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DOI: [10.15293/2658-6762.2002.06](https://doi.org/10.15293/2658-6762.2002.06)

УДК 314+37.08

## Обобщение опыта и вопросы иммиграции на территории Западной Словакии как импульсы к реализации просоциального воспитания

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**Проблема и цель.** Статья посвящена анализу потоков и вопросов миграции в настоящее время со всеми результатами и необходимыми решениями, поскольку это очень серьезная проблема. Мы исходим из того, что причины миграции кроются в социальных и природных условиях, качестве жизни, возможностях работы, поиске безопасности для жизни и т.д. При анализе проблемы мы исходим из исторического опыта и в связи с сущностью миграции вводим решения, ориентированные на примеры из истории на территории Западной Словакии в процессе сотрудничества, контактов и толерантности между мигрировавшими и отечественными народами. Целью статьи является внедрение опыта сотрудничества мигрантов с местными жителями внутри страны в более широкую среду, которая может дать определенные импульсы к реализации просоциального воспитания в настоящее время.

Миграция и миграционные волны – это естественные явления в истории человечества и истории, благодаря которым люди приобрели лучшие условия жизни, более безопасную жизнь, международные контакты и опыт, территориальные завоевания и защиту определенных жизненных ценностей.

Миграция означает перемещение отдельных лиц или групп людей или других живых существ с места на место с целью получения новых, лучших условий жизни. Иммиграция, как ее часть, представляет собой перемещение или состояние проживания на определенной территории с целью более или менее значительного сотрудничества с местным населением в области управления, создания жизненных ценностей или приобретения временной или постоянной поддержки для коренных народов. До сих пор миграция осуществлялась в основном с востока на запад и только один раз, с точки зрения защиты конкретных христианских ценностей, на восток во время крестовых походов в XI–XIV веках.

**Методология.** Очевидным является то, что тысячи беженцев не хотят жить в безопасных странах, даже если они экономически и социально слабы, но хотят продолжать свое существование и получить убежище в сильных странах с развитой социальной системой – в Германии, Австрии, Швеции, Соединенном Королевстве или Соединенных Штатах. Мы знаем о

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\*Исследование было реализовано в рамках деятельности научного проекта Словацкого агентства по исследованиям и разработкам. Проект №-15-0360 «Измерения активизации деятельности группы этнических меньшинств в Словакии: междисциплинарное исследование спасения этнических групп Хункокаров».

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проблемах миграции в целом, но для этой статьи мы осуществили анализ публикаций, исследований, статей и мнений по проблемам миграции. Мы исходили из причин миграции как исторического явления с целью поиска объективных мнений о реальности миграции в настоящее время. Потому что история – это учитель жизни с импульсами для размышления, кто беженец, а кто тоже мигрант.

**Результаты.** Реальность в пределах влияния на общице межличностные контакты и создание контактов между цивилизациями. Мы исходим из того, что причины миграции кроются в социальных и природных условиях, качестве жизни, возможностях работы, поиске безопасности для жизни и т.д. При анализе проблемы мы исходим из исторического опыта и в связи с сущностью миграции вводим решения, ориентированные на примеры из истории на территории Западной Словакии в процессе сотрудничества, контактов и толерантности между мигрировавшими и отечественными народами. Из общего анализа вытекают импульсы к необходимости сотрудничества, терпимости и взаимоуважения, основательного общения, контактов, изменения опыта и знаний на основе соблюдения норм права и межличностного достоинства и уважения. Импульсы для решения реальных проблем миграции ограничены опытом работы на территории Западной Словакии, где также очень много исторических и современных знаний из области иммиграции и эмиграции.

**Заключение.** Для приближения общества к этому человеческому идеалу необходимо осуществлять прежде всего просоциальное воспитание на глобальном, национальном и местном уровнях.

Просоциальное воспитание в этом смысле означает не только формирование полезных отношений с другими людьми, обществом, работой и другими сферами жизни, но и подготовку к реальному и истинному пониманию смысла человеческой жизни, жизни в обществе и реального места в нем.

