



People in Need: Characterization of Phenomenon

Jaroslava Pavelková

*Katedra ekonomiky a managementu zdravotních a sociálních služeb Bankovního institutu vysoké školy, a.s. v Praze,
Národní 2600/9, 158 00 Praha 5*

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LIDÉ V NOUZI: CHARAKTERISTIKA JEVU

ABSTRAKT Příspěvek je věnován problematice bezdomovců a žebráků. Podává základní informace o této sociální kategorii lidí zjevně chudých, žijících na okraji majoritní společnosti a vyznačujících se svým specifickým způsobem života. Jen dobře informovaný člověk je schopný pochopit složitou problematiku vzájemné tolerance a rovnosti všech lidí bez biologických a kulturních rozdílů (projevy rasismu, náboženské nesnášenlivosti, xenofobie a intolerance), včetně nezbytné péče o zdravotně postižené a sociálně znevýhodněné skupiny obyvatelstva. Povinností každého jedince, který chce žít v humánní společnosti, je snažit se svým způsobem a možnostmi pomáhat znevýhodněným spoluobčanům v jejich životě, k možnosti návratu do stylu života majoritní společnosti. Nutností je i šíření empatie k těmto skupinám lidí, kteří se ne vlastní vinou často dostanou do těžké životní situace. Každý z nás si musí být vědom toho, že hranice mezi úspěchem, životním naplněním či nezdarem je křehká.

KLÍČOVÁ SLOVA bezdomovci; žebráci; péče o zdravotně postižené a sociálně znevýhodněné skupiny obyvatelstva

ABSTRACT The article is devoted to problem of homeless people and beggars. This is focused on basic information about it as a social category of evidently poor people, living at the edge of majority society, which are characterized by specific way of their life. Each of us must be aware that the line between success and fulfilling life is fragile. It is the duty of every individual who wants to live in human society, seeking their own way, opting to help disadvantaged fellow citizens in their lives, the possibility of return to the lifestyle of the majority society. Only well-informed individual is able to understand the complex issues of mutual tolerance and equality for all people without biological and cultural differences (racism, religious intolerance, xenophobia and intolerance), including the necessary care for the disabled and socially disadvantaged groups.

KEY WORDS homeless; beggars; care of socially discriminated people

INTRODUCTION

Not all of us to succeed in touching the life of stars. Not every one of us is born into a complete, functional family, which performs all the functions adequately. At present, unfortunately, they often encounter a dysfunctional family where there is a failure and internal disintegration of the family, is significantly impeded the child's socialization process. It is known that the process of socialization of individuals (Kraus et al. 2001, 79; Sekot 2002, 120-121; Montossé, Renouard 2005, 286) is also involved in the effect of environment (physical, material level of space - physical factors, natural, etc., social

psychological level - personally relational, social inheritance - in addition to genetically transmitted instructions to the transfer of certain methods and models of behaviour in the environment - particularly the family - already existing). The above factors may in some circumstances to initiate the emergence of homelessness and mendicancy.

BASIC INFORMATION

The aim of this submitted article is to offer information about individuals without fixed quarters and support of family, ob-

taining money for livelihood by begging in territory of the Czech Republic, but even to prepossess empathy at majority part of society to this minority group of our fellow citizens. Into group of homeless people there are classified people, who are by own way of life, behaviour and habits outside of common society and do not share its principles and rules. State transition from paternalistic state to ravenous capitalistic system has evoked so epochal changes in political and economical state system. No every person was able to adapt to incur situation. So the phenomenon, common in western advanced countries, appeared in the Czech Republic after 1989 in relatively drastic form. Society was not prepared to its increasing trend.

From this existence crisis is uneasy without effectual outer help to come back to usual style of life. People have responsive to stigmatized persons, which are finding at the edge of society, differently. Their attitudes are composed of compassion even aversion, endeavours to help, but even do not apprehend them, or take out from visual range of others. Prejudices and ignorance of problem can provoke many of them to create unfriendly wills to these people as group and absolutely negative approach connected up to with naked aggression.

