the new plan, new method and new process of this thesis.

I have gained so many valuable experiences during the process of this thesis. I learned to be guided and coached by my responsible teacher and head of education because there was a "blind spot" side that I could not see but was seen by them. There was a risk of failure that I did not realize, but was realized by them and by my colleagues as well.

I have learned the need to follow a systematic process in research which involves selecting a topic of study, formulating the research questions, choosing the possible research methods, looking at the literature review, accessing the practical feasibility of the research, assessing the ethical feasibility of the research, considering possible outcomes in advance, analyzing the findings and giving recommendations to get feedback from the organization. All of these are precious pearls that will be very useful for my professional work in the future.

Doing research with young homeless people greatly influences me emotionally. Even though I have been doing social practice for a long time in organizations that serve homeless people, doing research with them gives me a different experience. There was a deeper sense of respect for their hospitality, the friendship they showed and their sincerity in giving answers in the midst of the cold weather outside, which made their fingers and body tremble.

This research helped me to know more about the thoughts and needs of young homeless people and see them in the way I did not see before, and more than that, I learned not to be someone who knows everything but opens up to new knowledge and humble myself and continue to learn from others.

I feel grateful that the people who are responsible for YANA's operations provide feedback that illustrates the good intentions to improve their services. Change may not yet be realized, but at least this research has brought an awareness of the importance of genuine service to young homeless people. Both Pastor Gareth and Shara expressed their desire to follow the recommendations I conveyed.

I learned from this process and realized that a good relationship with the people in the organisation is an important factor for building cooperation and communication. The humility of Pastor Gareth and Shara is also a learning for me, personally and professionally, to have an attitude of respect and be open to opinions and input from others.

10 CONCLUSION

In the early parts of this thesis, I explained the background of this research, namely the question of how effective the YANA Ministry service is for the young homeless people and what they think of the quality of YANA Ministry's services in 7 aspects of assessment.

Furthermore, I explain the trend of increasing homelessness among young people in the Czech Republic and its causes. The government has tried to overcome this homelessness problem by making a program to tackle homelessness until 2020. In addition, the government also supports and cooperates with various existing social organisations.

Later on, I explained the notion of working with and change in this thesis, in addition to introducing the term "conviviality" which is one of the important factors that characterizes diaconas or church social services.

And then in chapter five and six, I explained the methodology and research process that was held by interviewing young homeless people at the Prague main train station.

From the findings of the interviews and analyses that have been conducted, it can be concluded as follows:

- 1) Generally, young homeless people feel satisfied with the food and drinks provided by YANA Ministry. However, YANA worker needs to consider to improve the food ingredients and composition following “the food pyramid” or “MyPlate”.
- 2) In the case of providing other needs besides food and beverages, such as winter jackets, blankets, socks, winter hats, etc., only one respondent said that he received the item and that the item was satisfactory. Thus, in terms of providing other needs, in addition to food and beverages, YANA still needs to improve this service.
- 3) In terms of the role of YANA workers or volunteers, many respondents stated that they felt less psychological support due to short meeting times and chat. So, YANA needs to consider ways to improve the role of volunteers in communicating with them.

- 4) Most respondents felt that the service schedule of YANA needed to be added more. Although there was one respondent who stated that the schedule was sufficient, others generally said otherwise.
- 5) Regarding YANA's reputation, participants generally responded well by stating that they recommended YANA to their friends. At least this shows their good level of trust in YANA's services, at least in the food provided and their acceptance of volunteers.
- 6) Regarding spirituality, which is a special element in every YANA ministry, it was found that all participants generally did not object to the Bible verses and invitation to prayer together. In fact, some of them feel spiritually peaceful and refreshing if somebody prays for them. Thus, YANA can continue to improve this spiritual service.
- 7) There was another thing that came up and was mentioned by two participants in the interview, namely their desire to get a job. This shows their desire to have sustainable living conditions and independence. It would be very useful if YANA ministry can provide job information and build a network of cooperation with various other social organizations, companies and congregations of churches, to make it easier for them to find work as they need.

In addition to conclusions, from my opinion based on my observation during involvement with YANA Ministry, there are several things that also need to be considered, namely:

- YANA needs to consider how to tackle the social exclusion among young homeless people. Providing free food and free items for them is a good action, as well as praying and sharing Bible verses to them in addition to encouragement. However, only giving food, praying and then leaving them to survive in the cold temperature outside, especially during winter, seems to be not enough.
- To change the situation of young homeless people, YANA should change the way they do the diaconal work. If YANA stays the model of service the same as they have in the present, combating social exclusion among young homeless people will never happen. The model of 'working for people' must be changed to 'working with people'.

