

**SCIENTIFIC INTERNATIONAL CONFERENCE CHALLENGES OF THE 21 ST.  
CENTURY – MIGRATION AND HUMAN DIGNITY**

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**Challenges of the 21 st. century –  
migration and human dignity**

**Vladimir Krcmery,  
Milan Schavel,  
Jozef Suvada**

**Pensylvania, USA**

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SCIENTIFIC INTERNATIONAL CONFERENCE CHALLENGES OF THE 21 ST.  
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# **Challenges of the 21 st. century – migration and human dignity**

**ASSOCIATION FOR SOCIAL  
DEVELOPMENT AND SUPPORT FOR THE  
CITIZENS OF THE SLOVAK REPUBLIC  
THANKS FOR SUPPORTING THE CREATION  
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THANKS TO THE RECTOR AND THE  
FOUNDER**

**St. Elizabeth University of Health and Social work  
Bratislava, Slovak Republic**

**prof. MD. Vladimír Kremery, DrSc., Dr. h. c., mult.**

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**AND**

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**AUTHORS:**

**prof. MD. Vladimír Krcmery, DrSc., Dr. h. c., mult.**

**prof. Dr. Milan Schavel, PhD.**

**Assoc. prof. MD. Jozef Suvada, PhD., MPH., MBA.**

**REVIEW:**

**prof. Dr. Mihály Filo, PhD., LL.M., Hungary**

**prof. Dr. Ing. Jozef Kutarna, PhD., Slovak  
Republic**

**Assoc. prof. Dr. Jaroslava Pavelkova, Czech  
Republic**

**Dr. Andrea Gallova, PhD., Slovak Republic**

**Dr. Monika Nova, PhD., Czech Republic**

**Dr. Ing. Zsolt Manyá, Slovak Republic**

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**EDITORS:**

**prof. MD. Vladimír Kremery, DrSc., Dr. h. c., mult.**

**prof. Dr. Milan Schavel, PhD.**

**Assoc. prof. MD. Jozef Suvada, PhD., MPH., MBA.**

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## **SOCIAL SERVICES IN THE SLOVAK REPUBLIC AND THEIR SIGNIFICANCE FOR THE ROMA PEOPLE**

**ANDREA GALLOVA**

### **Abstract:**

Nowadays social services are significant part of activities and actions performed by public as well as non-public providers of social services in Slovakia. Current state of social services provision in Slovakia is based on the legislation frame, social policy of the state, development of the countries in the European Union and societal development of our country. Social services are usually perceived as services of various subjects focused on social needs of the people who would find themselves in a state of social distress if not provided with social services.

**Keywords:** social services, Roma ethnicity, social and economic factors, Senior's homes.

### **Introduction:**

Currently applicable Law Act No. 448/2008 Coll. on Social Services governs legal relationships within providing social services, financing social services, and supervising provision of social services by public and non-public social services providers.

Performance of social service activities is guaranteed by specialized, operating and other activities.

The framework policy of the development of social services provisions in the Slovak Republic is based on and

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takes into account respect for basic human rights, also stated in the Universal Declaration of Human and Civil Rights, and the European Convention for the Protection of Human Rights and Fundamental Freedoms, and developing a common approach to the contents of the European Social Charter, pursuant to which disabled people have the right to independence, social integrity and participation in social life and also all other people reliant to help of another natural person, or retired people, as well as individuals, groups or communities being in unfavourable social-economic situation.

The government of the Slovak Republic has the goal to integrate the Romani people into the society at all its levels. In Slovak context there is a high extent of social distance in connection to the Roma people and their low extent of emancipation connected with poverty and negative economic impact on overall quality of their life, which are two factors preventing creation of functional multicultural society.

Social services are based on the matter of social services, which is a personal relationship arising between providers of social services and their recipients. It is important to motivate citizens in modern and postmodern society to personal involvement in social services. Social services constitute a mechanism, which can improve individual's social skills and widen every single individual's sources of social environment.

In the sphere of social service it is necessary to direct individual, family or group towards the most important social values.

Currently, recipients of social services are expected not to be objects receiving social services, but they are expected to be subjects participating in organization activities, i.e. to be active recipients of social services.

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Quality of social services derive from important rules and principles, which provide adequate quality of living standards and provision of social services along with acceptance of individual and group needs of the receivers without any differences.

Quality social services relating to the receiver are those solving the citizen's social situation, where at the same time the recipient takes position of being satisfied with them.

A quality service then means a social service enabling the recipient to live a normal life (complexity of services), it takes into consideration the needs of an individual and protects their rights and interests.

### **Methods**

The scientific research was performed in Banskobystrický Region, the research file consisted of the facilities for senior citizens, year-long form of stay, public establishments providers, higher territorial unit, town, municipality, non-public providers and the Romani ethnic group citizens living in Banskobystrický Region.

The main goal of the research was to find out the significance of social services provision to the Romani people and the extent of the interest in social services provision, to which factors significance is attributed when being or not being interested in placement in the facilities for senior citizens. Research method: quantitative, qualitative.

Research instrument: questionnaire, dialogue. The examined population and basic examined file consisted of directors and social workers in the facilities for senior citizens and the Romani ethnic group citizens in all 13 districts of the region mentioned.

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We addressed all 61 registered facilities for senior citizens, where there were placed 1776 clients, our questionnaires were completed by 40 of them, where there were 1165 clients placed, which meant 65.6% participation.

The age structure of the clients ranged from 60 years to 100 years. We addressed 300 Romani people to be engaged in our dialogue, out of which 253 participated, which is 84.33% participation.

Within the frame of the research paradigm we set social and socioeconomic factors, which we assessed using statistical methods.

Our main goal was to find out the significance of services provision to the Romani people through the extent of the interest or disinterest by the help of social and socioeconomic factors.

On the basis of the research we wanted either to confirm or contradict Adelfer's ERG theory. We applied statistical counting methods: Chi-Square test, Wilcoxon test, Spearman's and Pearson's correlation coefficient.

The research was based on looking for answers to five essential questions, the main goal was divided into nine partial goals and we determined seven hypotheses.

## **Result**

On the basis of the results of our research we unambiguously proved validity of the dual theory.

The results confirmed the two-factor theses in the part saying that exclusively the social factors are the source of interest in placement into a facility for senior citizens coming from the Romani ethnic group and exclusively socioeconomic factors

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are the source of not being interested in placement into the facility.

We found out that substantial problems of current state of this difficult and responsible social work area is a socio-economic factor: segregation, gender, age, human rights, social involvement, integration and having information.

Disinterest is shown in the following socioeconomic factors only: social involvement, life style, integration and segregation, having information, work migration, mobility, discrimination, human rights, relations between the Romani and non-Romani citizens, success, participation, political representation, social recognition.

As it was proved in the research part of our work, the interest in being placed in a facility for senior citizens is influenced by social factors, which are dynamic, and disinterest in being placed in a facility for senior citizens is influenced by socioeconomic factors.

Two-factor theory and socioeconomic factors significantly contributed into knowing and understanding the nature of the Romani people's the interest in being placed in a facility for senior citizens.

Its main benefit, finding out a practical significance within the provision of social service, originates from emphasising the fact that the interest in placement in a facility for senior citizens is connected with social factors.

We confirmed this fact by means of our research results. Disinterest of a Romani ethnic group senior citizen originating from socioeconomic factors, which creates a very strong moment, is established in their attitudes, family environment, and conditions supporting them.

Expected output and benefit for everyday practical life is measuring and evaluation of the degree of interest along with

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partial factors of interest and also overall interest in being placed in a facility for senior citizens.

Through the research we emphasized that the interest in being placed in a facility for senior citizens, as part of overall life comfort of a Romani senior citizen, is significant not only from the view point of their individual experiencing the autumn of life, but undoubtedly it influences also their current mental condition, emotional state, self-confidence, or ability to resist stress and support active entering into difficult situations whereby it consequently influences the quality of life in a facility for senior citizens.

At the same time we came to the result concerning the factors which respondents consider to be most important and that creates an opportunity to implement the measures which would reduce or even remove their disinterest in being placed in a facility for senior citizens.

### **Conclusion**

The results of the research: the most important factor supporting the interest is education and similarly the most important role in disinterest originating is played by education. The most powerful negatively diverging factor is segregation. The results of the research are useful either for employees in leading positions in state or public institutions, directors of facilities providing social services, and also for supervisors in various areas of their work as well as for the Romani ethnic group.



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**Corresponding author:**

PhDr. Andrea Gallova, PhD.

VŠ Z a SP sv. Alžbety, Nám. 1 Mája č. 1 Bratislava, 810 00

e-mail: [gallova.andrea16@gmail.com](mailto:gallova.andrea16@gmail.com)

## **SOCIAL COUNSELLING FOR FAMILIES IN AN UNFAVOURABLE SOCIO-ECONOMIC SITUATION**

**MILAN SCHAVEL**

### **Abstract**

In our society we are currently seeing the deepening economic problems of the population, concomitant deepening the differentiation of society. Number of population dependent on social help from the state is growing, presented is often indebtedness of families, unemployment, increased poverty. The contribution further addresses the impact of these adverse social situations on the individual and family constellation, to deal with the social consequences of economic instability of families, we present some statistical findings. Whereas the existing procedures States and stakeholders of public administration are far less effective, stress the need to ensure an orderly solution through intensive work with families using social counselling. We points out of the importance teamwork social counsellor with other experts in the process of complex care for individual and family as – social client. In conclusion, we draw attention to the need to ensure the legitimate conditions for the work of social counsellors and creating the conditions for the application of social counselling in practice.

### **Key words**

Economic instability. Indebtedness. Unemployment. Social help. Social counselling. Teamwork.

**Contemporary society and threats to family**

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Postmodern society and penetration of globalization brings to the present time even several threats. Preferred orientation is to a material part of life, manifesting in elements of social disorganization and disintegration of natural family relationship. Destabilization of life as a couple is part of our time (thus the marriage bond), there is a disintegration of nuclear family, increases the dependence of children from modern technology and mass media, then naturally it reduces reliance on family ties. Part of our time is the growth of unemployment conditioned on economic destabilization, increase in unemployment and indebtedness of families that is often conditioned on efforts to achieve a sufficient standard material security. Families are getting into difficult situation; problems accumulate as secondary result of economic problems.

Frequent element of destabilization of the family is job loss. It is a fundamental change in the life of individual and whole family, while employment has in family life irreplaceable status. Employment is an important condition for a dignified existence, it not only brings material benefits, but it also gives him a sense of self-fulfillment and social usefulness. Frequent element of destabilization of the family is job loss. (Buchtová, 2002). Loss of work we consider the situation that leads to its adverse results. The concomitant phenomenon of socio-economic problems of families are lack of time, stress, social insecurity, arising in particular from the possibility of loss of employment, inflation and ongoing strong competition in the labour market. Especially long-term unemployment, particularly long-term increases the risk of socio-economic problems of families, dependency on social help and the risk of falling into debt. Minimum wage,

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insecurity, indebtedness of families, incomplete families and the ongoing economic crisis indicates deepening poverty. A common consequence of the unemployment is precisely the disintegration of those relationships that were unemployed provide support in his quest to return to the labor market. Accompanying phenomenon unemployment and the problem of shortage of jobs support the loss of confidence, resignation, depressions but often deterioration in general health.

These phenomena are fundamentally manifested in the fulfillment of the fundamental functions of the family. Some family members in the performance of essential functions in the family either completely drop out, or do something else, as you may be. In a dysfunctional family it is not clear competence. Declare the requirements to not follow anyone. The communication is detected many misunderstandings, confusion, uncertainty. The family holds established modes of communication, do not dare to look for new ways. Communication initiative of members of dysfunctional families is usually low, but in the family can be present someone who is considered to be their spokesperson and guardian of the family rules. This then controls the field, others are quiet, inconclusive nods, and sometimes someone aggressive stands against the whole family authority. In dysfunctional families that arrive to specialist care, thanks to their problem, is usually observed many negative emotional expressions, from irony to direct attack. There are even overt expressions of hopelessness and despair. A dysfunctional family system can produce individual psychopathology example substance abuse, anti-social behavior and the like.

### **The family and its socio - economic problems**

Currently, quite often we meet with economic instability of families, which we consider as one of the important factors presented secondary crises in the family. Now the family is entering to a difficult economic situation for several reasons. It is often a question of unemployment - ment of a family member or question indebtedness at the expense of material products due to the wide range of goods in hypermarkets, as well as by aggressive advertising banking entities oriented on all segments of the population.

Economic stability of families can support such a higher number of household members who are economically active; then is it the total number of children and household members, age of the breadwinner, educational attainment level of breadwinners as well as the total cost of expenditure for households. On the other hand, economic instability of family is affecting in particular:

- unemployment family member,
- work for minimum wage,
- precarious work or working abroad and with this related issues,
- inability to handle money,
- indebtedness of families (job loss, banking entities, shopping centers and hypermarkets),
- parent families or single parent female - dependent only on their own income or help of the state through social benefits and allowances.

Socio - economic situation of the family can worsen even several serious of factors whose solution is often just the responsibility of the social worker. The most common include family breakdown, aggressive behavior and low quality

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partner relations. Another problem is the presence of socio - pathological phenomena, especially among the most common is addiction to alcohol and other types of addiction. Often and less identified is gambling or betting info's in bookmakers, which is legal, state-tolerated.

These types of addictions are often the cause of family breakdown and the main causes of deterioration in the economic situation of families. Economic situation of the family is also affected by the presence of disabled member of the household or the presence of family members with health problems (terminally ill family member with a psychiatric diagnosis, etc.).

An interesting phenomenon of a worsening economic situation and the growing indebtedness of families is also a phenomenon that reflects problems in relationships where one from partners own dissatisfaction and dominance presents demonstrative purchases. He in fact disregards the needs of families and their members selfishly prefer own interests and ideas of satisfying needs.

Frequent occurrence in nowadays, in less economically stable families is also even shopping in hypermarkets, supported by attractive offer (goods in instalments) to compensate for feelings of inferiority and an effort to catch up others.

Purchases have often emotional undertones (even we want to be happy, my children can have it also, if I cannot, so let them have at least my children, etc.).

Another issue is the debt itself is even the inability of families to know through effective management. This problem affects often lower intellectual level of their parents or the above-mentioned factors.



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Besides these consequences of socio - economic problems, it is necessary to draw attention to negative impact of this situation to the child in the family. The effects are material character (deficiencies nutriment, clothing, hygiene, housing conditions, learning aids, support of leisure activities).

It happens, that a child is isolated from their peers, has limited social contacts or vice versa identifies with peers with similar problems, while the cumulate social predisposition conditional manifestations of asocial behavior.

In 2015, we conducted a survey among clients of social work who were in this period in unfavorable economic conditions, were dependent on the allowance of help in material need. 260 respondents participated in the survey.

It is startling, even though the number of respondents is not sufficient and does not necessarily indicate the results of the significant rate of significance that in the family are present quarrels and misunderstandings due to unemployment at the level of 81.54 % of the respondents' sample.

Unfortunately in Slovakia serious research has not yet been carried out, which could demonstrate the impact of unemployment on subsequent secondary problems that most often occur in families.

### **Social counselling and social content of counselling for families with socio - economic problems**

In general we can say that social counseling is social practice irreplaceable position. Fields of use of social counselling are manifold. If we were to analyze the broader circumstances related to the unfavorable economic situation of families, then we could say that social counseling in this case focuses

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mainly on problems in social relationships, problems in coping with social change (e.g. if becomes a breadwinner unemployed) or as alleged Gabura (2005) on the problems associated with social insufficiencies (e.g. the lack of money).