THE DEFINITION OF CONCEPTION HOMELESS PEOPLE

To formulate the most exact definition of concept homeless man, homelessness is difficult. It is category, which can only get near to all alternatives of existing reality not to include fully. Even from the look of all religions perception of homelessness and mendicancy is apprehended as a status poorness of human existence, a status provisory, deadly embrace. The word 'homeless' itself enables us to define the homeless as people without a home (housing). This conception would be considerably incomplete and simplified, because would not allow deeper parting within surveyed minority. That is reason why, specialists, who were tried to define homelessness, turned to formulations at the general level. According to the European Federation of National Organizations Working with the Homeless (FEANTSA), which was established in 1989, homelessness could be described using a number of factors as a part of a social process, as a matter of individual choice, but also as a result of economic forces (Daly 1993 in Hradecká, Hradecký 1996, 44; Krajčová 2001, 8). By this is paid attention both to social structures and labour market, housebroke market, state administrative measures, and do even to social security, education, upbringing to family set-up, but also to process of segregation and personal injury of some people, by this implication they become just at the moment homeless people (Hradecký 2007, 26). Homelessness is result of generalization psychosocial failure connected to the loss of normal life roles leading to the exclusion of such people to the margins of the society and to their inability to take part in normal quality life (Daly in Hradecká, Hradecký 1996, 44; Vágnerová 1999). Begging is a way of livelihood and involves panhandling and

begging from people on the street or passively drawing attention to one's person and needs. It is even practiced together with street activities or performances. Being a beggar does not necessarily mean being a homeless person and vice versa. However, people who beg are often also homeless. However we often meet a beggar, who is at the same time man without a home – so homeless person.

THE REASON OF HOMELESSNESS RISING

The causes of homelessness (Hradecký 1996, 7) may be divided into objective and subjective factors. Objective factors are influenced for example by the government's social policies and social legislation and reflected in respect for human rights, education of citizens, job opportunities, social protection, social security for the elderly and the sick, employment of young people, xenophobia, ethnic problems, emigration, etc. Subjective factors are influenced by individuals, their families, various social groups and communities, their dispositions and abilities, temperament, age, level of education, etc. The causes may be also viewed from a material perspective (housing, employment, tragic family events, assets, unexpected social developments, floods, etc.) or from a perspective of family or community dysfunctions and breakdowns or from a perspective of personal problems (retardation, mental or physical disease, lack of independence, loneliness, disability, alcohol or drug abuse, social immaturity or ethnic differences). The subjective factors frequently also include situations arising when people are released from medical institutions, asylums, prisons or from care facilities for young people upon reaching adulthood. Most people are not born homeless but lose home in the course of their life. According to V. Hradecká and I. Hradecký (1996, 34) homelessness is not question of individual choice, how it could be easy to claim. Some events can throw people off their tracks (e.g. loss of job, death of a loved one, nervous breakdown, difficult divorce, domestic violence and sexual abuse by relatives or just a broken leg). Many people face such events in the course of their lives, but naturally not all of them become homeless as a result. Before becoming homeless, individuals generally undergo the following three stages of loss according to Janebová (1999a, 27-28):

- 1) Loss of family support – members of family provide sources and advices during solving problems (material and psychic support). When there is no support by family or it is attenuated, person turns over friends.
- 2) Loss of support of friends – this is the same critical as loss of family support. The worst feeling is caused by loss of psychical support and gradual failure of contacts which leads further slowly to isolation of person.
- 3) Loss of community support – nation communities create public institutions and organizations of social services. Sources provided by this community however are not adequate to prevent from losing home. Help is also unsuitable for people with inconstant home address. This stadium is basis juncture for chronic homelessness.