**Ключевые слова:** миграция; толерантность; экономика; межличностные отношения; коренные жители; образование и воспитание; Западная Словакия.

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## Experiences and suggestions of immigration to the territory of West Slovakia as impulses to realization of prosocial education

### Abstract

**Introduction.** *The article deals with analysis of continuities and questions of migration in present time with all results and needed solutions because it is very serious problem. We outcome from knowledge that reasons for migration are in social and natural conditions, quality of life, possibilities for work, searching of safety for life etc. At analysis of problematic we outcome from historical experiences and in connections to substance of migration are introduced the solves oriented to examples from history on territory of West Slovakia in the course of cooperation, contacts and tolerance between migrated and domestic people. The purpose of article is introduction of experiences from cooperation of migrants within domestical citizens in local area into wider environment which can give some impulses into prosocial education in present time.*

*Migration and migration waves are natural phenomena in human history and history, through which people have gained better living conditions, more secure life, international contacts and experience, territorial gain, and the protection of certain living values. Migration means the movement of individuals or groups of people or other living creatures from place to place in order to obtain new, better living conditions. Immigration, as part of it, is a movement or state of residence in a particular territory, with the aim of more or less significant cooperation with the domestic population in the area of management, the creation of living values or the acquisition of temporary or permanent support for indigenous peoples. So far, migration has been mainly applied from East to West and only once, in terms of the protection of particular Christian values, to the east during the crusades in the 11th - 14th centuries.*

**Materials and Methods.** *Evidence is that thousands of refugees do not want safety in safe countries, even if economically and socially weak, but want to continue and gain asylum in strong countries with developed social systems - in Germany, Austria, Sweden, the United Kingdom or the United States. We know about problems of migration in general opinion, but for this article we realized the analyses of publications, studies, articles and opinions to problems of migration. We came out from reasons of migration as historical phenomenon with endeavor to search objective opinions to reality of migration in present time. Because history is teacher of the life with impulses for thinking who is refugee and who is migrant too.*

**Results.** *Reality within influence to general interpersonal contacts and creation of contacts between civilizations. We outcome from knowledge that reasons for migration are in social and natural conditions, quality of life, possibilities for work, searching of safety for life etc. At analysis of problematic we outcome from historical experiences and in connections to substance of migration are introduced the solves oriented to examples from history on territory of West Slovakia in the course of cooperation, contacts and tolerance between migrated and domestic people. From general analysis*

*outcome the impulses for need cooperation, tolerance and mutual respect thorough communication, contacts, changing of experiences and knowledge on the base of respected norms of laws and interpersonal dignity and respect. Impulses for solving of real problems of migration are limited by experiences on territory of West Slovakia where are very much historical and present knowledge from area immigration and emigration too.*

**Conclusions.** *In order to do so, or to bring society closer to this human ideal, it is necessary to realize primarily prosocial education at global, national and local level.*

*Prosocial education in this sense means not only the formation of a useful relationship with other people, society, work, and other areas of life, but also the preparation for a real and true understanding of the meaning of human life, life in society, and a real place in it.*

#### **Keywords**

*Migration; Tolerance; Economy; Interpersonal relations; Forest people; Education and upbringing; West Slovakia.*

#### **Acknowledgments**

*The study was realised as part of solving of scientific project of APVV–15–0360 Dimensions of revitalization of ethnical minority in Slovakia. Interdisciplinary rescued research of expired ethnical group Huncokars (Rozmery revitalizácie etnickej minority na Slovensku: Interdisciplinárny záchranný výskum zanikajúcej etnickej skupiny Huncokárov)*

#### **Introduction**

Migration and migration waves are natural phenomena in human history and history, through which people have gained better living conditions, more secure life, international contacts and experience, territorial gain, and the protection of certain living values. Migration means the movement of individuals or groups of people or other living creatures from place to place in order to obtain new, better living conditions. Immigration, as part of it, is a movement or state of residence in a particular territory, with the aim of more or less significant cooperation with the domestic population in the area of management, the creation of living values or the acquisition of temporary or permanent support for indigenous peoples. So far, migration has been mainly applied from East to West and only once, in terms of the protection of particular Christian values, to the east during the crusades in the 11th – 14th centuries.