In application for the primary solving of socio - economic problems of families, we must say that the readiness of our social counselor, as well as individual entities should create for this implementation the broader framework, is not sufficient.

It appears that these issues are not addressed by or in terms of the secondary and tertiary prevention almost no attention. Systematic and long-term work with the family simply absents in our conditions. Social counseling must be in its content aimed at identifying of the scope, character and causes of material need.

This means that in the initial phase of social counselling, the social counselor focuses on identifying the primary causes of debt, using particular methods of social counselling, which characteristic and basic level of social counselling are. Social counselor must through his counselling skills and communication skills, get client for cooperation and mobilize him to participate in solution of own unfavorable situation. In the process of working with the client then takes care to provide relevant information with presenting proposals to solve the situation, on its support and accompany guidance in identifying potential sources of influence solutions to complex social - economic problems of the client (Pavelková, 2014).

Thus, social counselor after finding the economic situation of families orient their professional potential for economic

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counselling and psychosocial counselling (finding potential partners for cooperation in a team, e.g. psychologist).

In our social system there are mechanisms that could contribute to solving the adverse situation of families. For this purpose we have a network of social entities within the government legislation allows such provides social loan, single benefit of social help.

At the level of state administration in the field of social affairs are the benefits of help in material need, state social support in the form of allowances (e.g. subsidies for food, school supplies, motivation allowance for children in kindergartens and schools). The extensive network of civil society organizations is working with families, but to a greater extent should be involved in negotiations indebted families with other entities, family should be accompanied at long-term. To improve this specific consulting activities oriented to social - economic problems of families we consider necessary to prefer particular:

- Systematic and continuous work with the family as a whole,
- Social field work (visits to families and their entourage),
- Communication with the economic and financial entities,
- Involvement of other professionals such as lawyer, doctor, psychologist, priest, financial consultant and a social worker, of course, at different levels

Prerequisite for purposeful and deliberate performance of work a social worker with family and achieving the required

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correction in the family also requires the active cooperation of the family, its participation in the search for options to address the problem, active communication, openness, honesty and willingness to cooperate.

**Conclusion**

Social work in socio - economic problems relate individuals, but especially families. Social work in socio - economic problems relate individuals, but especially families. The actual high rate of unemployment and secondary operating accompanying adverse phenomena trigger the need to fully cooperate with the whole family. Cooperation of individual experts is an important issue, another important condition for the intensification of social work and the counselling in solving the mentioned problems is greater involvement of the holders of intervention of counselling activities, a further condition is the interest and willingness of the social stakeholders to adapt their focus to new specific problems.

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## Corresponding author:

**prof. PaedDr. Milan Schavel, PhD.**

VŠZaSP sv. Alžbety Bratislava, Palackého 1, 810 00 Bratislava  
mschavel@stonline.sk

## **V4 IN RELATION TO EUROPEAN MIGRATION POLICY AGENDA**

**JAROSLAVA PAVELKOVA**

### **Abstract**

The contribution deals with issues of long-term ongoing massive migration crisis that brings into the European Union, violations of law and order. The open policy of accepting refugees from different socio-cultural environment undermines coexistence of European postmodern society. On the basis of inadequate solutions of the migration crisis and stop of the flow of refugees heading to Germany is the pursuit of legal and controlled support in the form of redistribution of refugees into states of EU under the European migration policy agenda. This policy is based on Turkey and so-called Coalition of willing states of EU to assist with the implementation by enforcing measures cope migration crisis. V4 countries to quotas on the redistribution of migrants so far behave awkwardly on the base of their technical and financial capabilities. Just respect, tolerance and solidarity can ensure the coexistence of different cultures in a multicultural society on the continent.

### **Key words**

European migration agenda, the integration of asylum seekers, a coalition of willing EU migration crisis V4

### **Introduction**

Western Europe has been struggling for several years with the massive migration, which becomes a problem for the whole society and this for reason of the political, cultural, economic, social, but also the safety impact. Globalization brings expansion of movement of large numbers of people,

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urbanization, the spread of modern technology, accompanied by clashing cultures, mixing, connected with poverty and suffering, disrupts mutual coexistence and chaos. Based dream certainty democratic system of Western Europe, connected with the material standard, respecting human rights, freedom and so on., are migratory flows of population in the European Union the most attractive countries Germany, France and the coalition called Willing states of the European Union (2016), which provides help mainly refugees from war-torn Syria.

### **Migration crisis**

Migration belongs to mankind during all time of its historical development. As reported by Matoušek (2008, 102): *„Migration is a migration of people from one region (country, continent) in another region (country, continent); it may therefore be a national and international phenomenon. From the perspective of a particular state is either immigration (immigration) or emigration (emigration). Influences displacing the population of the country are called push factors, e.g. a weak economy, high inflation, high population growth, the disappearance of traditional sources of livelihood, environmental disasters, and political instability. Among the influences of attracting immigrants into the country called pull factors include the country's wealth, political stability, education and employment opportunities, guaranteeing human rights, and others.“* At its intensity may be involved in military conflicts, fear of persecution, economic and social differences between countries, regions or even continents, and also a process of modernization, globalization of economy, development of information technology, global transport interconnectivity, environmental disasters, depletion of mineral resources, etc.

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The phenomenon of migration of the population is nowadays one of the most problematic areas of international relations and international politics. On the basis of these data migration brought and brings its consequences, which manifest in society in the cultural, social, psychological, political and economic. *„Migration also affects the composition of the population by age and sex; the emigrants usually dominated by young men, and thus lose country of emigration the most productive part of the population. Conversely, the immigration area receives migrating individuals in their most productive years; often in a number which exceeds the natural increment even while at the education of persons to their productive age immigration country did not have to spend any money“* (Rolný, Lacina, 2001, 233-234).

Currently (2016) migration of the population of the world's poor to rich countries of Western Europe is becoming an unsolvable problem. The public and the political leadership of the European Union are divided on the issue of integration or rejection of refugees and immigrants (legal and illegal). There is concern about the threat to the traditional orientation of society (democratic values, Christian ideas, humanism) to a large number of individuals from the Muslim world.

Among migrants, dream, rich countries are Germany, Italy, France, Holland, Switzerland, Austria, Belgium, Spain and the Nordic countries of Europe (post-communist country with most of them becoming a transit country, or just temporary). An example might be Germany (Lid'ák, 2004, 37), where at the time of its tremendous economic boom (the early 20's of the 20<sup>th</sup> century), accepted to work also foreigners. The original intention reckoned that after a time they come back to their country of origin. But the result is the opposite, the whole family and closest relatives came to visit a breadwinner



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and remained in the country. But it must be remembered, that none of these countries has not been a war zone; workers were war refugees. Their contribution to the development of the country was and remains invaluable and eventually many of them have returned, which in today's aspirants to obtain asylum in Germany cannot be expected. Their aim was and inclusion in society (integration, assimilation). The biggest major difference is that the differences were only linguistic, folkloric, unlike the current migration wave, when we talk about the differences in value.

Nowadays, Muslims are present in almost every European city and its increasing number may happen if they incline to radical thinking, danger, which we cannot even imagine in practical form. France has in this area a special status (see above), also because of military interventions in Muslim countries, where it operates the most radical (e.g. Libya in 2011, Mali 2013). „*In France, seven million Muslims live, and some of them are radicalized, listen to challenge the Islamists, not only from countries where France intervened*“ (Suchá, 2015, 4).

Terrorist attacks are routed by militant Islamists, who ahead sees no future (poor social conditions) and often grow up surrounded by prejudices suffer frustrations and opportunities for self-fulfillment impossible, hypocrisy, and so for them it is therefore hard to believe radical ideas. And so for a large number of refugees who come every day, under terrible conditions to Europe, it is not possible to provide a dignified life of integration or assimilation into mainstream society. Based on these facts, of course, the whole West is afraid of Islamisation and possible civil war. The West should realize that in the global export of its culture threatens the

value system of Muslim countries (Sidon, 2015, 20).<sup>1</sup> On the other hand must be taken but even the fact about the Western concept of the welfare state and religious failure in Islamic countries.

### **The open policy of accepting migrants**

Since 2014, over a million migrants applied for asylum in Germany. These are the people fleeing against the atrocities of the Islamic state and religious schisms in their home country Germany are ready to accept all refugees from war-torn Syria (even implemented accelerated asylum procedure).

It is human help, but *de facto* it is not possible to distinguish between asylum seekers fleeing war or economic reasons (they do not need help), who go together for a better life in Germany. The survival of the national culture is needed a birth rate that currently none of the countries of the European Union reached. From this fact comes the need for manpower that in terms of demographic trends in Western

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Europe also missing. There are, however, also comments on the need to change the current migration policy.

### **Coalition of the willing EU states**

How Chancellor A. Merkel declared, on the base of t the closure of the Balkan route of migration flows began the movement of migrants from Greece to Turkey under the recently concluded agreement between the European Union and Ankara. It is valid from March 20<sup>th</sup> in 2016 and supposes that migrants, who since that date will come and do not obtain asylum in Greece, will be returned. For each returned Syrian EU committed itself to accept directly from Turkey Syrian refugee, who entitled to asylum (maximally 72,000 refugees). In Turkey there are currently over 2.5 million of Syrian refugees.<sup>2</sup> Union for help in managing of migration crisis promised to Ankara among other things, restoring the frozen accession talks between Turkey and the EU lifting visa requirements for Turks, including financial help in managing migration crisis (2016). Outside provide promised financial subsidies from the EU for the time being nothing happened. Conversely, after a coup in Turkey is profiled dictatorship under President Erdogan and is politically directed at Russia and China.

*“According to the leaders of the rich countries of the European Union will continue to accept asylum seekers”* as stated in his article T. Menschik (2016, s. 62-63). The redistribution of quotas "coalition of the willing" European Union states will help who formed in the EU voluntarily and take the first steps in helping Syrian refugees' and other migrants - asylum seekers location. As stated above

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<sup>2</sup> ) <http://www.novinky.cz/zahranicni/evropa/399993-u-reckeho-ostrova-samos-se-potopila-lod-s-migranty-zena-utonula-i-s-ditetem.html>

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mentioned author, these words can interpret unambiguously: A. Merkel is losing patience with how Brussels cannot impose an effective solution to the migration crisis and decided to find her own methods and partners. These should relieve Germany, which is the main objective for migrants. Merkel is based her policy on the one hand on Turkey and the other side of the so-called a coalition of willing countries (France, state of Benelux, Finland, Sweden, Greece, Portugal and Slovenia), which helped with the implementation of certain measures to manage migration crisis before the December summit of the EU in 2016.

At present, they will together seek a way to get all states to fulfill quotas and begin to accept migrants from Greece and Italy. For now, it is reluctantly fulfilled by 15 EU states. Turkey itself has taken 2.5 million of Syrian refugees, and we can assume that after the opening of the Turkish border will come into the country hundreds of thousands more refugees (there is provided technical and financial support from the EU 5 billion EUR). A. Merkel promises from this alliance to get under control the flow of refugees heading to Germany and the movement of refugees will not be illegal, but rather organized and controlled. Domestic opposition but seeks to limit the number of migrants admitted to Germany, because policy of open borders led to the dominance of chaos and lawlessness.<sup>3</sup> This was reflected e.g. the attacks on New Year's Eve in Cologne, Germany. These events certainly affect public attitudes and we can expect colder and more reserved German attitude towards refugees and asylum seekers. Even by Italian Prime Minister M. Renziho solution to the migration crisis is still not on the horizon. Total arrived

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<sup>3</sup> ) <http://www.novinky.cz/zahranicni/evropa/391582-zadna-organizace-utocnici>

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on Italian shores 155 thousand people (from January to October 2016). Indebted country, which is struggling with the lingering economic crisis, cannot cope with the onslaught and next year cannot accept tens of thousands more people (Sládek, 2016). The rest of The EU must help Italy, including the country, which refuse quota of reallocation of refugees. According to Remziho help people in need must be common European commitment. We can expect a worsening economic situation, the contradictions in the EU and continuing migration crisis (large numbers of people seeking asylum), including the terrorist threat from radical groupings IS.

**V4 countries**

The Czech and Slovak Republic does not have the economic and technical potential to prove to thousands of refugees to ensure conditions for a dignified life and gradual integration or assimilation into society. They are aware of the difficulty of both processes (migrants come as individuals or families that do not form a natural cohesive community; come from the different environment and the majority population cannot communicate; are simultaneously socially disadvantaged origin, socialization, education, qualifications; refuse to accept the new cultural and religious elements).

As already mentioned, for these reasons, both the Republics participate only in transit, or as a temporary country for next mobility of immigrants. Both countries solve problems somewhat embarrassed, but they recognize humanistic ideas, on man viewed holistically, come out from the Christian values of the Western world. They are also willing to help anybody in any form, if it is necessary. On the other hand, asylum policy in these countries has strict criteria that do not make it easy to obtain asylum in these countries. In the Czech Republic there are prepared residential facilities for asylum

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seekers. Nowadays (2016), they are ready for immediate use only three, which currently work as a detention facility. A small number of clients recruited only from the countries of Eastern Europe (Ukraine, former states of Yugoslavia) and Vietnam. Project Generation 21 was not also successful, which offered to selected refugees Christian families (89 individuals) asylum and integration in the Czech Republic. Of which 33 decided to secede from the program and go to apply for asylum to Germany. The program was suspended because the activity was used by refugees and their families only as a travel agency.<sup>4</sup>

Czech Prime Minister B. Sobotka rejects the European Commission's plan on asylum. He stressed that Europe needs to find points on which it is able to agree. In his opinion: *"The past months have shown that they are no quotas or transfer of powers of governments to the European Commission. We want this matter to create positive policy, but it is not possible for us to agree with redistribution of migrants. V4 wants against to proposals from the European Commission act together and get support from other countries."*<sup>5</sup>

Based on the above facts can be stated that the functioning of the central distribution and granting asylum Germany do not obtain allies in states of Visegrad 4. The Czech Republic is willing to help, but only on the principle of effective solidarity, which means that it will offer to manage the migration of funds according to its abilities. As useful also appears to establish cooperation with third countries on migration, in the form of concrete agreements that would limit

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<sup>4</sup> ) <http://www.novinky.cz/domaci/400015-chovanec-k-migraci-politicka-korektnost-je-zhoubou-evropy.html>

<sup>5</sup> )<http://www.novinky.cz/zahranicni/evropa/399963-novy-plan-nakvoty-odmitame-shodl-se-sobotka-s-polskou-premierkou.htm>

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the exodus of people from these countries (e.g. Ethiopia).<sup>6</sup> Despite these activities V4 countries behave to redistribute migrants still with embarrassment, and their opposition expressed in actions before the European Court (Slovak Republic and Hungary).

We are aware of the importance to preserve cultural values and traditions upon which society is to defend the quality of life and society, not to succumb to xenophobia, to protect the national and cultural identity, but not to be afraid of multicultural discourse, exploring new cultural patterns and perspectives on life, based on historical experience other nations, ethnic groups; try to coexist with new cultures (Pavelková, 2011, 2016). On the other hand Western Europe is not possible to solve all the problems associated with globalization and world poverty.