According to presentation homeless people in public V. Hradecká and I. Hradecký (1996, 36) distribute them to three categories. Group, which is the most visible in public, is marked as *apparent*. This category includes people who live on the street or in railway stations and seek accommodation in shelters or rooming houses. Such people account for only a small share of people without a place of permanent residence. Based on a survey conducted by Naděje only 3 people without a place of permanent residence in 11 regularly sleep in shelters, 2 in 11 in inadequate apartments, 5 in 11 in public spaces and 1 in 11 in squats. R. Janebová (1999a, 27-28) thinks that, this is a group of people who for some reason do not seek assistance from public service providers or charities. As a result, they are *hidden* from the sight of such organizations and not included in any surveys of the homeless population, just like people who seek assistances and shelter from their friends and acquaintances, be it for a brief period of time. Such people often change their place of temporary residence, but come winter, they seek refuge in different types of shelters. According to our opinion the most presented group of homeless people, which is named by I. Hradecký (1996, 7), is *potential* ones. This is the largest group, which includes those living in uncertain housing conditions (family or personal problems, danger of losing their apartment) or those who are to be released from various institutions, prison or foster homes (from foster homes it is about 350 person per year). The Czech Television reported in 2004 that while there were 3500 homeless people registered in the City of Prague, adequate shelter was available only for 500 of them. According to a homeless census carried out in February 2004 at night (Lidové noviny 2004), Prague had 3096 apparent homeless people living on the street, near heating water mains, in caves, garages, cottages and deserted houses and in case of need seeking the assistance of charities. Others lived in rooming houses and paid rent. The total number included 2662 men (86%) and 434 women (14%). I. Hradecký, the managing director of Naděje, said: "This is not the exact number but rather a number based on which it is possible to estimate the number of beds required in winter, etc.". Results and conclusions of this summarization should be help for policy of Prague Municipal Corporation, which thanked to Prague Mayor P. Bém initiated it (count up showed 2 000, but author of this paper estimates from January 2007 put the number of homeless people at around 6000). This summarization demonstrated again well-known causes of homelessness. In March 2011 there is prepared new population census which will also include homeless people.

In general, the homeless are people with a social, somatic and psychological handicap. They had to face indifference in their families, belittling or even violence and abuse, or ran away from dysfunctional families. They do not know their rights and thus cannot exercise them to their advantage. Their abilities may be reduced due to lack of congenital dispositions or acquired handicap, or possibly also due to atypical social experience (e.g. long sojourns in medical institutions, etc.), because of bad experiences, they often forsake life's necessities and live alone or join others with the same lifestyle. The

longer a homeless person lives such a life, the more used to it he or she becomes. Self-image and self-respect are very low among the homeless. When judging their own life, they blame their failure on circumstances or other people. The general causes of homelessness and begging differ between men and women. According to R. Janebová research (1999b), material factors are prevalent among men (loss of apartment or job), often in combination with personal factors (illness, loneliness, addiction or imprisonment), while relationship and in particular spousal problems are most common for women, often accompanied by violence, abuse and infidelity. On the whole, there are less female homeless persons than male because women often opt for the so-called hidden form of homelessness, trying to conceal their situation or to live in various communities or institutions. They can continue living in dysfunctional families for extremely long periods of time under inhuman material or psychological conditions rather than leaving home and putting themselves and their children at risk of uncertainty. Some of them can also get to group of women, which earn money for livelihood by prostitution. R. Janebová believes that some women succeed in returning home from the street because they abuse alcohol or drugs less often, which is a major obstacle to get off the street for men. These people do not realize principles and conventions recognized by majority society. They are no standard and deny norms, merits and customs of society, which they live in. They get used to this way of life and don't want to leave it.

In principle they live either alternative way of life, which is sometimes for up to asocial, absolutely cripple from common life. According above mentioned author (1999a) described groups generally failure in sphere of socialization. They are not responsible behaviour in face of themselves or anybody else. They do not take care of themselves by standard way. Their communication with another world is limiting. Contacts are managed only each other – their partnering is however for purposes. The homeless create subcultures of sorts where their behaviour is often very extreme (tendency to demonstrate submission – by begging – and emphasize helplessness as well as real aggression against people whose social status is superior.) R. Janebová (1999a, 27-28) distinguishes according to type of integration into homelessness subculture some sorts of people without shelter. The homeless may be divided based on the type of integration as follows:

- 1) Recently dislocated: "novices" who do not tend to identify with the role of homeless people. They still share the majority's values, want to get off the street and often hold at least a part-time job. They do not communicate with other homeless people because they think that their situation is going to change soon. The transition to a low social status connected to negative stigmatization and physical uncertainty is very traumatic for them (every day, they must solve "banal" problems of personal hygiene, find a warm and dry place to sleep, obtain potable water and food, use the toilet, etc.).
- 2) Isolated: people who cannot secure the resources required to get off the street. They are slipping away from the protection of social networks and institutions, feel less and less obli-

gated to behave according to conventions, feel alienated from traditional roles and the mainstream society, but also find it difficult to befriend other homeless people. They are lonely or even isolated.