Migration is also a search for security against the threat to people's lives, in particular

phenomena caused by people and not by nature. Before a natural disaster can be informed in advance, more effectively or less effectively, on the basis of scientific measurements, which is not always guaranteed, the explosion of the Vesuvius in the 79th year, the eruptions of the Etna volcanoes in the Middle Ages, the explosions of the volcanoes in Indonesia (Krakatau) even today, floods, droughts, earthquakes or hurricanes are known recently in the Caribbean, New Orleans in the US, Italy, Japan, Fukushima and other natural expressions endangering lives and human health. All these are the manifestations of the inner and outer forces of the Earth, its energy, but also the disruption of its atmosphere with the contribution of industrial development.

But the worst reasons for migration are war events, internal conflicts in the countries on the basis of economic, ethnic, political, religious or power interests. The tragedy of the people of Libya, Iraq, Myanmar, Afghanistan, Bangladesh, Syria and other countries proves that their lives,

their living standards and their lives are not thought of.

And then, driven by desire, fear of life and security, they go to the world, alone or in groups, and fall into the hands of greedy and irresponsible converters, who still multiply their suffering with demanding and high financial demands.

For there are also those who misuse the climate to enrich themselves, improve their quality of life at the expense of others, and abuse the social benefits of more advanced countries.

Evidence is that thousands of refugees do not want safety in safe countries, even if economically and socially weak, but want to continue and gain asylum in strong countries with developed social systems – in Germany, Austria, Sweden, the United Kingdom or the United States.

Another wave of migrants consists of working people who apply their qualifications in other countries because they do not have a job in the home country willing to do any job or for reasons of higher income or social use.

For these reasons, many people go from country to country, legally or illegally, which also brings about the exchange of experience, new contacts, language skills, and the resentment of indigenous peoples who disagree with the work of aliens as their jobseekers. In this sense, migration is still up to date, because 152 million people moved in 1990, 173 million in 2000, 244 million in 2014. It is necessary to know the causes, consequences and solutions of this serious human phenomenon.

This is a better life for people because migrants reach the USA (46,6 million), the Federal Republic of Germany (12 million), Russia (11,2 million), Saudi Arabia (10,1 million), Great Britain( 8,5 million), United Arab Emirates (8,1 million), Canada (7,8 million), France (7,7 million), Australia (6,7 million) and Spain (5,8 million) (Kuras, 2017 [4]).

With the number of migrants and workers in other countries, there is indeed a certain exchange of experience, knowledge, opinions or thoughts as well as the recognition of the language of the receiving country, which then remains a permanent means of communication between people and after returning home. This makes language a certain factor in mutual contact, understanding and maintaining other relationships. This is how the cultures, civilizations and their value systems are coming together. But the issue of migration is historically up to date. Since migration from the Rift Valley in Africa, around 60,000 years ago, migration has been part of human life and development. The fact of constantly seeking people to coexist with nature, but also of the causes and impulses of migratory waves in the gradual formation of groups, families, tribes, nationalities and peoples. The first cause is really to find optimal conditions for livelihood and security in better natural conditions. The second cause is connected with violence, which means the use of the power of any group in the interest of acquiring territory, property, government over people, or spreading life positions, opinions and ideas, often even ideologies. The overall movement of human groups in historical development has led mankind to the fact that people are divided into anthropoid, or europoid, negroid and mongoloid groups. Despite these types and races of people who have been formed in the process of history, people have remained equal in their human nature.

### **Materials and Methods**

The objective truth remains that all people, without distinction, have to live as a necessary foundation for clean drinking water, clean air and clean soil for the production of safe food.

The fact that people have to be continuously connected as cultural beings because nature is the basis for the successful advancement of human

society and indeed, the culture of the individual, civilizations, peoples and states in it must be measured by the level of environmental protection and handling, which does not replace any economic, power, political, or ideological gain. Migration is also part of the overall relationship between people, unresolved problems and conflicts. It is also a common part of human culture because it requires everyday contact with people, economic cooperation, study, exchange of experience, new knowledge, business contacts, diplomatic cooperation and contacts, partnerships, etc. All the facts that affect the overall development of globalization in its positive and negative manifestations. The overall solution to migration is also associated with addressing problems in regional, civilian or even human dimensions.