### **Conclusion**

The paper is devoted to still persisting migration crisis that brings into the European Union changes in mutual coexistence in postmodern society. Based on the current inadequate solution to the migration crisis by European migration agenda and stop the flow of migrants heading to Germany, it is necessary to focus on measures to strengthen the protection of the external Schengen borders and modify the legislation on the matter, including verification of personal documents for asylum seekers (§ 18 paragraph 2 of the Asylum Act). V4 countries refuse quota allocation of migrants based on their technical and financial capabilities, but do not prevent to provide some support. They offer help on the

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<sup>6</sup> ) <https://globe24.cz/domov/21734-cesko-kvoty-nehce-podporuje-princip-efektivni-solidarity>

principle of effective solidarity, providing of funds according to their abilities and capabilities to manage migratory crisis. They support the establishment of cooperation with third countries, in the form of concrete agreements that would limit the exodus of people from their home countries. The whole Europe should maintain continuity with the historic principles of respect, tolerance and respect for human values, which can ensure the coexistence of different cultures around the world.

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**Corresponding author:**

doc. RNDr. Jaroslava Pavelková, CSc.  
Fakulta sociálních vied UCM v Trnave  
Katedra sociálních služieb a poradenstva  
Bučianska ul. 4/A  
917 01 Trnava  
Slovenská republika, E-mail: jaryk@post.cz

**POVERTY AND DEVELOPING COUNTRIES -  
INSTRUMENTS OF AID**

**MONIKA NOVA**

**Abstract**

Poverty belongs among of the burning issues of today's world. The attempts at eliminating poverty rely primarily on the official development aid, an effort resting mostly in channeling funds from the developed countries into the developing ones. Though East Asia witnessed three quarters of a billion people lifted out of poverty within 25 years, the development aid participated in this success just marginally. No drop in poverty can be seen in sub-Saharan Africa, despite the substantial aid that the region received. As follows from the hitherto published analyses, poverty cannot be remedied by the development aid alone, but by greater involvement of the developing countries in international trade; by effective economic policy; by environment encouraging business; and by inflow of foreign investments.

Key words: poverty, effectivity, developing countries, development aid.

**Introduction**

One of the tools most often quoted as instrumental in fighting poverty is currently the development assistance. There are also some other instruments increasingly effective, though these are not so frequently mentioned.

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As defined by OECD, the term of "Official Development Assistance" (ODA) covers cash flows intended primarily to stimulate economic and social development in poor countries. OECD also maintains that the cash flows are based on bilateral or multilateral agreements and they are not allowed to finance commercial projects (the relevant grant is required to represent 25% of the sum or more). ODA thus replaced the previously employed term of "development aid" - this change is supposed to emphasize the fact that the activity is not a one-way street but a cooperative effort between the developed countries and the developing ones.

As generally agreed, poverty cannot be alleviated through development alone, since any development must be driven by economic growth. This is, however, where the general agreement comes to a dead end. The search for the proper strategy of development has led to a broad range of instruments and alternatives, more or less tested in the past, whose results typically leave a lot to be desired. Consequently, there is yet no prevailing opinion on how the issue of development should be tackled.

### **Forms of development assistance**

Foreign development assistance has assumed a multitude of forms, with different forms preferred at different times. The assistance is split chiefly into bilateral and multilateral aid. The principal agents of the multilateral aid are international organizations such as UN, the International Monetary Fund and the World Bank which direct the cash flows from the donor countries to the developing countries. The bilateral assistance, in contrast, changes hands between two countries unaided by the international organizations. Though the

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institutions instrumental in providing development assistance differ country from country, the bilateral aid is mostly organized through independent agencies governed usually by the Ministries of Foreign Affairs. Some countries (e.g. Germany and Great Britain) have created dedicated Ministries for Development (Králová, 2007). The United States of America and the greater part of colonial powers typically prefer to offer the bilateral assistance, while small states make use of the above-specified multilateral organizations and only later they may develop their own bilateral programs (Degnbol – Engberg, 2003; quoted from Zíková, 2005).

As generally true, most of the agencies that provide the bilateral aid focus on awarding non-returnable grants, while the multilateral aid distributed through the international organizations consists rather in offering advantageous loans or a mix of grants and loans. The funds thus provided are then spent to finance development projects and programs. The projects may assume the form of investments, for example investments in building new schools and hospitals or in drilling wells. The programs tend to be more comprehensive, encompassing entire sectors, e.g. health care, education, etc.

At present, the development aid is overly ambitious and affects basically all sections of the recipient countries, more or less violating their sovereignty. As follows from a multitude of specialized debates and articles, the recipients themselves do not have much say in how the aid is allocated. The aid should avoid targeting primarily the growth of GDP, since the relationship between economic growth and the volume of assistance is unclear, and the economic growth itself is not a cure-all and not always it is translated into a reduction of poverty. That is why it seems a good idea to fully detach the development aid from the Jeffrey Sachs model.

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This model calls for a dramatic increase in the aid that would compensate for the low bank deposits of inhabitants and provide capital sufficient to boost the economic growth. Embracing this concept, however, we could expand the aid indefinitely.

The development aid should be scaled down to just small incremental steps aimed to eradicate specific poverty instead of trying to change the society as a whole. Local measures are better suited to the local conditions and, therefore, more effective than sweeping reforms. Quoted as examples can be building elementary schools; inoculation; better antenatal and postnatal care, and the like. The advantageous loans previously given to the government agencies burdened the developing countries with heavy debts and a part of the loans was stolen by the ruling elites. For this reason such loans should be replaced by micro-loans offered to concrete persons or groups wishing to establish private businesses (a.k.a. the micro-financing principle). In addition, experts from developed countries should provide counsel on economic and political reforms that would foster environment attracting new businesses, foreign investments and international trade. Larger loans possibly granted to governments should be tied to meeting certain conditions in the sphere of economic freedom, since a good many of studies (Burnside and Dollar, Gwartney, Lawson & Block and others) show that such development assistance is much more effective. Nevertheless, the underdeveloped countries should be given to know that the foreign help will gradually cease and long-term development can only be achieved through their own effort.

A measure of utmost importance for reducing poverty lies in including the poor countries in international trade. To introduce the measure, both the developed and the developing

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countries will have to remove any barriers impeding commerce. Supported by beneficial economic and political reforms, the international trade should then become the chief instrument of combating poverty. Mr. Marek Loužek, an economist, wrote in 2009: "Increasing the share of resources dedicated to the development assistance is just a poor remedy for the torn heart of African population. EU and USA likewise shield their markets with protective barriers whose removal would be the best developmental policy."

Now, let us ask a question possibly perceived differently by different readers of this paper: are the poor people so very happy with the foreign aid at all? Not all people living in the world today wish to lead the affluent lifestyle typical of the citizens in the developed countries. We should keep in mind that the locals may hold different values stemming from different culture, religion, attitudes... They have no innate need to seek education or the highest income achievable; they lead frugal day-to-day life and may be quite happy. With this in mind - is it necessary to impose on them society modeled on what prevails in the developed part of world?

**Effectivity of development assistance**

Since the very inception of development assistance after WWII, the effectivity of the effort has been questioned. The questions were inspired by mixed results achieved in alleviating poverty and enhancing development in poor countries. Notwithstanding, the issue was long left on the back burner and it started to be fully discussed only as late as the end of 1990s. The first milestone in increasing the effectivity of development assistance was reached at the Monterrey conference in 2002. Its participants agreed mainly to expand the assistance while placing greater emphasis on its

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effectivity. Greater importance, however, can be attached to the Paris conference in 2005 where the effectivity of assistance became the key topic. Fifty six steps suggested at the conference were intended to better coordinate the assistance policy, to strengthen partnerships, to expand responsibility, and more...

Overstating the case just a little bit, the studies of impacts that the development assistance has on the recipient economies range from those which see the aid as an instrument completely ineffective, often even counterproductive and long-term more detrimental than beneficial, to those which maintain that the aid is effective everywhere, always beneficial, and therefore should be enhanced. Such studies rely typically on different statistics and models, whose veracity is very difficult to assess. The difficulty can be ascribed on the one hand to not a fully standardized system of statistical methods applied in the developing countries and on the other hand to the general problem of identifying the real effects of the assistance, effects frequently defying quantification (Kocourek, 2006).

Utterly mistaken is assistance provided in the form of final products, giving up any attempts at making the African countries self-supplying and self-sufficient. The economic assistance given to the African countries should lie first and foremost in helping them to create their own economic potential and to develop viable agriculture and industry capable of providing the staple products that they may need for further activities and for achieving self-reliance of the individual regions, countries and of the continent as a whole. A sign of success could be seen in dispensing with the deliveries of foodstuffs, medicines and equipment simply because Africa will be able to produce them by itself. Such a

situation would generate employment for the locals, which is not currently the case. To achieve this desirable outcome, the people must have full access to the natural wealth of their own countries.

### **Currently used instruments of aid**

#### **a) Grants**

The specific forms of assistance can be split into grant and non-grant aid. The grant aid comprises these forms (Adamcová, 2009): technical cooperation - providing know-how, training courses and other forms of support; food aid - raising funds to buy foodstuffs to be then distributed in the needy regions (e.g. humanitarian aid); financial help - direct subsidies for a range of purposes.

#### **b) Remittances**

Remittances, a system to which experts currently pay increasing attention, is a term describing the transfer of money or things from expatriates. In consequence, remittances are often regarded as another or alternative instrument of development. This subject is treated in many technical studies, most of which consider remittances to be an effective tool of helping poor countries, just like the international migration or temporary emigration. Put simply, the expatriates send money and/or goods to their families or communities. The reasons behind the interest taken in remittances as a potentially "new" institutionalized tool of "struggle against poverty" are manifold, one of the most fundamental being lowering the ratio between the Official Development Assistance (ODA) and the Gross National Income (GDI). The last decades witnessed the ratio to be



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unfavorable, particularly because of the low effectivity of ODA.

c) Dedicated support

Relying on her own hands-on experience and considering her own inquiry into the issues of assistance, the author believes that to be effective, the assistance has to be direct and has to target concrete individuals, families, communities, schools, groups of children, etc. In other words, material & financial support coming from foreign donors - individual or corporate, from foundations and non-profit organizations should be dedicated to a specific target group of recipients. Staff of non-profit organizations and foreign foundations arrive to the countries and work there with a degree of regularity. For that reason they can keep an eye on how the funds and goods are put to use. The author is confident that the interest of those willing to assist is increasingly orientated towards what is known as "private philanthropy".

**Conclusion**

Africa needs competent, educated and honest people - bold reformers. Such persons should be supported by African voters, who will have to turn away from dictators and nonfunctional regimes that only misappropriate their countries' resources. Such beneficial changes will require that the citizens are better informed about the actual condition of their country and that the transparency of state finances and government is increased.

Leaning on her first-hand experience of managing projects in South America as well as non-government & non-profit organizations in Africa, the author believes that effective

assistance is possible despite difficulties, mostly political difficulties, in many countries, but such assistance will have to rely on suitable methods.

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**Corresponding author:**

PhDr. Monika Nová, PhD

Univerzita Karlova v Praze, Husitská teologická fakulta

Katedra psychosociálních věd a etiky

e-mail: [monika.nova@htf.cuni.cz](mailto:monika.nova@htf.cuni.cz)

## **THE CONSUMER SOCIETY IS LOSING THE FAMILY**

**MARIA BIELOVA, MIROSLAVA JAGELCAKOVA  
SCHIFFERDECKEROVA**

### **ABSTRACT**

The present contribution wants to build on the truth that the man is a free being. His dignity is rooted in the natural law, which is superior to any race, religion, culture or ... ism and creates space of personal uniqueness.

We want to highlight the following key points as perceived by social work students, who are studying at the Institute of Social Work of Tomislav Kolakovič at the beginning of the study and the formation in the spirit of truth and after graduation.

We want to outline some moments in human life, which highlight this state of awareness of human dignity as well as the price of freedom derived therefrom.

### **INTRODUCTION**

Sharp progress of technology is not a consistent indicator of the rise of human society, because it does not reflect, in any way, responsible way of man's dominion over things and himself. Social and economic dynamism needs to spring from a source that promotes integral humanism which addresses all layers of the man. There are layers that associate him with matter and nature as well as layers that set him apart. We need to respond to the range of issues of exploitation of subdued nature and exploitation of the man by man. Possessive and predatory relationship is taking root in in the minds of people.

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Let's recall Chesterton's statement: *"The paganism was the greatest thing in the world, The Christianity was evengreater and since than is everything comparatively smaller ..."*. Let's follow him by Jesuit Peter Kreeft who characterizes three basic philosophies of life and man's values and attitudes derived from them that can be seen around us. Life as the vanity. Life as the suffering. Life as the Love.

## **1 METHODS**

There are currently 193 students at the Institute of Social Work of Tomislav Kolakovič in Trstena. 159 students participated on the research.

Data processing was performed in two phases:

1) **Descriptive statistical processing.** Open questions were processed by the content analysis with responses categorisation.

### **2) Qualitative analysis of open questions**

Literal statement- denotation- were classified by their plausible importance into the analytical categories.

We have tried to answer following questions:

***1. How our respondents describe their current situation?***

***2. What currently raises their concerns?***

Our contribution is titled: "The consumer society is losing the family". The family, which is the basis of society. The foundation stone is therefore essential because it means security and safety. When it breakes the structure is collapsing.

We often forget that the natural law is based on the Love and

morality derived therefrom.

The man learns to love in the family but also to know and give yourself. The family learns the basic principles of coexistence. The families are under great pressure today. Our students of social work also realize this. They come with a variety of personal experiences and they are looking for answers.

## 2 RESULTS

The research sample consists of 73 respondents without children, 35 respondents with one children, 34 respondents with 2 children and 17 respondents with more than two children. 67 respondents are singles. The sample consists of 114 women and 45 men in different age groups.

**Tabuľka 1** Respondents by the number of children

Count of children	0 children	1 children	2 children	3 children	4 children	5 children
Count of children	73	35	34	13	2	2

*(Bielová, Jagelčáková, 2016)*

Based on the analysis of individual denotations we identified several areas of concern as seen by our respondents. We indicate

two most frequent areas of concern.

### **1) Separation of fathers and mothers from families because of labor migration**

We see limited job opportunities. Mothers and fathers are

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moving for work away from the family for days, weeks even months. Or if the mother remains at home, because of young children, she often works in three shifts and she is grateful for each job because of regular income. She is ready to accept such conditions

Our respondents describe the reasons for moving for work abroad:

*"I could not get a job closer to home."*

*"I have to employ somewhere.",*

*"I was self-employed with no regular wage, sometimes I barely paid contributions. It forced me to employ in another country." - Male 32 years old, 3 children,*

*" I work as a machinery operator and I couldn't find a job where I live. Wife is on maternity leave with two daughters, so we looked for a solution and the only one was to commute for work. 1- I return home once per two weeks. – Male 34 years old, 2 children.*

20% of respondents cited as the cause of labor migration, illness or death of a partner, expressed in words as *"my husband got sick, we had to choose to live", "my husband died. It was not possible for me to take care of the family, I had to look for a better paid job. "31% of respondents reported various reasons as the cause of debt . "My husband had to find one job more to be able to pay debts. He stays at home a little. "*

The results of this situation is described by following words *"limited contact with the family," "I don't see how my children grow .", "lack of communication", "we try to keep in*

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*touch, but that is not sufficient", "husband filed for divorce."*

Families feel loss. Pope John Paul II. writes in *Laborem Excercens s* " *Experience confirms that there must be a social re-evaluation of the mother's role, of the toil connected with it, and of the need that children have for care, love and affection in order that they may develop into responsible, morally and religiously mature and psychologically stable persons.*"(1981)

The woman - the mother and the man - the father plays an irreplaceable role in raising children. They play important role in early childhood as well as in adolescence, each with the respect to their natural disposition. Father and mother attitudes, their view of the world, everyday communication, positive relationships in the family form the child. The child learns to function in relationships and prepares for an independent life in society.