As the end of this conclusion part, I understand that this thesis research still needs a follow up to perfect the results and conclusions. Further research needs to be conducted to deepen the exploration of working methods and explore the possibilities of working for change, not just 'helping'.

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APPENDIX 1. Questionnaire in English

Interview Questions

This research is conducted as part of the completion of the study "Diaconia and Christian Social Practice" at Charles University and Diak University, in collaboration and interdiac.

The interview aims to learn about your experience with YANA Ministry so that YANA Workers can consider some improvement of the service.

Your answer to the questions based on your experience about YANA Ministry are expected for this research.

Your name will not be recorded and your information will be kept confidential and not shared with others in a way that you can be identified.

Please sign if you agree to be a participant :

.....

Date :Place:.....

Please answer the questions!

1. How many times have you received services from YANA Ministry?
 - a. Less than 5 times
 - b. More than 5 times
2. Do you come here to get the service from Yana Ministry on Saturday?
 - a. Yes
 - b. No.
 - c. sometimes I come here to get some food and drink from YANA
3. What support or service have you received from YANA Ministry during this year?
 - a. I have got foods and drinks only
 - b. I have got clothes and socks
 - c. I have got medical assessment and support
 - d. I have got a voucher
 - e. I have got spiritual support through prayer and the bible verses
 - f. Are there other services that you have received:
4. If you ever get clothes, socks, shoes or other services from YANA, please answer the question:

What do you think about these services?.....

Were they useful for you?

Could you use the items you received, or not?.....

5. Please, choose the sentence from those given below according to your regular conduct

- a. I always eat the food given by YANA until finished.
- b. Most often I eat food given by YANA
- c. Sometimes I throw away the food given by YANA Ministry
- d. Often, I throw the food given by YANA Ministry
- e. other answer:

6. Do you like the food given to you by YANA Ministry?

YES NO

If YES, what do you like?

7. If NO - what you don't like from the food given to you by YANA Ministry?

- a. I don't like the taste
- b. I don't like the smell
- c. The portion is not big enough for me
- d. There is no fruit or vegetable
- e. Other answer:

8. How do you think the food can be improved?

.....

9. Do you like the drinks given to you by YANA Ministry?

YES NO

10. If NO - what don't you like about the drink given to you by the YANA worker?

- a. The coffee is too dark
- b. The taste of the tea is not good
- c. I like juice better than coffee or tea
- d. Other answer:

11. What is your suggestion for improving the drinks?

.....

12. I use Yana services because: (you can choose several options)

- a. they serve close to my regular location
- b. their food is sufficient and good
- c. I like to talk to people from Yana
- d. they serve at a good time for me

- e. I know them for a long time and trust them
- f. Their way to serve food is good
- g. I like the verse from the Bible attached there
- h. Other Answer:.....

13. Do you agree with the following statement: The service conducted by YANA Ministry is important for me.

- a. Very much Agree
- b. Agree
- c. I don't know
- d. Disagree
- e. Strongly Disagree

14. On Saturday, is there any place you can go to have free meals instead of YANA?

- a. Yes, there is;
- b. No, there is not
- c. Not sure

If Yes, what is the place:.....

15. What do you think about the role of YANA Workers? Are they supporting you? in what ways/things?

16. How many times in one week do you think it would be necessary for YANA to give the food and drink?

17. Do you like to recommend YANA service to other people? Why?

18. Do you read the "Bible verse" attached to the food box from Yana?

- a. Yes, I do;
- b. No, I do not
- c. Not sure

19. Do you mind if YANA Worker prays with you?

20. How do the bible verse and prayer with YANA Worker affect you spiritually?

21. How would you describe service of Yana Ministry in a few words?

.....

22. Any other comments you would like to make?

.....
.....

APPENDIX 2. Questionnaire in Czech language

Otázky na Rozhovor

Tento výzkum je součástí studia "Diakonie a křesťanské sociální společnosti" na Karlově univerzitě ve spolupráci s Diak Univerzity a Interdiac.

Rozhovor se zaměřuje na vaše zkušenosti s YANA, aby pracovníci YANA mohli zvážit zlepšení poskytovaných služeb.