By moving people for different reasons, traveling or other activities, people interact with each other, communicate, create stronger and closer connections, which is closely related to language readiness and effort to get to know each other. However, in the context of global migration, the contribution of immigrants to the economic receiving country, the system of integration into its life through enculturation and the adoption of life norms and the laws of the new country through acculturation. Because in society it is also necessary to respect the specific rules and laws that are part of its culture, defining behavior, creating a safe environment, quality human relationships, acting on order, discipline and self-control. Respecting norms and laws in the life of society also means creating barriers to negative manifestations in people's lives. It is the inner life of the society, respecting the rules of social life, which affects the overall quality of life, which are indicators of the environment, health and disease,

such as biosocial phenomena, personal and collective security, housing, interpersonal relations, leisure time, social and technological characteristics of work, possibilities of participation in society, social security and civil liberties (Ondrejko, 2006)<sup>1</sup>.

According to the World Health Organization, the quality of life as the focus of social movements, ecological, anti-conservative, anti-racism, feminist and other movements is perceived "as the quality of life considered as an individually perceived life situation in the context of a particular culture and a particular value system, expectations, evaluation criteria and interests. The individual quality of life defined in this way is influenced by physical health, mental state, degree of independence, social relations and ecological characteristics of the environment" (Džuka 2004, in. Határ 2014, p. 8)<sup>2</sup>.

The quality of life is closely linked to real life humanism, such as the overall perception and space for man, his abilities, readiness and the right conditions for life. "Under the term humanism, we understand in the broader sense of a historically changing system of opinions, recognizing and emphasizing the value of man as a person, his right to freedom, happiness, development and application of his powers and abilities, humanity and human dignity of human living conditions, from the point of view of human well-being, efforts to make the principles of justice, equality and humanity, the norms of relations between people in personal and social life" (Turek, 2010, p. 25)<sup>3</sup>.

In such a sense of humanism, even during the period of significant migration and refugee crisis, it is necessary to apply not only the scientific but also the educational power and the potential of history, making the life and destiny of

<sup>1</sup> Ondrejko P. *Úvod do metodológie sociálnych vied*. Bratislava: Regent, 2006.

<sup>2</sup> Džuka J. (Ed.) *Psychologické dimenzie kvality života*. Prešov: PU, 2004. pp. 42–53.

<sup>3</sup> Turek I. *Didaktika*. Bratislava: Iura Edition, 2010.

people in different parts of the world from the beginning of humanity to the present. Gradually to learn how people's lives have gradually changed through work, education and education, world-wide approaches, environmental friendliness, good or evil, etc. "For humanism, on the other hand, justifies the overall dignity and value of a human being and its capacity in self-realization" (Zelina, 2004, p. 161 [14]). The human being is unrepeatable in the world of nature and society, because it means trying to achieve the stated goals and gaining and developing his / her own dignity and space for self-realization. But also his dishonor and damage. On the other hand, humanism represents a reality in which attitudes, opinions, attitudes and norms of life depend on the reality of knowing that the real and real interest and purpose of the existence and action of the civilization in question as well as humanity as a whole is, in particular, only a person who has to take care not only of nature as the bearer of life on earth but also to concentrate knowledge into knowledge and life to subdue reason and character (Bainton, 2017 [1]).