The parents feel high pressure today. It is not easy to take care of the family. There are still individual needs of each family member resulting from the field of interest besides the basic needs as housing, energy and food. Parents, in most cases, try to create "*decent living conditions*" for the family and the children. What are the decent living conditions for family life? Separation from family, lack of patterns of father or mother in children upbringing cannot be replaced by money. Children are lacking common experience with both parents. They can't experience the family as a community in everyday life. This phenomenon creates many negative impacts. However, this contribution does not seek for a detailed analysis, but rather creates a space for reflection and discussion.

The second area of concern is closely related to the first area



above:

## 2) The indebtedness of families, especially young families

Current trends in consumer society today promotes pragmatic and property-materialistic context of human life. These trends lead young people to make them aware that if something, which ensures membership of a particular social group, is not achieved, the group considers them abnormal and rejects them. The commercial and financial companies that affect human behavior towards consumption and thus the threat of debt have a great benefit of the consumer society. Novosad (2009)

*"The car was given by my dad to me, but it didn't suit me at all. I had a vision of a different, better, nicer car. But my income was too low to buy a new car. I wanted to look like the man who can provide everything for his family in eyes of my wife. I got myself a loan (...)." – Male 32 years old, childless*

Negative impacts are caused by consumer loans, especially in the Christmas period, but the more serious issue is family mortgage that family, for various reasons, is unable to pay. That is expressed by our respondents by following words: *"In our case, my husband lost a job because of illness. The decline in family income caused serious problems with payment of the loan. We helped as we have could, but it has meant big restrictions for us. "*

The high costs associated with the purchase or renovation of flat or house is most often the reason of the debt indicated by the respondents. *"The money were decreasing and we felt the need to quickly finish the house and become independent. The only way was the loan."* The experience with the loan

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was presented by 43% of respondents 22 -50 years old. The most common reason of the indebtedness is represented by the effort to leave from the parental home.

10% of respondents see the cause of the deepening debt in immodesty, lack of financial literacy and exaggerated needs. They express this as follows, *"exaggerated needs," "immodesty," "consumerism",*

*"Even if we are able to pay the loan to the bank, I think that the biggest problem of debt is immodesty of the man and his exaggerated needs."* (Female, 29 years old.)

Indebtedness of families is limiting the family. Although loans (credits, leasing etc.), in the current situation, provide a solution to satisfy the urgent need, the family bears long term consequences, in better case in the form of a limited budget but in the worst case in defaulted loans and subsequent execution.

### **3 DISCUSSION**

We see many examples where one does not have enough strength to resist social pressure and sets his level of values in line with the expectations of our surroundings. Work success at the level of social relations calls for a high price in the form of market principles based relations when the man is manipulated into the decisions that bring him only the temporary satisfaction, but many other subjects benefit from this. An example is the setting of many large private companies that set their plans in the light of profit in such a way that an ordinary person, if he didn't want to lose his wage, must sacrifice their family, relationships, leisure time.

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In this respect, Carl Anderson (2012, p. 30) sees the problem of the current materialistic progress that *"denies the value of the transcendent reality, on which our daily life is based and which gives the meaning to the life. Meaning and purpose of human life is thus reduced only to this world, from which we expect something that it cannot give to us."*

*"On the one hand, we operate with the concepts of freedom, independence, but on the other hand our effort to be free and independent makes us addicted. Even freedom is not possible to live in isolation. If the freedom is the value for the individual and the system, it significantly influences, for example, equality and human dignity."* (Anderson, 2012)

We strive for "freedom", we claim our rights. We have a "Charter of Fundamental Rights and Freedoms", "Constitution of the Slovak Republic" and many declarations and laws that seem to offer us confidence that our freedom is untouched. Why we suddenly are finding the opposite?

One of our respondent found himself below the minimum living level"... *because I wanted to be honest. The greed of large companies has brought a lot of small business owners and their families to broke. Someone do not care that he does not pay others what belongs to them. But I have never wanted to be such a man. I have always wanted to achieve something, but I have not imagined as it was. The company that had ordered us had not paid the invoices. The first month I lived from savings, but next month I had to take a loan to pay my employees. My wife was on maternity leave. Sometimes we did not even have a meal for our three children."*

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Perception of the man freedom varies. Not everything what is considered as freedom and promoted as freedom can be identified with the true freedom of Man. This was expressed by John Paul II in *Redemptor hominis* (1978) "*All too often freedom is confused with the instinct for individual or collective interest or with the instinct for combat and domination, whatever be the ideological colours with which they are covered.*" (II, 12)

The students offered us a valuable material for the analysis. Each statement provides a picture of the man. Individual history of each respondent is hidden in each testimony. It personifies the attitudes, values and the life experience.

### **CONCLUSION**

Pope John Paul II. began courageously speak about two lifestyles: the culture of life and the culture of death. If we want to opt for a culture of life, a project of humanity needs to get rid of selfishness of individuals and groups. It requires concrete decisions on personal, family, social and international level. It requires correct hierarchy of values and the primacy of the person over the thing. This requires a change in attitude of indifference to the interests of another person, from his rejection to its adoption in the direction of the path of understanding and solidarity. Because the life of every single person on this earth is always greater (it means to be) than the effort to have, to own. We close with the words of the current Pope Francis, "*We have been called to form consciences, not to replace them.*" (Laetitia Amoris, Art. 37

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### Corresponding author:

prof. PhDr. Mária Bielová, PhD.

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VŠ Z a SP sv. Alžbety, n.o  
Ústav soc. práce T. Kolakoviča, Trstená  
e-mail: [ambielova@gmail.com](mailto:ambielova@gmail.com)

PhDr. Miroslava Jagelčáková Schifferdeckerová, PhD.  
VŠ Z a SP sv. Alžbety, n.o  
Ústav soc. práce T. Kolakoviča, Trstená  
e-mail: [mirkasch@gmail.com](mailto:mirkasch@gmail.com)

**CAUSES OF MIGRATION AND ITS IMPACT ON OUR  
SOCIETY**  
**MARTIN JURAŠEK**

**ABSTRACT**

Migration as a modern phenomenon and its related problems in the recent past resonates in the media, mostly in a negative sense. Migration as such does not only impact negatively on our society, but it also brings many positive consequences mostly in social, demographical, cultural, economic and political ways. Migrants living in our area affect all aspects of our lives and because of the development of the world situation we can assume that the migration waves will in the future bring to the countries of European Union and to our country cultural, ethnical and religious diversity.

**Key words:** Consequence of migration. Migration. Causes of migration. Society.

**INTRODUCTION**

Migration has a great impact not only on the politics, the economy and security of the country but also on many social aspects. Migration is a phenomenon that will have great impact on our future, we can see this also as the basis of recent events in different countries of the European Union, where migration and the question of international protection are among the most important issues. The consequence of migration to the countries of the European Union, also to our country is a growing ethnic, cultural and religious diversity with a mostly positive consequence of migration in the social demographical, cultural, economic and political field.

## MIGRATION

Migration existed in the world from the very beginning, nations migrated for a better life style, more fertile fields and better pastures for cattle, but they had also other reasons – famine, war and natural disasters. As in the past so also today migration has been and is a cause of conflict and poverty.

Migration is an interdisciplinary concept, politics develop into international policy, sociology and economics develop into the movement of social and human capital and anthropologists perceive these as contributing to international communities.

We talk about migration when there is a change of place of residence, the movement that is connected with a change of domicile. The main motive of migration is permanent improvement of the personal situation not only of its economical but also its social base. According to Tousek et al. (2008) migration is the singular movement of man that is connected with a change of his domicile. There are many different definitions as well as typologies of migration. Migration includes moving in – immigration and emigration – moving out. Also the concept of migration is very often used the concept of remigration that is the return to the country of origin. Another concept connected with migration is repatriation, that means the return to the place of origin that is organised by the government (we can explain this as a return of the population to the country from which it has been moved out by force or voluntarily).

Many factors contribute to the decision of a man to leave his country – these factors can be political, religious, ethnic but in more recent times mainly for economic reasons.



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The main factor of migration is the improvement of one's situation as well as that of the situation of the whole family.

## **CAUSES OF THE MIGRATION**

According to Králiková (2012), among the fundamental causes of the migration can be included low standards of living, a political regime, famine or bad economic conditions. Migration occurs most often from developing countries mostly for reasons of poor living conditions and low standards of living, where there is very little chance for people to assert themselves. Desire for an unknown freedom is most often reasons for escape from the homeland as well as desire to start over a new life.

As it is presented by Brezak (2009) among the decisive causes of the origin of illegal migration is the effort of the migrants from the less developed countries to find work in more developed countries and by this means to improve their economic status. Another cause of illegal migration consists in turmoil, war conflicts and natural disasters.

Nevertheless the different causes that bring migrants to the decision to leave their homeland is in the foreground failure of the international community to prevent war, conflicts, the abuse of a despotic regime and the failure to eliminate poverty and famine. Migrants who have decided to leave their home country do this act on the basis of a failed community. Every migrant can tell his story that is unique. It is mostly a story of repression, famine, fear, escape as well as his own unique reasons for leaving his country. Migrants would not have to risk an uncertain future in a foreign country if the home governments had taken responsibility for their citizens and protected instead of persecuted them (Guran, P. 2007).

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The theories of migration explain migration on the basis of the causes of its origin and on its impact for the community. The most known and most disputed of theories of migration is the push – pull theory. This theory suggests that “push” factors that “cast away” migrants from their home country and “pull” factors that “attract” migrants to the host country.

“Push” factors are negatives that influence man in his decision to leave his home country, such as a bad economic situation, armed riots, a bad political situation, discrimination, wars, poverty, epidemics and so on. “Pull” factors are on the contrary, the positives that motive man to migrate to the host country, such as work opportunities, developed economy, social system, migration net and others. “Push” factors are conditions in the home country that “press” the migrants to leave for better life to abroad and “pull” factors mean better conditions in target countries such as for example better income, freedom, democracy, favourable life conditions, accessible education, protection of human rights, safety, etc.

According to Siskova et. al. (2001) the unbalanced division of the rich and poor countries in the world have an influence on the push – pull theory. Problems of the developed countries are ageing populations caused by low birth rates, in contrast to the developing countries with high birth rates and growing populations. The differences among the numbers of a population can create pressures on the migration stream.

One motive for migration is improvement of one’s situation but there can be more causes for leaving the home country. The causes for forced migration can be because of religious problems, ethnic intolerance, political system and also because of a bad economic situation in the country. When considering the reasons of leaving it is always necessary to

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take into consideration other factors that influence the decision to migrate as well as the choice of a country of desired destination. There are other factors that play their role in the decision to migrate to a particular country. These are related language, cultural affinity and not in the last place migrant net that exists in the target country.

There are various reasons for migration and very rarely are they unique, more often it is a number of factors that influence the decision of every individual person. These factors can have an influence on the micro, mezzo and macro levels. The individual or his household decide to migrate on the micro level, when on one side there is uncertainty about the risks that come from the migration and on the other side there are profits and opportunities that migration brings. The older theories that explained migration mentioned the differences in incomes as the only reason for migration. The theories of today have been enriched by a dozen other factors influencing migration. They can be demographic, economic or political conditions that influence such as the “push and pull” factors for migration. On mezzo level there are migrant nets that influence the decision for migration, they lower the obstacles and they help the migrants to include themselves into the society. On the macro level there are political, economic and social order in the target country.

One of the most often mentioned reasons for migration is the effort of the person to reach a higher life standard by transferring from his country to a wealthier part of the world. When choosing the target country to migrate to, the economic development of the country is important as well as the political regime and migration policy of that country. For these reasons Europe is a very common target for migrants. Within Europe there are differences between target countries. The migrants do not choose such countries whose economies

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are not on the highest level; they are interested more in Western European countries than in the countries of Central and Eastern Europe.

Among the reasons influencing migration we can also take into account natural disasters and war conflicts. The current conflict in Syria, is resulting in thousands of migrants are entering Europe.

Among other reasons for migration are: different conflicts and violence (national, ethnic, religious) and political regimes that do not suit migrants in their own country. Those who migrate for the above mentioned reasons are designated as refugees. According to the Geneva convention a refugee is a person who leaves his home country for fear for his life, fear that is based on his race, religion, nationality, political conviction or membership in certain political or social group. The protection of these migrants – refugees is embodied in the international law that is binding for all member countries of European Union.

### **THE IMPACT OF MIGRATION ON OUR SOCIETY**

There are many impacts of migration for our society and we can divide them in general:

- positive
- negative.

As a positive impact of migration we note immigration that favourably influences the diminishing numbers of a population and the lack of work force in professions that citizens of the state do not want mainly due to low salaries. In our times most European countries face a low birth rate and the problems associated with it such as ageing populations; the solution for this problem is to increase retirement age or the opening of the work market for migrants.

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Among the negative consequences of migration is the situation where in our time of the high unemployment the migrants become competition for home employees. The result of such negative impacts can be animosity of the home population towards the migrants and pressure of the population to make migration policy more rigorous.

The consequences of migration are reflected in different fields, they can be divided thus:

- Social impact of migration
- Demographical impact of migration
- Cultural impact of migration
- Economic impact of migration
- Political impact of migration

The impacts of migration on the social field are mostly positive and they can be seen especially in the sphere of superannuation. As long as there is a gradual ageing of the population in the target country, the influx of migrants is desired for the keeping up of the social security system (since the ageing of population brings serious economic and social difficulties for the country).

Among the factors that influence the demographical consequences of migration there can be counted the age of the migrants, their sex, their number, qualification, level of education, legal status, etc. The influence of migration on the target country in the field of demography can be seen after a longer or shorter period of time. The most visible aspects are an increased number in the younger population, lower mortality and growing fertility, because the migrants are people in the productive and reproductive age. Migration can also influence other spheres of demographic composition of the population, such as religious, racial and ethnic structure.

We can count cultural diversity among the cultural consequences of migration, where multicultural nations are

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coming into existence, where each ethnicity keeps its own original culture. It can bring about such situations, when the culture of the original population is oppressed by the culture of the ethnicities. The European public has had doubts about the positive cultural income of immigration for national identity in recent years.

Economic consequences of migration are different and they change according to whether the migrants bring a highly qualified or unqualified work force. This can be an income gain or loss for the economy of the host country. Migration can contribute towards the solution of the problem of a lack of work force, but the supplementation of these unoccupied work positions by the migrants can bring reduction of income and a burden for the social system. Highly qualified work forces are a great contribution towards the economy of the hosting country. Among the economic consequences of migration we can include the brain drain that in the present represents the migration of people with a university education.

Political consequences of migration are various in different countries of Europe, from the problems of government power with the influx of migrants, legal or illegal, to the growing xenophobia in particular states. Whole communities of migrants that have already received citizenship of a state are often easily influenced and manipulated by various political associations that try to increase their electoral preferences by the means of such communities as a reward for carrying more liberal migration policy.