3) Identified:

a) Isolated: these are people who have been on the street for longer periods of time, live alone and avoid contact with other homeless persons. A typical example would be scavengers or “pokery,” i.e. people who go through trash for living.

b) People living in a group who have accepted its lifestyle and values and draw support from it. This way of life requires a substantial exclusion from the traditional culture. The group provides them with food, shelter and other resources and practices a system of unspoken division of labour. The group’s disadvantage is its visibility because it attracts the attention of the police and increases the risk of crime. In general, the longer a person is homeless, the more obstacles he or she must overcome to return to a normal way of life.

According author cited work generally is said, that the more person has friends among homeless people (we think, that this role is valid also between ones), the more is imply and implied in this subculture and has more barriers to overcome for comeback to normal way of life. The same correlation is even between length of spent time in street and possibility return to ordinary way of life in majority society. Everybody himself rather compares with equal individuals; this rule is true without exception even for our group (there is in addition to sense of isolation).

Nowadays there are provided households living in poverty may use so-called social housing. The government and NGOs provide housing in shelters in all larger cities, but the available capacity is not sufficient. In addition, such housing facilities primarily provide temporary shelter to those in need. The potential to enhance the range of social and health care provided in facilities set up by the City of Prague at this time does not allow offering the required range and quality of services. For this reason, the city and its boroughs intensified cooperation with NGOs in order to gradually expand the range of services offered. The following organizations are active in helping people find social assistance in Prague: the Municipal Centre of Social Services and Prevention of the City of Prague (boat Hermes - this newest accommodation is offered for 230 persons from 7th February 2007; costs 23 million; fee per day is 20 Czech Crowns), Shelter for Mothers and Children, Rooming House for the Homeless, Triangl (Facility for Children Experimenting with Drugs), RIAPS, the City’s Social Work Department or Kontakt (Social Assistance Information Centre). NGOs providing social assistance include the Archdiocesan Charity in Prague, the Salvation Army, Naděje, Charita, the Red Cross, Acopus, Concordii Pax, ACORUS, Diakonie, Společná cesta etc.¹

The “Naděje Integration Programme” is a good example of NGO activities targeting socially excluded people and those

directly threatened by social exclusion. However, the people must not only fulfil the condition of needing help, but also be willing to accept it and able to submit to the rules of the integration program. The program aims at helping people find a new goal in life and social fulfilment. It offers immediate assistance to satisfy basic human needs but also provides accommodation and long-term help at a number of levels with level-specific services. They work throughout the Czech Republic (the same situation is shared in the Slovak Republic - Churches, *Mea culpa*, Guild St. Vincent de Paul and others). They generally have a religious character (religious principles). It is created service network, which offers drop-in centres such as diet, hygiene, clothing, discuss with a social worker (to help with lost documents, the resolution of difficult life situation, leisure activities, an interview with a psychologist - relationship problems, dependencies on addictive substances, the failure to cope with the current situation of the individual, and Christian religious service - Bible).²

Its importance to the issue of professional publications and journals both domestic and foreign provenience such as “Sociální práce/Sociální práce”³, published by the Association of Educators in Social Work, who realize that a professional journal, contributes significantly to increasing the prestige of social work. This is the tenth anniversary of the quarterly training (approximately 150 pages). Each issue deals with one specific theme, which normally represents the currently debated question whether social work and other helping professions (the only periodical devoted to social workers). The journal provides current information on major industry events, new methods, analysis, research and evaluation of existing approaches, interesting – maiden calls, messages, reports, reviews of book news and a comprehensive overview of currently selected region or state, the social work or related professions. In 2006 the magazine was being dealt with homelessness. In 2010 which was dedicated to the European Year of combating poverty and social exclusion is a central theme of the theme social work and fighting poverty.