Therefore, tolerance, tolerance between individuals, groups, occupations, groups or countries, and so on, are necessary in a period of constant migration. "Tolerance must be understood in its entirety and in terms of content in the sense that tolerance is, or, more precisely, peaceful coexistence of groups of people with different histories, cultures and identities, that is what tolerance allows" (Walzer, 2002 [13]). But tolerance on the other hand actually requires not only open space and help for individuals in need, but also their willingness and cooperation, or respect for those who provide assistance. To such a world, it should help and support globalization with a view to convergence of states and peoples, removing differences and opinions in

international life and relations in addressing the existing negatives of life (Sirotová-Michvocíková, 2016 [10]). For that to be the case, one of the key institutions of democratic governance of the globalized process must be included in particular. "The United Nations, if further united in the goals and political will of the Member States, will represent not only a forum but also an active intellectual workshop on the birth of binding measures, a global business bank as a guarantee of a free and fair foreign business with a mandate that will also apply to global competition policy, anti-trust measures, and the rule of law, the activity of multilateral corporations, – a global trust with redistributive functions" (Králík, 2003, p. 436)<sup>4</sup>.

### Results

At the same time, it is necessary to understand mutual cooperation, help, humanity, peace and ensuring a happy life for every human being. In order to do so, or to bring society closer to this human ideal, it is necessary to realize primarily prosocial education at global, national and local level, focusing on:

- dignity of the human person, respect for himself,
- attitudes and capacities of interpersonal relationships,
- Positive evaluation of the behavior of others,
- creativity and initiative,
- communication, expressing your own feelings,
- interpersonal and social empathy,
- assertiveness, solving aggression and compassion, self-control, conflict resolution,
- real and display pro-social models,
- prosocial behavior (help, gift, division, friendship, responsibility),

<sup>4</sup> Králík J. *Letokruhy diplomacie*. Bratislava: Kon Rad, 2003.



– social and complex prosocialism (solidarity, social critique, nonviolence)” (Hulan, Dzuriaková, 2007, p. 23–24)<sup>5</sup>.

Prosocial education in this sense means not only the formation of a useful relationship with other people, society, work, and other areas of life, but also the preparation for a real and true understanding of the meaning of human life, life in society, and a real place in it. Reality linked to a real identity, one's own, socialized and identical personality. The personality with these manifestations of life represents a capable and independent human being connected not only to the social conditions of life but also to the interpersonal relationships therein, the performance of work and the value orientation. In the process of education and training, it is necessary, directly or indirectly, to explain the norms of prosocial behavior, to clarify specific facts, to allow the educated to deal with particular situations, etc. (Kalugina, 2016 [2]). For this reason, pro-social education must be linked to objective scientific knowledge from particular subjects, which, for children and young people but also for adults, opens the world not only of nature, but also of society and man, acquiring enough knowledge to form their own attitudes, opinions, beliefs and life positions. On the other hand, they also gain facts about questions and reasoning, which can contribute to the gradual formation and consolidation of wisdom bound to solving social, working, human or personal problems or opinions and decisions.

Wisdom characterized as an integral unity of reason and character that manifests itself in ordinary civilian activities and relationships, but also in the professional field based on vocational education. If we combine wisdom with wisdom, it is necessary to consider knowledge from different

areas of human knowledge and the ability to apply them in working and social life. This view is also linked to the cultural behavior of people in different conditions and situations. The cultural behavior of people is self-knowledge, understanding, perception based on the existence and style of life, and possible cooperation. People have enriched each other, but they also hurt, but have always transferred or obtained certain information necessary for life in a new environment. But “history does not point to Hegel's synthesis. There still remains something that exists beyond the scope of the instruments of production and consumption, power, and distribution. There is culture or, in its most general level, civilization: language habits, history, religion, customs, traditions that mankind distributes and will continue to divide it. The more conflict the international conflict becomes, the more it will be a civilization conflict, a meeting between ancient and functional codes of meaning and behavior” (Sacks, 2017, p. 44 [8]). But in this context it is necessary to solve the conflicts in particular, to analyze their essence and their expressions, because it is irrelevant whether a person is black, white, yellow, Jew, Christian, atheist, rich, poor, laborer or scientist.

Therefore, at present, as in the past, it is necessary to seek ways to find a common consensus not only in the economic field but also in interpersonal contacts. B. Driver<sup>6</sup> (2017) in the article *Embracing stoicism, a day at a time*, mentions the complexity of the present time that can be tied to different states of the world today. He writes that we live complicated times. Our country and its citizens are divided into various related fragments – political faith, economic position, race, religion, education levels, approaches to climate change, moral values, etc.