## CONCLUSION

The migrants are “*people like us*”, they just have a different skin colour, different religion, culture, they come from different circumstances, different countries, but there is one thing in common – we wish to live in a free country, where we will not be persecuted, or oppressed, we would not fear for our life and we can financially support ourselves and our families. We have been happy enough to be born in a free country, others had to leave their country and to look for a new home. Let us not consider migrants as just persons, who bring to our country the whole set of problems, but let us advance the good that they can offer to our country – diversity of cultures, religions, ethnicities, fertility and highly qualified work force. Whatever the reasons behind the decision to leave their country, among the consequences of migration for our society let us choose the positive that is the contribution not only for some spheres of our life, but for the whole of our society.

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## Corresponding author:

doc. ThDr. PaedDr. Martin Jurašek, PhD.

Vysoká škola zdravotníctva a sociálnej práce sv. Alžbety  
Bratislava, n. o.

Detašované pracovisko bl. Metóda Dominika Trčku ,  
Michalovce [jurasek888@gmail.com](mailto:jurasek888@gmail.com)



## VIEW OF POPE FRANCIS ON MIGRATION

PETER VANSAC

### Abstract

The view of Pope Francis on migration is based on documents of the Church and especially the Catechism of the Catholic Church, which states that richer nations are obliged to accept foreigners, as much as possible. (Cfr. CCC 2241). According to Pope Francis refugees and migrants are a challenge for us to create programs that accept causes and consequences of migration. Indifference and silence are unacceptable according to the Pope. Integration, according to Pope Francis is a way, to mutually enrich society in Europe, minimising the risk of discrimination, racism, extreme nationalism and xenophobia.

### Keywords

Integration. Culture meeting. Culture of decommissioning. Migration. Refugees.

### Introduction

In connection with migration there are discussions about the refugee and the migrant crisis. In relation to it we put these questions: Who are migrants and refugees? Do they jeopardise our safety? Are there any Muslim terrorists among them? Why do they flee their homes? What should be our attitude towards the migrants and refugees?

We will try to answer these questions by the vision of the Holy Father Francis the Pope.

**The Christian social teaching about the migration**

The Second Vatican Council in its constitution *Gaudium et spes* has stated, that the Church “walks together with all mankind” and as a consequence “*The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts*” (Gaudium et spes, art. 1).

The Catechism of the Catholic Church, in relation to migrants is represent in this statement, art. 1: “*The more prosperous nations are obliged, to the extent they are able, to welcome the foreigner in search of the security and the means of livelihood which he cannot find in his country of origin. Public authorities should see to it that the natural right is respected that places a guest under the protection of those who receive him.*” The second part of the article in a search for the balance of the rights and the obligations of both parts wisely adds: “*Political authorities, for the sake of the common good for which they are responsible, may make the exercise of the right to immigrate subject to various juridical conditions, especially with regard to the immigrants' duties toward their country of adoption. Immigrants are obliged to respect with gratitude the material and spiritual heritage of the country that receives them, to obey its laws and to assist in carrying civic burdens*”. In the light of the above it can be dispassionately said, that the moral request of hospitality can deprive no nation of its right to regulate the access of whatever number of people that wishes to enter its territory by any means. Even less it relates, there would be a duty of a concrete state to open its border with no difference and for anybody. No families would behave like this and nobody

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could request it from them. The Catechism says clearly to welcome the foreigner *“to the extent they are able”*

It would be equally appropriate to remember also the speech of pope St. John Paul II at the 4<sup>th</sup> World congress regarding the pastoral care for migrants and refugees in 1998 when he said that: *“the first right of men is to live in their homeland. This right becomes efficient when the factors that constrain them to emigrate are put in order and kept under control”*. (Jurica, 2015)

Pope Benedict XVI has emphasised that *“before the right to emigrate men have right not to emigrate”*, that means the right to live in such conditions to be able to remain in their country that they are connected to in a cultural, historical, emotional and human way. Very interesting and at a most actual to this topic is the teaching of Pope Benedict XVI. (2009, art. 62) who in his encyclical letter *Caritas in veritate* already in 2009 stated that the phenomenon of migration is of the *“epochal nature”* that requires:

- strong and anticipative policy in the international cooperation,
- straight cooperation between the countries where the migrants come from and the countries where they arrive,
- international regulations that would be able to synchronise the legislative aspects with aim to protect the migrants and at the same time to protect the communities that the migrants are heading for.

Pope Benedict XVI (2009, art. 62) admits, that the streams of migrants are a striking phenomenon because *“of the sheer numbers of people involved, the social, economic, political, cultural and religious problems it raises, and the dramatic challenges it poses to nations and the international community”*. In the same encyclical letter he adds that *“every migrant is a human person who must be respected by*

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*everyone and in every circumstance*“. The title of this encyclical letter – „Charity in truth“ can be a guide for us for solving this crisis.

**Who are the migrants according to Pope Francis?**

Who are the migrants according to Pope Francis? The answer can be found across the messages that Pope Francis addresses each year on the Refugees and migrants day.

1. Migrants and refugees are not just some kind of pawns on a chessboard of the humanity. This is about *children, women and men* who, for various reasons, were forced to leave their homes and who also have a legitimate right to know more, have more, but above all "*be more*". The number of those who migrate from one continent to another, as well as those who move within their countries and their geographical areas, is shocking. The current migration flows represent the largest movement of people - if not nations - of all time. On the way with migrants and refugees, the Church seeks to understand the reasons which cause migration, but also to contribute to eliminate the negative consequences and, vice versa, evaluate the positive effects of migration movements as for the original, so for the transit and recipient communities. (Francis 2014)

2. Migrants are our brothers and sisters who seek a better life away from poverty, hunger, exploitation and unfair distribution of the planet's resources to which everyone should have equal access. Is not the desire of every person to improve their living conditions and get honest and legitimate welfare, which would be shared his beloved ones? (František 2016)

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3. Among migrants, *children* are the most vulnerable, because in life, where they have found themselves, they are like invisible and without their own voice: in danger they lose their documents and in this way they remain hidden from the eyes of the world; because they are not accompanied by adults, their voice disappears and cannot be heard. Minor migrants therefore easily end up on the lowest level of human humiliation, where in the mighty flame of illegality and violence a future of too many innocents will burn down. Nevertheless, it is very difficult to break down the network of abuse of the minors. (František 2017)

4. Families who for situations of war, persecution, poverty and injustice are forced to leave their homeland. Migration of the families is particularly dramatic and devastating when it takes place illegally and is supported by international networks of human trafficking. This is equally true when it involves women or unaccompanied children who are forced to endure long periods of time in temporary facilities and refugee camps, where it is impossible to start a process of integration. Extreme poverty and other situations of family breakdown sometimes even lead families to sell their children for prostitution or for organ trafficking. (Amoris laetitia, art. 46)

*„The persecution of Christians and ethnic and religious minorities in many parts of the world, especially in the Middle East, are a great trial not only for the Church but also the entire international community. Every effort should be encouraged, even in a practical way, to assist families and Christian communities to remain in their native lands.“*  
(Amoris laetitia, art. 46)

**What attitude should we assume towards the migrants and the refugees according to Pope Francis?**

1. *To the phenomenon of globalisation we should respond by the globalisation of love and cooperation, so the situation of the migrants would become more human.* At the same time the efforts should be intensified to create favourable conditions to ensure the gradual elimination of the reasons forcing entire populations to leave their native country because of war and poverty, often one causes the other.

2. At times it seems that the silent work of so many men and women who, in various ways, do all they can to help and assist the refugees and migrants, is obscured by the clamour of others who give voice to an instinctive selfishness. However, closure is not a solution, but instead it ends up fostering criminal trafficking. Pope Francis during the General audience on October the 26<sup>th</sup> 2016 has explained what does it mean *to clothe the naked*: it means to restore dignity to one who has lost it – giving clothing to one who has none; However, according to Francis, we have to think about the women victims, many ways of using the human body including those of minors as a commodity. And as well as those who have not have a job, house, fair pay - this is one form of nudity - or to be discriminated against because of race, faith - these are all forms of “*nudity*”, to which we as Christians are called to be attentive, alert and ready to act. (Francis 2016, *General audience: Works of welcoming the stranger and clothing the naked*, 26. 10. 2016).

3. Change of attitude from *culture of exclusion* to *culture of encounter*. Pope Francis in his message on the day of

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Migrants and Refugees 2014 explains it in this way: “the attitude of defence and fear, indifference and exclusion - which ultimately corresponds right to the “*culture of exclusion*”- must go to the stance born from a “*culture of encounter*” which alone is able to create a more just and fraternal world”. The Pope Francis (2016) in Message for the World day of migrants and refugees 2016 explains what is a “*culture of encounter*”. This is in particular:

- *responsibility* for your neighbour: „*we are our brothers’ and sisters’ keepers wherever they live*“,
- *care* of good personal relationships,
- *ability* to overcome prejudice and fear,
- *willingness* not only to give towards the others, but also to accept.

According to Pope Francis (2014), the arrival of migrants requesting asylum often raises in the local population suspicion and hostility. These are born out of fear that undermine security in society, there is a risk of loss of identity in the culture, the raise of the competition in the labor market or that there are new factors of crime. In this respect, according to Francis, the means of communication have a great responsibility that have to uncover stereotypes and to offer accurate information – that means to indicate defects if they happen from the part of the migrants, but also a description of honesty, fairness and generosity of those who did not succumb to fear.

### **What solutions proposes Pope Francis in relation with the migrants and the refugees?**

Pope Francis as a key solution proposed *integration*. Therefore, according to the Holy Father Francis (2016), it is important to look at migrants not only in terms of the legality or illegality of their condition, but above all to see them as a person who can contribute to the good and progress of society in which they come. This is done when:

- their dignity is protected,
- they responsibly undertake the obligations to those who receive them, respectfully respect the material and spiritual heritage of the host country, comply with its laws and help him carry the burden,
- you are not reducing migration only in political and legislative aspects, and the economic consequences or only the simultaneous presence of different cultures in the same area.

As regards migration, children, Pope Francis (2017) suggests:

- to take all feasible measures to ensure protection and safety of minors migrants because these boys and girls live by themselves, often they end up on the street and become victims of unscrupulous exploiters who often expose them to physical, moral and sexual violence.
- in view of the good of their children, immigrants do their utmost to collaborate with the communities that adopt them. It is important to follow up more and more effective and concrete cooperation, based not only on information exchange, but also in strengthening networks that will be



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able to ensure that it will intervene in favor of children in a timely and targeted manner,

- community to work towards the integration of migrant children and adolescents who are at all dependent on the adult community. It is very often a lack of funds that hinders the introduction of appropriate policy measures to provide assistance, the acceptance and inclusion of migrants. As a result, it happens that instead of the pursuit of social inclusion of migrant minors, or programs and their safe repatriation assistance, are looking for ways to prevent their enter, which makes illegal networks; or they are sent to their home country and nobody cares if it's really in their "*best interests*",
- the right of the State to manage migration and to protect the common good of the nation should be associated with the obligation to solve and regulate the status of underage migrants, with full respect for their dignity, and in order to meet their own needs when they are alone, or the needs of their parents, in view of the good of the whole family. The situation of migrant minors is even more serious when they are in the country illegally or are engaged and involved in organized crime. Then they are often channeled into pre-trial detention centers. It is not rare that are trapped, and as they have no money to pay the deposit or the way home, they remain a long time in prison, where they are exposed to abuse and violence of various kinds.

He proposes to carry out the integration in a spirit of solidarity and justice. Therefore, give everyone his due, not to give everyone everything he asked for. Everyone - Refugees and every European - to give what belongs to him, is historically verified Justice (Jurica 2015).

## Conclusion

Pope Francis's views on migrants does not offer ready-made solutions but its look is inspired by the Bible, the documents the Second Vatican Council, the Catechism of the Catholic Church and especially the attitude of his predecessors especially St. Pope John Paul II. and Benedict XVI., who have been devoted to this subject. The attitude of the Pope Francis is the attitude of the Christian, and especially human, because in every refugee he can see the face of Christ.

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**Corresponding author:**

doc. ThDr. PETER VANSAC, PhD.

Vysoká škola zdravotníctva a sociálnej práce sv. Alžbety  
Bratislava, n. o.

Detášované pracovisko bl. Metóda Dominika Trčku ,  
Michalovce

[pvansac@sinet.sk](mailto:pvansac@sinet.sk)

## Fear of Refugees as a “Sign of the Times”

JOZEF ŽUFFA

Millions of people in the world are on the run. Many of them are war refugees from Syria, Afghanistan, but also from Africa. Some of them remain expellees in their own country. War refugees seek security, survival and protection. After nearly two years of separation from the first mass entries into the Schengen area, it can be said that war refugees have been joined by many people who were not affected by war, but who seek hope for a better life. It is becoming clearer for both professionals and the general public that the end of the period when Europe could be a separate oasis of prosperity in the middle of the global wilderness of poverty is ending.

Public attitudes to the refugee crisis in the European countries have differed greatly since its outbreak, not only among individual states, but they are still dividing the society in individual countries.

*„Human relationships in society are influenced by certain common values.” (Gáľlová, 2017, p. 18)*

Incoming seekers of refuge are a great challenge for the European communities and Christian churches. They may be perceived, according to the terminology with which the Second Vatican Council was working in the Catholic Church as a "sign of the times".

Because of the need for reflection on the perception of refugees in the field of pastoralism, an initiative was launched to map awareness of the issue of the relationship of Slovak Christians with this subject. The survey was mainly directed

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at a respondent who calls himself Christian in any denomination. It was distributed exclusively via internet, namely social networks and by sending emails using the “snow ball” method.

The data collection took place in October and November 2016. During this period, 866 respondents answered the questionnaire. These respondents are included in the evaluation of the results. Out of the total of 26 questions in the questionnaire, we present answers to selected questions.

The willingness to accept the victims of the Ukrainian conflict is almost double (85% decisive and affirmative), as with the Middle East refugees (45%). This very first figure concerning perceptions of different origins reflects the embarrassing and negative reactions of the public after the outbreak of the refugee crisis in the summer of 2015, when it was mainly about the victims of the conflict in Syria.

Introducing the idea of the permanent establishment of three refugee families in the respondent's place of residence (Question: If two or three refugee families are permanently settled in your town or city, do you think it would cause serious problems in your place of residence?), causes fear (40% - "yes" and "rather yes") resulting in serious problems. However, much less fear is shown by people who declare a personal encounter with a Middle-East refugee.

The following question in the questionnaire was of a qualitative nature: "Pope Francis challenged parishes and monasteries to accept refugees. What do you think your parish

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/ church / village could offer them?" Answers to this open question can be divided into three following groups of respondents:

·**Looking for possibilities to help.** More than half of the respondents would most likely be willing to organize different collections of clothing and food. Part of them suggests help through integration into the local community and language teaching. Answers also included the idea of psychological help concerning coping with the past. For most of these answers, the question was also asked whether the people we are planning to help are Christians; in the case of recipients with Muslim faith, their willingness is unclear.

·**Already helping.** This group included less than two percent of respondents. Since several parishes have taken refugees, they are trying to integrate them into society. Several described their involvement in clothing collections for refugees, which took place mainly in the fall of 2015.

·**Completely against help.** More than one third of respondents are against help and claim that refugees should return to their country of origin. In this group, every fourth respondent said that the Pope Francis shouldn't have released this call.