The services provided to the homeless in Prague include day centres, rooming houses, asylums and shelters. The function of day centres, rooming houses, asylums and shelters lies primarily in offering daily or overnight stays to the homeless. The vast majority of these facilities is multifunctional and provides the homeless more than just a temporary shelter.

Day centres offer crisis and healthcare assistance, social and legal counselling, help with obtaining identification or official documents, assistance when dealing with the authorities or looking for work. Day centres usually offer food, bathrooms, clothing and sometimes also cultural program. Rooming houses and shelters offer lodging, bathrooms and food. But presented people often give pre-eminence in staying in the open air without rule and organization of accommodation so-called “free space” (railway station, underground, cellars, parks, streets, bridges, desolated buildings, cottages etc.), even

1 <http://nosreti.bigblogger.lidovky.cz/c/127907/Kam-s-bezdomovci-alkoholiky.html>

2 <http://www.praha2.cz/default.aspx?ido=701&sh=2060533947>

3 <http://www.socialniprace.cz/index.php>

when they are aware that there is certain exposure to hazard about their life (dangerous places). To change their habits they are able to willing to concede only on condition of bad weather (really at the time when their life is threatened by temperature below freezing point). Railway stations are especially attractive for them and safer than streets; are also anonymous, they can make believe only pause or change on way, during day to be in town and at night to use it for sleeping.

The capacity of existing shelters is no longer sufficient. The health situation of the homeless is usually extremely bad. Only rarely they ask for medical care and if they do so, it is often too late. However, when medical care is necessary, it is provided to the homeless including more complex surgeries or hospitalization. The homeless also often suffer from psychological problems and not perceive them as serious, which – in combination with alcohol consumption – may lead even to death. The homeless find it difficult to apply for welfare entitlements in the place of their permanent residence. Those without identification cannot do so at all because the renewal of identification documents is almost impossible. Extreme poverty and unemployment are therefore characteristic for the homeless. Identification of this way of life becomes significant barrier for re-socialization. Social confrontation inside homogenous and isolated group leads to under estimate problems, rising tendency to hold-down in homelessness and even in begging, thereby problem furthermore increase and postpone possibility of escapism from this life situation (Janebová 1999a, 27-28).

POSSIBLE SOLUTIONS

It depends on governments to use instruments against social elimination; legislative law to housing and its rigorous exercise, efforts to support of solidarity in fight against social exclusion, creation and maintenance working positions (high priority), investment in labour forces, equal chance for all, efforts to xenophobia and racism, programmes of social integration and reintegration, permanent sustention of social dialogue, actual law application and adaptation of legislative to social changes, care of public health, boosting of education, sustention of international relations in installation of national even European employment market and care of labour protection (Umlafová 1994).

However at the same time the phenomenon homeless people and beggars manifest oneself globally all over the world, and so in countries industrially and post-industrially advanced capitalism, which exists in USA and West Europe. That is reason why that just in these countries of advance capitalism were elaborated concepts, which can solve these thorny social problems. Necessity is also even adaptation to new social-cultural attitudes, which due to globalization go along with changes in every contemporary society. During socialization (according to Kraus a kol. 2001, 102-103) it is lifelong action, when person gets up specific civil norms of behaviour and acting, language, knowledge, worth, culture and gets involved

in society. During socialization there can show itself certain asymmetry, which can be sometimes up to inappropriate conventions in majority society and lead to various alienations of whole dynamics of person, for example breakdown of own behaviour and acting of individual (Nakonečný 1998). Problems of society have manifest even in upbringing.