<sup>5</sup> Hulan B., Dzuriaková J. *Sociálna etika*. Žilina: ŽU, 2007.

<sup>6</sup> Driver B. *Embracing stoicism, a day at a time*. Beach Beacon. 37, 12A. 2017.

Fate and humanity determine what we are, this division is likely to continue continually. Resignation will continue, but the role of public officials at all levels is to divide people as much as possible and to seek their consensual approaches, and not to divide and dominate the Old-Roman slogan and to benefit from its position.

### Discussion

The territory of Slovakia was, from the earliest times, as evidenced by archaeological finds, the deification of the migration of members of various tribes and ethnic groups. There are brief written references about its settlement, whether it is being redeemed by the Celts, the Romans, the Germanic tribes or the Avars. "In the 5th-6th. the Slavic tribes, the ancestors of the Slovaks, settled on it. In the 10th century, the ancestors of today's Hungarians, later members of several tribes, Sikulovia, Plavci, Pechenehovia and nationalities e. g. Germans, Croatians, Ukrainians, Jews, Italians, Roma and others. Gradually assimilated or created Slovak, Hungarian, German and Ukrainian nationality" (Encyclopedia of Slovakia, V., R-Š, 1981, p. 344)<sup>7</sup>.

The arrival of new settlers of different nationalities was realized from the Middle Ages not as a wedge between the domestic population but as experienced experts in various areas of farming (gold mining, ore processing, trading, better forest management and new ideas, people's approaches to the Battle of the White Mountain in 1620; The fact is that the movements and migration of people concerned primarily the experts who came to the territory of various parts of Slovakia, including Western Slovakia, which was a significant industrial and economic enclave of Slovakia from ancient times. Central Slovakia

and significant economic and cultural areas of other Slovak Republics.

In the territory of Western Slovakia, typical agricultural land, forests and industrial production, the extraction of raw materials, precious metals in the past and the trade came people of many nations, expertise, religion and education. There came Germans, Jews, Roma, Catholics, Evangelicals, educators and ordinary people. Documents and proofs are the workshops, schools and universities in Bratislava (Academia Istropolitana), Trnava (Trnava University), developed towns (Bratislava, Trnava, Pezinok, Modra, Svätý Jur), quality wine regions (Rača, Pezinok, Vajnory, Modra, Doľany, Častá), mining activities (Pezinok), nobility (Smolenice, Stupava, Častá, Červený Kameň), etc. Gradual arrivals of migrants still exist at present, Vietnamese, inhabitants of the African or Asian countries, Germans, Ukrainians and Slovaks living outside Slovakia as foreign Slovaks. But these are smaller groups that are firmly captured in Slovakia. Examples are Vietnamese who have come to Slovakia since the 1970s to prepare experts for the Vietnamese economy, but after socio-economic changes in the world they have reoriented their own economic activity and are currently creating a compact, collaborative community, both inside and outside, the status of nationality was also recognized in the Slovak Republic. But the last large group of immigrants, invited to the territory of Western Slovakia with a direct request and a place of settlement, were experts in forest protection and logging, invited by the owners of forests from Bratislava to Trenčín by the Pálffy family.

The new settlers came, as invited experts, to the territory of Western Slovakia in the middle of the 18th century. The reason for their invitation was two facts, namely the arrival of experienced

<sup>7</sup> *Encyklopédia Slovenska*, V, R-Š. Bratislava: Veda, 1981.

forest forensics and mistrust against home-grown and forest-keepers who did not always vigorously protect the property of their masters. Forest experts came to the territory of Western Slovakia with a determined degree of life and work in their way of life, traditions, customs and social life. Despite the many facts of separate activity outside the indigenous peoples, however, they gradually became familiar with, realized and consolidating the interrelationships between the households and the arrivals, which actually brought about the flowing time and needs or the activities of both parties. Forest owners, woodcutters, inaccurately called huncokari (Holzhäcker), concentrated in the Pálffy woods, over 100 kilometers long, preserving and applying their own German language, Roman Catholic religion, customs, education and traditions, traditions, life values and life style.