The most important finding resulting from the Christian-attitude survey is the fear of Islam that is present across society. Many groups across Europe agree to building fences and want to build Europe as a fortress. They criticize the fact that only economic refugees flow in and bring criminality, terror and diseases. They claim that the islamization threatens

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the Christian west. According to some irritated people, this policy is going to end in disaster. That's why the country must be secured and we must keep refugees at arm's length.

*„ The company provides a certain normative framework for the provision of assistance.” (Gálová, 2017, p. 308)*

Why, however, in the same situation, with respect to the same images and reports, some tend to anger and others to trust? One explanation may be the historical context of different countries. Evolution in Europe did not take place simultaneously in the East and the West, but after unification and later through the financial crisis, a similar culture took place in both parts of Europe.

Eastern Europe had a "culture of fear" during Communism; after 1989, there was a culture of hope for a short time, but the financial crisis again turned it into the "culture of fear" in 2008.

Immediately after 1945, Western Europe developed, after world wars, a "culture of hope". The key words were economic miracle, European unification, 70 years of peace. In 2008, the unifying Europe was also partly overtaken by the "culture of fear" due to financial crisis, with diverse growing social concerns. These, after 2015, have increased as a result of many refugees seeking refuge and also because of the spread of terrorism.

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## Corresponding author:

Jozef Zuffa, Mgr., PhD.

Trnava University in Trnava, Faculty of Theology

Kostolná 1, P.O.BOX 173, 814 99 Bratislava

email: [jozef.zuffa@truni.sk](mailto:jozef.zuffa@truni.sk)



**THEORETICAL REFLECTIONS OF PSYCHO-  
SOCIAL ASPECTS OF INTEGRATION OF  
MIGRANTS INTO MAJORITY SOCIETY**

**KATARINA SOKOVA**

**Abstract:** The issue of migration and integration of migrants into the host country has become in recent years the initial theme of countries of the European Union. Not only the migration itself, but also integration within social integration of migrants is a complex process which involves countless factors within the mutual relations between individuals and society, which can be divided into structural, cultural, interactive and identification. The aim of this paper is to highlight in the theoretical sphere some psycho-social attributes in the process of integration of immigrants into majority society.

**Key words:** migration, integration, immigrant, majority society

**Introduction**

Highly current social issue in developed countries, across the European Union, is the issue of migration, integration and intercultural difference or mutual coexistence. Input of immigrants into countries of the European Union, particularly those of Western Europe, changes the nature, cultural and ethnic distribution of the population. In the context of migration, there is also the need to integrate immigrants into society. Migration and the process of integration brings with

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itself many questions that need to be answered. Proper and adequate integration of immigrants into the host country can contribute to the active participation of immigrants in the economic, social and cultural development of European societies. Successful integration of immigrants into the host society is the key to maximizing the opportunities for legal migration, interferes into most human activities, directly affects as individuals so the entire society and its outcome has not only individual but also society-wide impact.

The integration of immigrants into society is an inevitable process, as its success affects the subsequent quality of life of immigrants as well as the receiving society. Improving and strengthening of the integration process of immigrants, a real sense of belonging to the host country, alleviating the social exclusion of the excluded members of the immigrant communities will help eliminate security risks which in the future concerning the influx of immigrants into Europe can grow in the sense of size as well as importance.

### **1 Integration as a social phenomenon**

Definition of the very concept of integration in the academic literature is fragmented. Different ideas are dynamic in nature and in practice it is a vague concept. Integration, as the opposite of social exclusion, in general terms is perceived as a process that allows migrants (more particularly immigrants) gradually integrate into the social system of the majority society. It is actually an attempt to link the majority and minority population with the possibility of maintaining their culture, customs, identity and other aspects with the fact that it is necessary to pay attention to the border, where there is a conflict, intolerance and hatred escalates. In such a case there is no adherence to respect the majority society by minority

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group or an individual. The very concept of integration is related to the arrival of migrants into a new and unfamiliar environment of the recipient society and therefore integration does not affect only migrants themselves, but also affects the majority population. The primary attribute of successful integration can be considered non-discriminatory environment, equal access to job opportunities, the possibility to use required education related to job mobility as well. In the sociological context integration focuses on stable relationships that are clearly defined within the social system.

Bargerová, Divinský (2008, p. 14) perceive the integration process more accurately, both as „*long-term, multidimensional and dynamic two-way process based on reciprocal respect of rights and duties of immigrants and the majority society.*“ The definition contains two basic attributes of the process of integration forming the core of the various definitions - both emphasize the multidimensionality of the process of integration and also points to the reciprocity and the related elimination of differences between immigrants and the host country.

The integration of individuals into majority society addresses the questions of biological, psychological, moral, political, legal, economic, social, cultural and geographical. Thus, the basic purpose of integrating immigrants into society is to give access to all areas of life of society to minority. In a broader sense it means a „*networking between majority and minority*“ (Šišková 2001, p. 24).

Integration is a dynamic two-way process that begins from the first day when the migrant arrives in their new host country. The process of integration has the following attributes (Kovats et al., 2006)

1. ambivalence - the process puts demands on the host country and also on the individuals concerned and the relevant

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communities; migrant must adapt to the host country, while they do not have to abandon their own cultural identity and the host country must also make steps to simplify the integration of migrants into society.

2. dynamism and secularity - from a psychological point of view the integration process begins at the time of the arrival of an individual in the destination country and continues permanently; the integration process often exceeds the first generation of migrants and therefore it is necessary to bear in mind the intergenerational aspect of integration.

3. multidimensionality - integration is directly linked to all conditions and participation in economic, social, cultural, civil and political life of the host country and at the same time it is also related to migrants themselves, the perception as society accepts them and consider them members.

As noted, the process of integrating immigrants is not straightforward, simple process, but the process concerns interaction of partial mechanisms in different areas of life. On the base of these particular partial processes four groups have been created by Esser corresponding to the typology of dimensions of social integration by Bosswick and Heckmann. The first dimension is the structural dimension, which concerns the acquisition of rights and access to key institutions of the host country. Then there is the cultural dimension, which involves acquiring of basic knowledge, skills and competencies of the recipient company. The third dimension is interactive - it focuses on the adoption and integration of immigrants into the primary relationships and social networks of the host state. Identity dimension is the fourth and subjective dimension of inclusion. Its characteristic feature is the sense of belonging to the host society and identification with social groups, whether ethnic, national or local (Heckmann et al., 2010).

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The process of integration of immigrants into majority society is successful according to Modráková (2009) when the immigrant is independent and self-sufficient, thus is able to participate fully in society, solve independently their own individual life situations, as well as the situation of persons who are dependent on them. To achieve their activities without depending on other subjects and institutions is also an integral part of successful integration.

The process of integration is endless process, constantly evolving and changing on the ground of new situations and experiences. This is not a one-way course, but it is a synergistic cooperation in which both sides are involved - receiving and received. The process of integration of immigrants into their new environment is perceived as a serious fact, which is accompanied by stress - it significantly interferes with a person's life. A moment when immigrant fully participates in social, economical, political and sociable life with the majority society is considered to be a successful integration what is reflected in many aspects of everyday life. It is a moment that allows mutual communication between immigrants and autochthonous society.

### **1.1 Selected psychosocial attributes of the process of integrating migrants into society**

To understand the peculiarities that affect the integration of migrants into the host society is essential both for the migrants as well as for citizens and professionals from the host country. Within the article we focus on attributes of the process of integration from the point of view of migrants, which include, for example, the generation gap, age, sex, education, distance of cultures intergenerational process and acculturation stress.

**Generational differences** - in the integration process, it is possible to record certain generation differences and immigrants can be divided into two generations. The first generation of immigrants usually has a problem with learning a new language and orientation in society and they focus their memories on home, maintaining customs and traditions. In practice, we often face with the fact that these migrants are unable to build a new identity and live their life especially for their children. The second generation is a group which adapts to the host society, accepts its values and stereotypes. At the same time the first generation requires them to respect the customs and language of their native country. Here, disputes often arise because the representatives of the second generation are imposed to demands both from majority society as well as from parents. In the third generation the feeling of rootlessness occurs (Baštenická et al., 2013). The first and second generation differ from each other in that its members in the target society are born, they do not have migration experience and society of the target country is not a country where they should adapt into (Rutter, 2015). We cannot avoid speaking about the need of integration of the second generation of immigrants because immigrants coming from outside the European continent come from different cultural and religious environment and they keep certain cultural distinctions in domestic environment within communities and they transfer it to offspring. Ethnic membership still distinguishes descendants of immigrants from the target society and it is their inherited cultural or ethnic identity gives them the status of foreigner. The third generation may be an indicator of tracking the integration of second-generation immigrants, how immigrants have been successfully integrated into all spheres of the host country.

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**Age** - plays in the integration a relatively important role, as it predestinates the course and outcome of integration and adaptation into a society. Immigrants of younger age groups are in principle easier to adapt to new living environment, which is related to degree of flexibility and cognitive abilities. Young individuals are more likely to acquire a foreign language, social norms and customs of the host country (Baštenická et al., 2013). With older immigrants it is assumable to expect a more complex integration and considering lesser psychological resource for coping successfully transition into another culture. On the contrary, the integration at an early age, that is before starting school attendance, has a smoother integration of an individual and an immigrant at an early age usually disposes of more flexibility and adaptation.

**Sex** - Men immigrants have a greater problem with adaptation and integration into the host society than women as men bear harder the loss of status due to the fact that the majority of immigrants come from masculine patriarchal cultures. Men often refuse life „beneath dignity“, while women basically only continue to fulfill their role as mothers and carers (Baštenická et al., 2013).

**Education** - the higher educated immigrant has, the greater assumption of faster orientation, finding adequate job or building a new social status they have. Also, these immigrants are more likely to get into positions where they can influence local policy and thus also get some positive and better conditions for their ethnic community. In general terms, education predicts better integration and lower stress levels. Higher education is an immigrant's personal source itself and also positively correlates with other sources such as to gain knowledge and understanding of the culture, socio-economic means and etc. These tools act as protective attributes in the

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process of integration into the majority. In rare cases higher education may be a problem in the integration process, as not all factors of this process may be met.

**Distance of cultures** - the results of the research have confirmed that the attribute of the distance respectively the vicinity of host and home country plays an impact on the adaptation of immigrants. A prerequisite is that the further the host country is from the birthplace of immigrants, the more complicated the integration and adaptation are. In other words, the greater the similarity between the cultures is, the higher the level of socio-cultural adaptation is (Ward, Kennedy, 1993). It follows that the equation applies that individuals who experience greater cultural distance, experience also greater intensity of life changes during the transition from one culture to another, which is then reflected in a higher rate of acculturation stress.

**Intergenerational process of values** – degree of different values and moral attitudes influence the process of integration (Baštenická et al., 2013). Intergenerational process is mutual. It is a transfer of values from parents to children. Children spontaneously absorb and take over them for their own values, culture, attitudes and expectations through their parents, their relatives and friends with whom they have grown up.

**Acculturation stress** - immigrants often suffer from acculturation stress which arises from the loss of their own environment (social status, family background, culture, etc.) and changes in their lives. Research in the field of immigration, acculturation and adaptation concludes that acculturation stress can be interpreted as eustress (moderate stress beneficial for those who survive) or distress (suffering, unrest), which is a result of stress rated as either positive (eg increase of the chance for immigrant of a better life,



delivering a feeling of well-being) or negative (failure to give effective adaptation), which depends on many sociological and psychological factors (Čeňek, Smolík, Vykoukalová, 2016). Acculturation stress among immigrants is reflected at the individual level. It may cause fear, disorientation, depression. In extreme cases (particularly in forced residence) it may cause psychosomatic problems, deepening of social isolation and subsequent restoration of hostile attitude towards native culture and the loss of own identity. At group level, individual ceases to understand the mechanism of adoption (division of gender roles, relations to authority). Not all immigrants experience acculturation stress because as they don't allow it and perceive the situation as a new opportunity and a challenge - it is a successful adaptation process (Gillernová, Kebza, Rymeš et al., 2011).

## **1.2 Barriers restraining fully-fledged integration of immigrants into majority society**

With the integration of immigrants there are many factors that act as barriers to the successful integration of these individuals. Migrants arriving in the host country carry with themselves a variety of life experiences, desires from different countries. Immigration of an individual from one country to another carries a bounty of psycho-social aspects of the integration process, which have a significant and lasting impact on the identity of the individual. Leaving the homeland brings enormous losses - individual must often give up their loved ones, cultural habits, common history, national music, cuisine, or mother tongue.

Obstacles occurring in the process of integration can be divided into several groups - barriers legal, institutional,

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administrative, cultural and social or individual. It is also possible to divide factors of the process of adaptation and integration into external factors (factors of migration, geographic distance, climatic differences) and internal (migrant characteristics - age, education, personal assumptions, somatic and mental condition, resistance towards stress, hierarchy of values).

The factor with the greatest weight on the integration is religion of an immigrant and his family. Furthermore, overcoming language barrier belongs to the initial factor of social integration - according to many authors, such as Horáková (2012), Nešporová (2007), it is one of the most remarkable obstacles hindering the integration process. Mastering language significantly affects not only the possibilities of interactive integration, but also a structural integration. Immigrants who do not learn the language, are faced with many obstacles and lack of knowledge of language causes problems in communication. Therefore, possible overcoming this barrier we can consider as primary assumption of successful integration into the majority society of the host country.

Another barrier on the side of immigrants is low awareness. In the initial phase of the integration process it is important for an immigrant to become familiar with the environment in terms of physical and social.

As an obstacle we can consider the very personality of the individual, their congenital and acquired properties, individual experiences or unique personal history, sex, genetic disposition, system of values, influence of the environment in which they have grown up yet, reasons for migration to the host country - voluntary or forced. The need for appropriate housing, bureaucracy and administrative barriers in several dimensions such as complexity of official procedures,

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attitudes officials are also obstacles to integration as well as legal obstacles. Mentioned factors affect the process of integrating immigrants into the cultural environment of the dominant society whereby the influence of particular factors may vary in the time. Not only the above factors, whether in a greater or lesser extent, affect the process of integration and adaptation of immigrants into majority society.

### **Conclusion**

Integration is a process which aims at the integration of immigrants into majority society. The phenomenon of migration has taken place since the beginning of mankind, although the reasons for migration are varied, but integration has always led to modifications in the original lifestyle, culture and customs of the individual towards adapting the „new“ society. The number of immigrants into the European union countries is growing and it is in the interest of the State to create favourable conditions for their lives, and at the same time effort of its citizens is to accept this fact as an irreversible social development. This means that with the combined force, we must try to create conditions that immigrants are able to live permanently in the host country. Concerning the fact that integration is a process of mutual, cooperation and participation is inevitable as immigrants so citizens of the majority society.

It is unable to set out precise standard of the process of successful integration of immigrants because there is a wide variety of factors that impact immigration and integration and there is a significant difference in the heterogeneity of the migrant population within the Union. Also personality of each immigrant is individual and varies in different psychological characteristics which are inserted into the process of

integration by an individual . Therefore, not every immigrant is taking part in this process in the same way.