In Czechoslovakia between 1948 and 1989, the homeless were considered socially inadapted and fell under the care of social workers. As all citizens were obligated to work at that time, the homeless were usually prosecuted for parasitism. In this society up to 1989 there was not possibility to discuss about social inequality and poverty. After up several years from Velvet Revolution social inequality have become to manifest in own cruelty (quality of life – caused by indicator of real purchasing power, education and employment, social security, health etc.). Modern world has created as a counterpart of culture of consumption so culture of environmental adversity (Sekot 2002, 47). Poverty as a dependence on social benefit is permanent present problem in whole advanced Europe. Of course, it connects with rising number of inhabitant. Inequality and poverty are according to A. Sekot (2002, 93) connected vessels: inequality produces poverty and this is result of unequal social system. Poverty is according P. Mareš (1999) organisation of extreme inequality. However political conservatives have considered it as real expression of system remunerations, which go with action of effective development of societal structure against of background distribution and organization of work. According to A. Sekot (2002, 95-97) risks of poverty are updated in dependence on level of family in childhood, next by beginning socially problematic period of parenthood and loss of living opportunities and entries in old age. Feminization of poverty in Czech society is manifested as part time work in result of child care and consequently in addiction on failure of family (for example divorce). Also physically and mentally handicapped persons are very often poor by their exclusion from employment market (there is possibility to include among them even chronic alcoholics even otherwise addicted because their need we can already think as a permanent disease, which inhibits possibility to work with corresponding remuneration).

Though even ethnic minorities (Gipsy, emigrants, and immigrants) have characteristic sign of poverty (sometimes are press into sphere of black economy or even for cooperation with mafias). Absolutely specific status is occupied by unemployed people namely homeless people (standard allowance), which are in urban societies symbol of social elimination between relative prosperity of existing society. Their situation leads in destruction of health, low education and delimited mobility with resulting decrease of work potential connected with low emolument opportunities. This leads to lethargy, lack of interest and resignation for own abilities of changes these situations, and often even to growing addiction drugs and alcohol as an escape from this style of life. These all is possibility to prove even in groups of homeless people and beggars. It is inculcate repeated circle of sequences, which are all the time deepened.

It is evident, that all society have to concentrate to solving results of poverty, and mainly in prevention and own causes. Social security permanent fights against lack of finance. Social institutions are closed just for lack of money and not-for-profit organization are waiting for results of grant agencies, whether receive support to have possibility to continue projects. Worldwide financial recession will certainly have even influence in adverse effect.

Man already from own birth in exist society have to adopt its rules of life and conform to other people. It means encompassment of specific conventions of behaviour, which society has (way of life). Family has also influence to create man's upbringing. Family is according to I. Možný (1999) social institution, which primary aim is to manage private space against not providing an easy survey and public world. However family is just keystone of social equality by this that carries cultural and social capital from generation to generation (Szczepański 1966). Socialization action is made also even by contemporaries, educational institutions and mass communication facilities. Right failure of family and conflict interpersonal relations connecting in mature age with loss of employment even break up of family, often may result in life situation people without housing. Person comes in on extreme proscription. How is written by J. Keller (2000, 1-3), homeless people are as strangers in own community, which refer to character of contemporary society in which "protective shelter of state perforated as slice of Swiss cheese and in own reputedly waterproof construction run into more and more social insecurity". Social measure to remedy the situation and prevention provided for this group by state should be thoughtfully and programmatically control.

PRESENT-DAY REALITY

When we think once more about reasons notoriously stressing causes of homelessness and begging as is for example loss of employment or housing, low level of living, absence of reasonably priced habitation, indebtedness, divorce and break up of family, bad family background, home violence, dependence on drugs, psychical and emotional collapse, leaving from reformatory institution, release from prison, death of close person, solitude, old age, cephalonia, somatic or mental disease, immigration or emigration; this specification is never finished. Nowadays but sometimes for life through, it is enough even less dramatic background. We live in a hurry and strain, every day putting ourselves at risk for stress situations. Even excessive unreal plans in life and employment, if are not realised, can lead to the disillusion and absolute failure. Often as a result of work mobility or necessity commutation there can be finally complicated even social linking, despair and ineffectiveness. Even this situation, if person is not forceful enough, can as time go on deepened, person is not able to work in this rate in the end, and he abdicates. Feeling of own failure as a result of loss employment of may continue even in family and lead in disturbance of psyche and inadequate way of life

in appearance of homelessness and mendicancy. Sometimes even by globalization many of us are losing sense of own existence; feel like needless and misunderstood. They have closed indrawn, do not want to communicate, which can again lead to destruction of family and end for up to separation and its loss. After repeated exposure of stress situations person is subject to depressions. It is documented by progressive rising of mental diseases at present population.