The forest people lived in separate families and they met on a continuous basis in terms of cooperation, maintaining contacts and fulfilling specified work tasks in accordance with the requirements and needs of forest owners. But gradually, the isolated life of forest people changed, first contacts, mutual assistance, and, in turn, partnerships. Individual waves of immigrants to the territory of Western Slovakia have not only contributed to its economic development, but also to the cultural heritage, which means preserving and maintaining the natural and spiritual values of the particular environment and the lives of the inhabitants. Each individual person has its roots in the realm of the existence of nature and its associated social values and people's lives in terms of cultural heritage.

The cultural heritage is primarily to be linked in terms of the overall historical contribution of values and nature conservation, influencing and influencing the attitudes and values of people in

particular historical periods. In this sense, it is necessary to perceive the people around them and their overall coexistence at the level of any environment belongs to a significant cultural area, because it means the total respect of man by man without distinction in the sense of tolerance. Tolerances in the perception of congeniality and contacts between people that as norm of real interpersonal cooperation and understanding.

### Conclusions

It is necessary to take into account mutual behavior, behavior towards family members, reaction or activity, which can prevent negative manifestations. Because behavior is also a respecting, written or unspoken, ethical code of cultural behavior. J. Průcha (2004, p. 45)<sup>8</sup> states that “according to the narrower concept (applied in cultural anthropology and also in intercultural psychology), the term culture refers to manifestations of the behavior of people, that is to say the culture of a certain community, communication standards and language rituals, applied value systems, passed experience, taboo preservation”. A fact uniquely linked to the overall climate of a particular environment associated with interpersonal relations and values.

Under the terms of Western Slovakia, there were no more intercultural trains and it is necessary, from the point of view of experience and suggestions in this area, to find the following lessons:

- fulfilling duties and working without the burden of others,
- take a common approach,
- independence and responsibility towards the collective (also in the European Union),
- respecting living standards in the receiving State,

<sup>8</sup> Průcha J. *Interkulturní psychologie*. Praha: Portál, 2004.

- requiring rights (religious, political, personal) to the detriment of others,
- fulfillment of obligations according to established standards,
- the recognition and perception of a work assignment of any kind,
- mutual tolerance and recognition,
- appropriate communication,
- providing convergence to partnership,
- Training experience and knowledge. The arguments can be a trouble-free coexistence of people in cities, Bratislava where the Slovaks, Hungarians and Germans lived next to each other, the right to stay for citizens of Jewish nationality since the 17th century, the protection of the Jewish population during the Holocaust in Slovakia was also awarded with “Fairness among the Nations”, the reception of citizens of Vietnamese nationality among themselves or the respect of other specialists from other countries, etc. From the aspect of experience and stimulus of immigration to the territory of Western Slovakia, it is possible to summarize the knowledge that, in the context of co-operation and fulfillment of tasks in the territory of another country, mutual co-operation is possible and brings benefits to all the parties involved.

Unfortunately, in many cases, good cohabitation interferes with public officials, whether at the state or community level, causing

racial, social, religious or economic disagreements in an attempt to harm one of the parties. In this sense, there is a need for real patience, tolerance and active participation of all people to solve problems. And, above all, disregarding the desire to gain a certain benefit, political, economic, social, as a matter of perversion, of grievances and disputes. For these reasons, dynamic education and experiential learning are necessary in the direction of human perception of man as being bound to equal living conditions and social cohesion.

To do so “in the conditions of globalized society and the threats of a valuable human being, there is nothing else but to constantly strive for the education of an authentic, nonconforming person who is aware of his possibilities, abilities and ideals but also of the needs of others and the world is capable of managing freely, but responsibly and morally, of his own life, which is taken up by personal plans and at the same time committed to improving the life of society” (Kosová, 2013, p. 161 [3]). Such knowledge also reflects past experiences with the impetus of objectively perceiving migratory and immigration processes in such a way that the universal humanity of all actors involved in the development of peace and genuine human honesty based on humanity, humanism and social justice is not lost.

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Submitted: 16 October 2019

Accepted: 10 March 2020

Published: 30 April 2020



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