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Corresponding author:

PhDr. Katarina Sokova, MBA

Katedra socialnych sluzieb a poradenstva, Fakulta socialnych  
vied

Bucianska 4A, 917 01 Trnava, Slovakia

e-mail: katarina.sokova@gmail.com

**THE BILAN DE COMPÉTENCES (THE BALANCE OF  
THE COMPETENCIES) – INNOVATIVE APPROACH  
IN CONSULTING FOR UNEMPLOYED CLIENTS**

**PETER CSORI**

**Abstract**

This report refers to unemployment as a serious socio-economic issue. It focuses on career consultancy that is part of lifetime education and whole-life counseling in the matter of employment service. It stands not only for innovative counseling and educating approach but it is also an active political tool of the labour market which can help unemployed clients to be used on the labour market.

**Keywords:** balance of the competencies, lifelong learning, unemployment, employment services, career counseling.

**Introduction**

One of the most serious socio-economic problem in the Slovakia is unemployment, which is the result of a long-term unbalance on the labour market. Dynamically progressing society brings us changes on the labour market, and therefore employers have higher expectations. A current person has to change structure and quality of his cognition. He is forced to learn continually, in order to adapt to the society and comply with labor market's requirements.

In connection with the changes in the labor market is inevitable to highlight the need for lifelong education, whole-life counseling and career development which is embodied in it. Whole-life education has biodromall character. It is a process taking place during the whole life of a human being. The essential part of an application of the whole-life

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education idea is to integrate the education to the adulthood and moreover to the working period of human life.

These needs are saturated by means of tools of an active policy of the labour market as a part of the public service in the country. There belong education and preparation for the labour market and specialized counseling. State tries to help unemployed people by analyzing their current situation, identify the barriers, but also realize their own potential, gain or more precisely broaden their competencies – knowledge, abilities, skills – and increase their effectiveness on the labour market. These all are managed via specialized counseling. The bilan de compétences is considered as one of the most effective and rather current tool in the process of counseling. It represents efficient counseling and educational process, which helps job applicant to recognize his own competencies and determine his career goals, orientate in the society and last but not least to be employed.

### **1. Lifelong education and career counseling**

From learning to prosperity – that is the welfare of the European union. Education is primarily ability to accept, process, interpreting and apply new, deep, broad information and transform them into the coherent array of knowledge and ability. Well-educated people have a greater chance to be successful on the labour market. According to individual visions and assumptions employment is one of the primary goals of the human being (Staněk, 2006).

European commission emphasizes the importance of lifelong education for the progress of companies' competitiveness and increasing of working labour. High attendance of whole-life education is linked positively with the high rate of employment and low rate of long-lasting

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unemployment (Kešelova, 2013). Career counseling is a part of the lifelong education. It stands for services, which goal is to help an individual at any age to develop his or her career in any part of the life. The career counseling is also organized by the Central Office of Labour, Social Affairs and Family as a part of specialized counseling, such as customer service.

Tasks and goals of employment policy are fulfilled via customer services. One of the essential tasks of employment policy is: prevent the influx of long-lasting unemployed people throughout the more awareness of possibilities on the labour market, individual counseling and consulting services, learning which is aimed and expedited return on the labour market. The principal sense of this task is to fortify individual's motivation, find and maintain employment. (Uramová, 2005,p. 62).

The task of career service, specifically active measures on the labour market expanding a range of employment, should reside in an ability of the employment service to show their reactions on the educational needs of unemployed person and on this basis it should help him improving the assumptions to integrate himself into a working process. The state tries to carry out this task as a part of the employment policy via providing specialized counseling services.

Counseling is defined as a continuing process, that can identify capabilities, abilities, concerns for each individual no matter how old he/she is or in which phase of life he/she lives. It helps people to accept meaningful decisions concerning education, qualified training, and employment, but also manage their own individual way of life during the learning in the workplace and in the other area of life, where these abilities and capabilities are possible to be gained and used.

Specialized counseling in the employment service represents a dynamic process of providing benefits and



qualified assistance to people who have troubles to assert on the labour market. The task of specialized counseling is helping unemployed people to familiarize with the situation and to assist them with structuring their current position in a rational way of doing and to support their growth and career progress. The goal is to support clients in that way, they can realize and identify their competencies which are possibly used in the labour market.

## **2. The Bilan de compétences as an effective counseling tool**

The Bilan de compétences (hereinafter the balance of the competencies) is one of the counseling tools currently used and applied as a part of the active policy of the labour market via specialized counseling in the Slovak Republic.

The approach and methodology of the balance of the competencies were founded in France where are the mostly used up to now. The methodology was spread from France to whole Europe and in 2005 was created European federation center of the balance of the competencies and career development on the European level. The main aim of the balance of the competencies is to adapt the methodology of career counseling in the European countries employment services.

The balance of the competencies is an instrument which should be available to all adults who are motivated to work, searching for the change of profession, occupation or who are interested in finding a new position in the current employment. It is not only counseling process but also as an educational process that enables the client to:

- Better understand his/her career path;
- Create, establish or refill own portfolio of competencies;

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- Know own professional assumption;
- Define own values, motivations, and interests;
- Prepare realistic career objective and action plan;
- Increase own self-reliance and evolve skillfulness for managing the own career

The balance of the competencies is a non-standardized succession of methods, which are needed to be applied precisely to each client. Course, length, and tools used in the balance of the competencies the counselor adapts individually according to the client's needs. Multidisciplinary approaches and procedures are needed to be used in the matter of gaining information about factors of career decision. Generally speaking, it is possible to make use of usual tools often used in career counseling (individual counseling, group activities, subjective and objective evaluating methods, and so on). One of the focal pointing methods of the balance of the competencies is so-called „competence portfolio“. Physically, the competence portfolio is a summary of competencies that can have many different forms. In general, it comprises these forms:

- Total summary of personal and professional client's career;
- Competencies acquired by education;
- Competencies acquired by work experience;
- Competencies gained due to extra-work activities (Kmet', Šprlák, 2015)

More complex and more positive self-image of the client is the direct result of this work. In that sense, competence portfolio is a source material, for example for preparing job interview and strategy which the client chooses to present himself as a professional person during the job interview, or for treatment with something that concerns promotion.

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Counselor and job applicant have to perceive the balance of the competencies as well as the educational process in which each activity contributes to the development of one or more from the below following abilities:

- Comparison of own assumptions with job requirements;
- Searching for an information on the labour market and the education;
- Elaboration of various employment alternatives;
- Determination of priorities between different alternatives;
- Designation of own experiences and give reasons for professional decisions and direction;
- Searching of necessary support in your own social environment;
- Using and expanding the net of contacts for professional purpose;
- Elaboration and adaptation of own action plan (Bilancia kompetencií, 2015).

The final act of the balance of the competencies is a final report, whose primary recipient is the client and the final report is the result of mutual work. Relevant information is mentioned in it, relating to a career goal of the client. The balance of the competence's inferences are precisely these final acts:

- Establishing a minimum of one primary and one alternative career goal
- Analysis of gained knowledge, abilities and assumptions – knowing of strength
- Analysis of knowledge, abilities, personal assumptions that are needed to reach because of the career goals

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- Analysis of labour market (potential employers, free job places, educational opportunities)
- Summary of done activities belonging to the balance of the competencies
- Determining concrete action plan and criteria of his fulfillment

### **Conclusion**

Job and occupation take an important role in the human life and in a majority of cultures. Education and learning significantly contribute to gain and to keep the occupation during the whole productive life of human being. A person needs to develop his own abilities, to be active in the matter of society and be able to self-realize successfully. Primarily important is the progress of specialized and general qualities and knowledge, intensification of qualification for successful working according to employer's demands and maintaining of own competitiveness on the labour market. Nowadays, finding of suitable occupation do not have to depend only on strategies, planning and notified decision about own career goal and action plan, but also on accidental opportunities or meetings. Therefore, the main aim of the balance of the competencies is not to find the most appropriate solution to the actual client's situation, but to prepare him for using of these opportunities and managing his own career effectively. It is believed, that the tool of the balance of the competencies, based on the individual approach to client, may especially help disadvantaged job applicants, long-lasting unemployed to realize their working potential, moreover to motivate them to further education, self-help, independence and increasing of self-confidence in order to be successfully employed on the labour market.

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**PhDr. Peter Csori**

PhD student

St.Elizabeth's University of Health and Social Work ,  
Bratislava

Institute of Gypsy European studies of St.Sarah Marseille

Tatranská 10, 974 11 Banská Bystrica, Slovak republic, e-mail: [csoripe@gmail.com](mailto:csoripe@gmail.com)

## HISTORICAL DEVELOPMENT OF SOCIAL SERVICES IN SLOVAKIA

ROMAN BERKA

During the historical development of social services in the Slovak Republic the situation and level of social services were characterised by minimal participation of the receivers in dealing with the social situation, central decision-making performed by the state, and segregation of citizens with specific problems.

*„Nowadays social services are significant part of activities and actions performed by public as well as non-public providers of social services in Slovakia.”* (Gáľlová, 2017, p. 5)

The aim is to point out an early and effective influence on man with the goal to motivate individuals to their own activity and ability to fully integrate themselves into the society throughout the historical development of social services in the Slovak Republic up to now.

At the same time, help of family is emphasised, because being an irreplaceable social institution it is the basis of human and democratic society.

Even in our conditions, quality of life becomes one of most frequent expressions also within the area of the providers who supply social services for citizens reliant on a special kind of social service. Social services are a significant activity since they help the citizens to deal with an extraordinary life situation, in which they have found themselves.

*„Social services are part of public services, which within modern terminology of the European Union create one of the basic pillars of the European society model.”* (Gáľlová, 2017, p. 53)

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The essence of the quality of social services provision, as a consensus of supply and demand, is planning, realization and evaluation of efficiency concerning the health and social interventions. A prospective group of citizens, who demand social services, is mainly elderly citizens, retirement pension beneficiaries and handicapped citizens with various kinds of disabilities or their combination.

Another significant group of people, who can be included among prospective recipients of social services, are dependent children and eventually other socially endangered groups of citizens who are not able to solve emerged social situation, in which they currently find themselves.

Social services are usually perceived as services of various subjects focused on social needs of the people who would find themselves in a state of social distress if not provided with social services. In general, social services can be understood as a tool of social policy and practical enforcing the society interests in relation to people reliant on social services within the frame of the state legislation.

Present legislation is based on the Council of Europe Action Plan to promote rights and full participation of people with disabilities in society in order to improve the quality of life of people with disabilities in Europe during the years 2014 – 2020.

*„Current state of social services provision in Slovakia is based on the legislation frame, social policy of the state, development of the countries in the European Union and societal development of our country.” (Gálová, 2017, p. 13)*

Starting concept is the concept of antidiscrimination and human rights, and in harmony with it the main goal is accepting the values and principles of independence, freedom of choice and the quality of life of people with disabilities and



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increase in awareness of disabilities as part of human diversity.

Analysis of current social-economic situation, legal situation in the Slovak Republic, and other key areas of public life seek closer approach to social consensus in order to reach progressive social development.

Organized social service is aimed to ensure and protect social welfare, i.e. a certain level of life quality of all social services receivers with no differences.

A unifying aspect is the goal itself to provide social services, which technically means meeting the receiver's needs, which originates as a consequence of antagonistic relationship between client's needs and client's opportunities in a particular social reality.

Evaluation of life quality becomes an inseparable part of planning, realization, as well as evaluation of effectiveness of health and social interventions.

Social policy in facilities providing social services, within management activities at all levels of social services provision, should respect and provide an opportunity to implement basic principles of subsidiarity and solidarity for receivers in unfavourable social situations, who are reliant to other natural person's help in accordance with the legislation.

Facilities providing social services should follow maximum possible integration of recipients into social life using appropriate tools of social help, social policy, and methods of social work, especially in the form of intervention, prevention, social counselling.

A long-term goal in facilities providing social services should be a gradual forming of inclusive social environment emphasising change of behaviour, but also effective solving social problems and recipient's difficulties showing active participation of the recipients when solving their unfavourable

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social situation, which may be influenced by health, social and economic condition of the individual.

The three following key requirements related to the development of social services provided by mentioned facilities should be accepted: quality, availability and protection of recipients.

Social services are based on the matter of social services, which is a personal relationship arising between providers of social services and their recipients.

It is important to motivate citizens in modern and postmodern society to personal involvement in social services.

Social services constitute a mechanism, which can improve individual's social skills and widen every single individual's sources of social environment.

In the sphere of social service it is necessary to direct individual, family or group towards the most important social values.

Currently, recipients of social services are expected not to be objects receiving social services, but they are expected to be subjects participating in organization activities, i.e. to be active recipients of social services.

Social services, just like all short-term and long-term services provided by authorized provider, aim to increase receiver's quality of life, or protection of interests of the society.

Uncovered request for the capacity of facilities providing social services is an objective consequence resulting from demographic development in the Slovak Republic (increased number of retired citizens) and unfavourable health condition of inhabitants in the Slovak Republic, especially older age categories and existence of combined handicaps in younger generations.

The role of social work in facilities providing social care is to improve life of all recipients by means of activities, actions,

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therapies, interests, education, prevention, supporting awareness on the basis of well organized performance of social work, solving already developed or existing social event, citizen's unfavourable social situation, which should enhance self-esteem, self-development, mutual tolerance and active social communication with the goal to improve recipient's life and reach welfare of individual and also entire group.

Nowadays it is important to reflect new trends in social care provided by social service facilities, which should lead to fulfilment of social requirements.

Recently, our society has to deal with new challenges such as the aging phenomenon. Human life is constantly renewed, therefore the vision of an old age and the elderly is developed with different transformations, depending on the state and development of social conditions. Long-term care for seniors is focused mostly on a question of financial coverage.

The family structure is carried out both at the level of the family relationship to society and to the level for individual social groups. Family as part of responding to social changes, changing along with society. The family is the natural environment, it is never isolated from the environment.

Quality management of social services includes the following components:

1. Quality Planning - determining which quality standards are used in the provision of social services, and determining how to implement them;
2. Quality Assurance - the regular overall evaluation services to determine whether the services are established quality standards;
3. Monitoring service delivery results to determine the

performance of established quality standards and addressing the causes of unsatisfactory performance.

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**Corresponding author:**

PhDr. Roman Berka, (PhD. student) VS Z a SP sv. Alžbety, n. o. Bratislava

Ustav romských europskych studií,

Tatranska 10, Banska Bystrica 974 01 Slovak Republic

e-mail: [roman.berka@centrum.sk](mailto:roman.berka@centrum.sk)

**DIRECTION OF THE EUROPEAN MIGRATION  
POLICY AGENDA; CAUSES AND CONSEQUENCES  
OF MIGRATION**

**JURAJ MORAVCIK**

The article maps the current situation in the way of the European migration agenda, the official statement of the Slovak Republic in relation to it, and more consequences for migration and return policy. All the issues are in connection with poverty, human dignity and the future heading of European civilization.

Before taking up his duties in November 2014, the Commission led by J.-C. Juncker identified migration as one of its ten policy priorities. In 2015, these urgent actions tackled the most pressing challenges and saved lives at sea, while at the same time define a comprehensive strategy for better management of migration in all its aspects.

In response to the crisis, the Commission presented on May 13 its European migration agenda. On 27 May, two weeks later, the Commission presented a first set of measures implementing European migration agenda, which calls for the relocation of 40,000 people in Greece and Italy, the resettlement of 20,000 people from outside the EU, an EU action plan against smuggling of migrants and triple increase in the budget and funds for search and rescue operations at sea. There were also guidelines on the collection of fingerprints to assist Member States in the registration of migrants.