To basic characteristics of homeless people, as was also mentioned, belong to firstly absolute pauperism linked with unemployment (Sekot 2002, 108-109). As it is known even from project „*Urban Beggars in Eastern Europe*“, beggars are mostly men about 40 years old (Vančatová et al. 2003, 110; Butovskaya et al. 2004, 19; Pavelková 2006, 157; 2007, 135; 2010, 8, 125). Recently there is even rising the number of women in this group. From polled individual in above mentioned group none considered own style of life caused by him. According to him all was question of misadventure and failure of circumambency. Demonstrable alcoholics declare about themselves that they do not drink and even if drink, would stop it, when they want. Respondents quickly adapted to this way of life; from their answers resulting unwillingness to change it. As near as some of them was got help, they accepted it as a matter of fact or with quiet reminders of negation. Simply they adopted on this way of life, which is acknowledged by biological rule about adaptation of organisms to changed life conditions (ability to survive). It can a little bit unfit enunciation, but this ability is the most elementary quality, which is already proved at unicellular organism. It is logical; we have to impugn consciousness of man connected with conscious working activity. But our existence stands on this real relation of man into outer world. Man have effected on nature, changed it, adapted it for himself and controlled. He is becoming gradually subject of history, but branch off from nature, though is conscious of own relation to it even to other people (Rubinštejn 1964, 145). In activities of people, which are concentrated to satisfying their needs, pass over all the time specific evolution with changes of their fulfilment. At persons in following group there was in the process a change their co native behaviour, which can end in damage to conscious regulation of their action and this, is more instinctive and orientated only to need of survival. Among many of them there is no possibility to change something for reason of their mental handicaps. The other situation is among handicapped people, which often receive even state subsidy (they obtain by begging more money to have possibility to live in high standard of life).

It is quite clear, that introduced problem is complicated and only combination of remedial measure, provided by individual or organizations in consideration of well-advised prevention can help to reduce their numbers and make possible their come back into full-value life of majority society. Everybody of us should be aware; it is easy to find in analogical situation. There is necessary to create so precautions, which would enable to improve care of this group of people in accordance with their gradual formatting into common living standard.

CONCLUSION

Independently on it, what we believe in own core, man should behave as a cultural being and try to respect human rights and keep sociable norms; adopted own behaviour and resulting action with respect to environment. Man should be responsible own acts, relations to others, which corresponded with efforts to help to improve life of people in need and poverty and stabilize support of human rights. It is necessary to deepen democratization and humanization of contemporary society just in connection with foul territory, discrimination and law enforcement in civil justice in these socially eliminated minority groups of our fellow citizen by cultivation of human relations (for example democratic association, complying with human dignity, equality of people in society, social solidarity, observance and protection of basic human rights and using instruments to own protection, personal responsibility). Democratic society should acknowledge and respect reality, that all people have the same rights. It is duty any of us to vindicate for these people the best possible conditions for life and every necessary social security, which they themselves are not able to get for various objective or subjective reasons (Kroupová 2002, 30-31). The Preamble of the Charter, sets up in 1945, has dictated states and citizens all over the world to be tolerant and live together in peace as good neighbours. Prevention of militant conflicts, preservation of high standard during observance of human rights and protection of refugees even the other in danger persons should pose duty for every of us (Černá 2002, 62). It should be obvious on behalf of whole society to be preventing increasing orders of people in need, which are forced to live in human conditions of ordinary days.

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Pavelková, Jaroslava (18 March 1956, Karlovy Vary), Czech social and historical anthropologist, Associate professor of the Department of Economy and Management of Health and Social Services at the Banking Institute in Prague. She also teaches at Faculty of Education, Institute of Professional Development of Teachers, Charles University in Prague. She focuses on social problems of contemporary society (people in need, care of socially discriminated people) and anthropological analyses of burial-grounds of burnt mortal remains.

Contact: Doc. RNDr. Jaroslava Pavelková, CSc. The Department of Economy and Management of Health and Social Services, Banking Institute, Nárožní 2600/9, 158 00 Prague 5
E-mail: jpavelkova@bivs.cz