Prosím, odpovězte na otázky dle vaší zkušeností a názorů s ZANA Ministry. Vaše jméno a informace jsou důvěrné, nebou sdíleny s ostatními. ANONYMNÍ!!!

Přihlaste se prosím, pokud souhlasíte s tím, že jste účastníkem:

.....

Datum: Místo:

Zakroužkujte Vaši odpověď.

1. Kolikrát jste využil/a služby YANA?

- a. Méně než pětkrát
- b. Více než pětkrát

2. Přicházíte sem, abyste v sobotu získal/a službu od YANA?

- a. Ano
- b. Ne.
- c. Přijdu pouze občas, abych dostal nějaké jídlo a pití.

3. Jakou podpory nebo služby YANA se Vám dostalo v průběhu tohoto roku?

- a. Dostal/a jsem pouze jídlo a pití
- b. Dostal/a jsem pouze oblečení a ponožky
- c. Dostal/a jsem lékařský posudek a podporu
- d. Dostal/a jsem nějakou poukázku
- e. Dostalo se mi duchovní podpory skrze modlitbu a verše z Bible.
- f. Jiná odpověď i:

4. Pokud jste někdy dostali oblečení, ponožky, boty nebo jiné služby od společnosti YANA,

odpovězte prosím na otázku:

Co si myslíte o těchto službách?

Byly pro vás užitečné?

Mohli byste použít položky, které jste obdrželi, nebo ne?

5. Prosím, vyberte větu, která odpovídá vašim pravidelným chování

a. Vždycky jsem jedl jídlo od YANA dokud nebylo dokončeno.

b. Nejčastěji se stravuji jídlem z YANA

c. Někdy odhodím jídlo, které dává YANA

d. Často hodím jídlo, které dává YANA

e. jiná odpověď:

6. Líbí se vám jídlo, které vám poskytlo YANA?

ANO NE

Pokud ano, co se vám líbí?

7. Pokud NE - to, co se vám nelíbí z jídla, které vám dává YANA?

a. Nemám rád chuť

b. Nemám rád vůni

c. Část není pro mě dost velká

d. Neexistuje žádné ovoce ani zelenina

e. Další odpověď:

8. Co myslíte, že by se mohlo zlepšit?

.....

.....

9. Líbí se vám nápoje, které vám YANA nabízí?

ANO NE

10. Pokud ne - co se vám nelíbí v nápoji, který vám dal pracovník YANA?

a. Káva je příliš tmavá

b. Chuť čaje není dobrá

- c. Mám rád džus lepší než káva nebo čaj
- d. Další odpověď:

11. Jaký je váš návrh na zlepšení nápojů?

.....

12. Používám službu Yana, protože: (můžete si vybrat několik možností)

- a. sloužily v blízkosti mé běžné polohy
- b. jejich jídlo je dostatečné a dobré
- c. Ráda mluvím s lidmi z Yany
- d. sloužili mi v dobrém čase
- e. Zním je po dlouhou dobu a důvěřuji jim
- f. Jejich cesta k jídlu je dobrá
- g. Mám rád tu verš z přiložené Bible
- h. Další odpověď:

13. Souhlasíte s následujícím prohlášením: Služba, kterou provádí YANA, je důležité pro mě.

- a. Velmi souhlasím
- b. Souhlasit
- c. Nevím
- d. Nesouhlasit
- e. Rozhodně nesouhlasím

14. V sobotu existuje nějaké místo, kde můžete jíst zdarma místo YANA?

- a. Ano, tam je;
- b. Ne není
- c. Nejsem si jistý

Pokud ano, jaké je místo:.....

15. Co si myslíte o úloze pracovníků YANA? Podporují vás? v jaké způsoby / věci?

16. Kolikrát za týden myslíte, že by bylo nutné, aby YANA dala jídlo a pít?

17. Chcete službu YANA doporučit jiným lidem? Proč?

18. Čtete "biblický verš" připojený k jídelníčku od YANA?

a. Ano;

b. Ne, já ne

c. Nejsem si jistý

19. Nevadí Vám to, že se pracovník YANA modlí s vámi?

20. Jak se vás duchovně dotýkají biblický verš a modlitba s pracovník YANA?

21. Jak byste popisoval službu YANA v několika slovech?

.....

22. Jakékoli další připomínky, které byste chtěli učinit?