

Summary

The findings of our research have proven our hypotheses described at the beginning of our research.

Our former research hypotheses can be described as facts proven by research findings:

1. To improve the situation of the old and endangered minors, in addition to the existing helping modes, further services are necessary and possible.

From the answers given to our questions during our questionnaire research it is clearly seen that the situation of the old living in the assessed settlements makes it necessary to establish further helping services.

Similar experience was obtained for endangered minors as well.

It became certain that to improve coexistence and alleviate social problems, new types of support are necessary.

2. Parishes are suitable to establish new strategies, intervention modes and services to take part in the solution of the social and human problems of their vicinity.

Our research findings proved our assumption that the parishes are suitable to establish new interventions, services and support modes, which fit well to the solution of the real social and human problems arisen.

The answers given to the questions of the questionnaire described the specific ways of support which can be efficiently utilised in practice after the appropriate organisation work.

3. Transnational cooperation makes it possible to establish a widely used knowledge base, based on the experience obtained in various settlements, the good practice, the available professional knowledge and the personal competences of the heads and members of the parishes.

Considering the similarities between the social problems, it became practical to get to know some good practices, professional knowledge and personal competences, which facilitate the development of local support. Of course, the individual characteristics and the features of the settlements make it possible not to simply adapt a pattern found beneficial elsewhere, but to establish the local model by customising it to the local features and considering the experience found in other settlements.

I. Recommendations on the practical alleviation of the social problems revealed during the research

Possibilities of the efficient support of the old and endangered minors living in the assessed settlements, and the specific recommended programmes aiming the performance thereof:

The findings of our questionnaire research support the statement that being accepted and acknowledged by others, reinforcement and positive feedback are of same importance as the financial resources inevitable for subsistence.

It is important for the old and also for the endangered children to feel useful and to feel being important.

In our alienated world, the most important deficiency is the "Significant Other Person" and becoming a Significant Other Person for someone else.

The network of public, local government and other institutions are destined to perform geriatric care and to ensure child welfare. Significant resources are spent to prevent and avert hazardous situations. Professional and committed people are here to help.

Even though, the support and work of parishes may be and are necessary. Parishes may help satisfying especially the needs originating not from the lack of assets, but of mental origin and resulting from the lack of human relations or inappropriate human relations.

In a world lacking love, it is even harder for disadvantaged people to find the sufficient person to express their love and it is even more difficult to find a person who loves them in a way they can feel it.

The mission of parishes may be to look for the old and endangered children in their vicinity, who are in a difficult social situation and who need help, especially mental or relationship-related help. It is not enough to find them, but a relationship must be formed with them, their family or even with the experts already supporting them to get to know exactly what kind of help they need. The same care must be taken to reveal who can help them in the parish and especially how.

The organisation of the specific services and cooperation can be started only in possession of the knowledge above. This is the only way to avoid the self-centred "being good", which may do more harm than good.

It is not easy to reveal needs and demands. The situation of people struggling with their problems must be learnt. Often even they themselves cannot tell us what their real problem is. We must map their life, and we must reveal what image they have in their mind about the order of life and world. What do they consider as good and as bad? What do they accept and what not? Maybe what is considered by someone as help and does it with the intention of help, the recipient is highly insulted, as he/she considers it degrading. Human soul, especially injured human soul is highly complicated. We cannot rely on or "intuitions" and "perceptions". We need learning and knowledge. In possession of the above, we can start a conversation on understanding each other and on agreement. If there is an agreement, acts and the mission can start, and it may be possible that we can be participants in the solution of social problems experienced in the world around us.

The recommended series of programmes and the services to be provided are accordingly made up of the acquisition and transfer of knowledge, conversations and information transfer aiming the understanding of each other and agreements and specific action programmes.

The thought and conviction coupling all the above is that the old and the endangered minors, the members of the parish and the people living in the vicinity are able and willing to do good and help others, and are able and willing to accept the good and to send feedback. This is the point of the love community we aim to establish.

Three closely linked series of programmes are recommended.

A. Series of presentations initiating conversation

1. Problems? What problems do we face? What are the real problems of our lives? What are the root causes of our problems?
2. It is good to be good. But why is it so hard?
3. I want to be loved. And do we love? Do we love well?
4. Life pleased by God. Life pleased by others. Life found acceptable by us. What do they mean? Are these three the same? Which is the most important for us?
5. It is good to be together. How to reach it by the members of different generations?

B. Bank of mutual favours

An information centre should be established and operated, which has up-to-date data about who offers and who looks for what kind of help.

Based on the discussions and search for solution started regarding the conversations between the members of the parishes and the people living in their vicinity and the presentations, a list can be made to include the ways of help undertaken and a list including the demand for help.

Digitisation and accessibility of these lists online make possible their continuous update and the establishment of the real helping relations. In addition to the continuous online connection, the participants and the joining people regularly take part in personal meetings and the programmes organised for them by the parish.

C. We do have goodness reserves

These are programmes where the old can show that they are useful, and they are able and willing to do good to others. In the meantime, the endangered children and youngsters may show their best self and talent. The mutual feedback simultaneously reinforces the perception of importance, the self-esteem and the togetherness for both groups.

This common programme can be a “Knit a scarf for the chilled children” campaign. The parish ensures a heated room and an occasion for the old or not-so-old ladies and men to regularly meet and to knit scarves to give them to the needy children before Christmas. Of course, any other useful gift or toy may be made as well. Of course, being together is an occasion for conversation.

The gifts are handed over within the framework of a feast where the underprivileged endangered children to be gifted give a show by singing, reciting poems, reading out, dancing and whatever they are the best in. In addition to gifting and the show, this togetherness is an occasion for personal conversation, establishment of relationships, which might lead to a supplementary grandmother or grandfather relationship, or “only” to that one of the ladies undertakes the tutoring of a needy child in English, and the child, in exchange, helps her doing the shopping in the market, or an old man brings the curious child to fish, and the child helps him digging the garden in spring. Or they “just” watch a movie together.