The second set of measures implementing European migration agenda were presented by the European Commission on September 9. The package includes a proposal for the

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relocation of another 120,000 asylum seekers from the Member States under particular pressure, the proposal for a permanent crisis mechanism for the transfer proposal, the European list of safe countries of origin, an action plan on return and a handbook on the return and the proposal to establish a trust fund for Africa with a total budget of 1.8 billion euros. In September, Greece and Italy launched the concept of input centers (so-called "Hotspots"), with the support from the European Commission, EASO and Frontex. In October, they held the first movement. (Source: [http://europa.eu/rapid/press-release\\_IP-16-65\\_sk.htm](http://europa.eu/rapid/press-release_IP-16-65_sk.htm) )

The European migration agenda, which the Commission presented in May 2015 set out the need for a comprehensive approach to migration management. On 16 December 2015, under the emergency of Trust Fund for Africa, the first package of measures was launched to address the root causes of irregular migration and forced migration. Fall 2016 brought an updated strategy to combat human trafficking.

(Source: [http://europa.eu/rapid/press-release\\_IP-15-6134\\_sk.htm](http://europa.eu/rapid/press-release_IP-15-6134_sk.htm) )

The primary objectives were: a new concept of problem areas (Hotspot) under the coordination of the Commission, EASO, Frontex and Europol are going to work on the ground in the Member States first line to quickly identify the migrants, to register them, take their fingerprints and coordinate returns; the mobilization of additional 60 million euros in emergency funding framework for Member States first line; resettlement schemes with a budget of euros 50 million for the transfer of 20 000 people in Europe in a safe and legal manner; euros 30 million for regional development programs and protection (RDPP) conducted in North Africa and the Horn of Africa in the years 2015/2016; intelligence sharing, run by Europol for help all the agencies, whose aim is to break down criminal

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networks. Frontex and Europol will create profiles of vessels smugglers could potentially use. Deployment of European migration officials in EU delegations in key countries of transit.

Short-term measures needed to tackle the immediate crisis are not long term solutions. For this reason, the Lisbon Treaty envisaged the creation of a common asylum system. European migration agenda focuses on current issues related to the migration of refugees into the European Union. In the words of Dimitris Avramopoulos, a member of the European Commission responsible for Migration, Home Affairs and Citizenship, the migration issue is one of the current priorities of the European Commission.

The program aims mainly to save lives of people that, in attempt to escape into the EU undergo enormous risk. The agenda also includes stepping up the fight against traffickers or helping European countries standing in the front line, through which the immigrants try to get into the EU. To support those Member States, the Commission has allocated 60 million euros. Another 50 million euros will be invested in legal transfers of 20,000 refugees. Their subsequent placement in EU countries will be carried out on a number of aspects, such as GDP, unemployment rate, or the number of immigrants already living in the country. Refugees streamed into the Union mainly from Middle Eastern countries, Syria and Libya. The fight against traffickers should strengthen the European presence in places through which flows the highest number of migrants. Nigeria is this kind of place. 90% of refugees in West Africa has just over it trying to emigrate. The Commission is also working on improving diplomatic relations with the competent authorities in Libya, which also aim to achieve a decrease in undocumented immigrants and smugglers.

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On 13 October the first reading of the proposal on the reform of the Common European Asylum System took place in Luxembourg. Since the adoption of these proposals by the Commission on May 4, 2016 saw changes in the question of solidarity, which is also acceptable from the perspective of SR. The question of mandatory quotas is already politically dead, and emphasis is placed on the protection of external borders.

As for the police support and Slovak police deployment to crisis areas, Slovakia is a European leader. SR also provides temporary accommodation to asylum seekers (Gabcikovo).

On October 6, 2016 in Bulgaria the operation of the European Border and Coast Guard was launched, whilst the ambition of our presidency is to ensure its full functionality by the end of the year. The current status of work on the implementation of the European border and coastal guard and also a problem with (yet) sufficiently fast returns is currently addressed.

One of the expected projects is to link the SIS (Schengen Information System) - AFIS (Automatic Identification System fingerprint), which allows the identification of missing persons based on fingerprints. Further change will finish the acts on the operation of the SIS, which should reflect the present needs of the fight against crime, will add more tools as more efficient use of the information entered into the SIS. One of the fundamental conceptual changes will be solving the return decisions through SIS. Starting the process of changes to legal acts of SIS II is expected in 2017.

Furthermore, the preparatory action on the EU system for travel information and permissions (ETIAS). This will include the Electronic Travel Authorization. Its implementation should make the management of migration policy effective along with a well-integrated system of visa and border policies. It is necessary to allow assessment whether a



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particular person has the capacity to enter into the EU prior to the actual journey. The system will help securing our borders and determining if the person exceeded the permitted time of stay in the EU. We expect the Commission to submit appropriate legislative proposal in October-November 2016. (Source: documentation of the Ministry of Interior to the JHA Council)

Commission has created a high level Expert Group for information systems and interoperability with a view to contribute to the improvement of data management architecture at EU border control and security. Within this group meet senior representatives of the Commission, Member States and associated countries in Schengen, the EU agencies, Anti-Terrorism Coordinator and the General Secretariat of the Council and the European Parliament's LIBE. The Group has met twice so far, there are still three meetings scheduled, and after the last one in May 2017, the Commission will prepare a report to the European Parliament and the Council on the results and propose any necessary further action. (Source:

[data.consilium.europa.eu/doc/document/ST-13283-2016-INIT/sk/pdf](http://data.consilium.europa.eu/doc/document/ST-13283-2016-INIT/sk/pdf) )

The causes of migration:

- 1) the destabilization of relatively stable regimes in the Arab and African world
- 2) War in the Middle East, Ukraine, Asia and North Africa
- 3) the impact of global poverty and conflict
- 4) climate changes
- 5) European welfare state, which can be a kind of attraction for migrants
- 6) As soon as a large immigration community settles, the right of "association of families" ensure the continued flow of migrants. Europe remains an attractive and attainable

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destination for poor and ambitious people from around the world

The consequences of migration:

1) overloaded asylum systems in the countries of southern Europe, especially in Greece, which has ceased to manage the registration of such a large number of migrants, and the progress of their asylum procedure

2) threat to the internal and external security - hybrid threats, terrorist groups have at their disposal vast resources, such as group ISIL / Da'ish, and cyber attacks as well as persistent threats, such as proliferation, piracy, extremism and terrorism

3) growing instability in the EU neighborhood - adherence with the principles of international law, to the east of the EU is weakening European security order and leads to geopolitical tensions. For Southern Neighbourhood predominant characteristic features of conflicts and human rights violations, which caused long-lasting security, humanitarian and socio-economic challenges

4) human trafficking and smuggling

5) from a demographic point of view come the population of countries with major migration of the most valuable human capital of reproductive age and young economically active persons

6) insufficient integration of immigrants in their high number of original population is not able to absorb them (increasing the feeling of xenophobia, racial hatred)

7) social burden

8) The great migration waves bring with them radicalization of the political scene, the migration civic sentiment, socio-economic problems and other risk factors, in particular, it is international organized crime

9) the impact of the Schengen system (free movement of persons within the EU) - Some countries have resorted to

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blocking its borders (for example, Hungary erected roadblocks), or introduce controls on their internal borders (eg Sweden)

10) labor flows, especially highly skilled workers (Directive on the conditions of entry and residence of non-EU nationals for highly qualified employment, ie. „ Blue Card ") the possibility of filling large and small gaps in the labor market, target countries and geographical and lower compensation functional mobility of domestic workers

11) for highly skilled immigrants (ie. Brain-gain) also fall off the cost of their education

(Source:[http://ec.europa.eu/dgs/home-affairs/what-we-do/policies/european-agenda-migration/background-information/docs/eam\\_state\\_of\\_play\\_20151014\\_migration\\_priority\\_sk.pdf](http://ec.europa.eu/dgs/home-affairs/what-we-do/policies/european-agenda-migration/background-information/docs/eam_state_of_play_20151014_migration_priority_sk.pdf) )

**Migration: Return Policy**

One of the instruments regulating migration and combating illegal migration, is the return and reintegration policy. Its implementation is carried out in accordance with legislation and the recommendations of the European Union in this field with an emphasis on transparency and humanity. Slovak Republic prefers the possibility of carrying out assisted voluntary returns before the forced returns.

Repressive measures applied in the form of forced returns Slovak Republic for migrants who break the law. Forced return is applicable only if all means for the migrant to respect the decision of the administrative or judicial authority have been exhausted and actually left the Slovak Republic. Deprivation of liberty for migrants for legally determined period in order to implement the expulsion is addressed in accordance with the requirements of international agreements, the European Union law and the legal system of the Slovak Republic.

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An important tool for regulating migration in this area are the readmission agreements concluded by the Slovak Republic with selected countries of transit, respectively origin of migrants. In this regard, it is necessary according to progress of the situation of migration conclude new or revise existing readmission agreements and their implementing protocols to strengthen cooperation with embassies of third countries whose citizens are most often expelled, respectively. with representatives of countries that continue to be a problem with the implementation of the expulsion and to ensure an effective system of enforcement of the conditions of return assistance by the recipients. (Source: [https://www.emn.sk/phocadownload/documents/migracna\\_politika\\_sr\\_2020\\_sk.pdf](https://www.emn.sk/phocadownload/documents/migracna_politika_sr_2020_sk.pdf) )

### **Legal basis**

The basic principle of refugee protection is the principle of non-refoulement so. non-refoulement. This means that refugees can not in principle be returned to a country where they have reason to fear persecution. Article 33 paragraph. 1 of the Geneva Convention relating to the Status of Refugees of 1951 states: „ No Contracting State shall expel a refugee in any manner or return to the frontiers of territories where his life or freedom would be threatened on account of his race, religion, nationality, membership of a particular social group or political opinion. “

The principle of non-refoulement applies to returns to countries of origin and to return to any country where he has refugee to persecution. Contracting Parties to the Geneva Convention of 1951, all EU Member States and Turkey applies only in relation to refugees from Europe.

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Within the EU legislation on this subject is covered in Article 78 of the Treaty on the Functioning of the EU, by: „ The Union shall develop a common policy on asylum, subsidiary protection and temporary protection with a view to offering appropriate status to any third-country national requiring international protection and ensuring compliance with the principle of non-refoulement. This policy must be in accordance with the Geneva Convention of 28 July 1951 and the Protocol of 31 January 1967 relating to the status of refugees, and other relevant treaties. “

However, neither the legislation nor the Geneva Convention, EU legislation do not act on a ban on returning, without exception, since there is the possibility of expelling a refugee in exceptional circumstances, namely where a person poses a risk to the security of the host state or when the commission of a serious offense dangerous to society. There is also a possibility under EU law, a person who is in their home areas at risk and be safe in another part of the home country, and therefore it can not be accorded international protection may be internally displaced.

So called Return Directive (2008/115 / EC) provides for certain guarantees in the issuing of the return (art. 6, 12 and 13) and prefers voluntary departure from forced expulsion (Art. 7). Return Directive shall not apply to third-country nationals who are family members of EU nationals who have moved to another EU Member State. (Source: European Union Agency for Fundamental Rights: Handbook of European legislation on asylum, immigration and borders. R. 2015)

### **The current legislative initiatives**

The readmission agreement between the EU and Turkey - Agreement between Turkey and the European Union allowing

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the return of illegal migrants came into force in full in June 2016. The so-called. readmission agreement was concluded in 2013 and since October 2014, applies to citizens of Turkey who have no right to remain in the EU. Readmission agreements can cover anyone who remains in an EU Member State without permission, that is people who expired entry visa or they have been refused asylum application. Its coming into force in its full extent was spurred by agreement of migrants who entered the EU and Turkey this year and in which Ankara has undertaken to help reduce the influx of migrants and asylum seekers into the EU in exchange for a series of concessions. These include progress on the abolition of visas for Turkish citizens to visit the EU, for which the application of the Readmission Agreement will be one of the few remaining unfulfilled conditions. The readmission agreement between the EU and Turkey supersede any bilateral agreement between Turkey and EU member states. This also applies to agreements with Greece, under which returning migrants who arrived on the Greek islands of Turkey. From now on it will be able to return to Greece under the EU readmission agreements. (Source: [www.consilium.europa.eu/sk/press/press-releases/2016/03/18-eu-turkey-statement/](http://www.consilium.europa.eu/sk/press/press-releases/2016/03/18-eu-turkey-statement/) )

The European Commission presented on 9 September a second package of measures implementing European migration agenda. The package includes a proposal for the relocation of another 120,000 asylum seekers from the Member States under particular pressure, the proposal for a permanent crisis mechanism for the transfer proposal, the European list of safe countries of origin, an action plan on return and a handbook on the return and the proposal to establish a trust fund for Africa with a total budget of 1.8 billion euros. In September, Greece and Italy launched the

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concept of input centers (so-called. "Hotspots"), with support from the European Commission, Frontex (European Border and Coast Guard) and EASO. In October, they held the first movement.

In September 2016 The European Parliament approved the proposal to introduce a standardized European passport, which should speed up returning citizens of third countries without a passport illegally present on the territory of EU Member States to the country of origin. Members, in order to ensure wider recognition of the document by third countries, a strengthening of the security and treatment of technical elements. The new regulation must be formally approved by Parliament and the Ministers of the Member States in the Council. Outdated document that has only been used and it does not meet the requirements of other countries did not accept it. The new document should mainly increase the percentage return operations by foreign nationals staying in the EU illegally. Third countries are now reluctant to accept people with status documents issued by Member States. Reasons for the low level of recognition of existing documents are different formats and lack of security features, which also supports the abuse of asylum systems in Europe. Although the unitary form of a European passport for the purpose of returning illegally staying third-country nationals illegally staying in the EU is not a miracle solution, it is one of the steps in the right direction in the area of enforcement of existing legislation and decisions. The European passport for return should help to reduce the administrative and bureaucratic burden on public authorities of the Member States and third countries. The European Parliament is also considered an important part of a comprehensive effort aimed at ensuring the effective functioning of the Union's migration policy and discourage irregular migration. The European

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Parliament called for the incorporation of harmonized travel document to return to the readmission agreements that the Union concludes with third countries. Member States should also seek guarantees recognition of the document of bilateral agreements and other provisions on the return of third countries which are not part of formal agreements, says the approved text.

The new regulation replaces a non-binding recommendation to the Member States of the Council of 1994 and establishes a Union-wide common format of a travel document for the return of third country nationals. In order to combat counterfeiting and falsification should return a new harmonized EU travel document include the same security features - eg the watermark, which defines the rules of 2002 for entry visas issued by EU Member States to residents without valid travel documents. ***This proposal was approved on 13 October 2016.*** (Source: [www.europarl.europa.eu/news/sk/news-room/press-release/plenary/2016-09-12](http://www.europarl.europa.eu/news/sk/news-room/press-release/plenary/2016-09-12))

***Partnership Programme with African countries (Niger, Nigeria, Senegal, Mali and Ethiopia)*** - The European Commission launched in October, negotiations **with Nigeria** on a readmission agreement, which ensures the return of primarily economic migrants from that African country of the European Union to their home country. The negotiations in the Nigerian capital Abuja are part of the broader relationship with third countries to effectively manage the migration process. EC of the European Migration Agenda proposes a new framework for the June 7 Nigeria is a strategic partner for the EU in Africa for comprehensive migration management. Consistent, credible and effective return policy with full respect for human rights is one of the key elements of the new comprehensive approach to the countries of origin and transit



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of migrants. (Source: <http://www.teraz.sk/zahranicie/eu-zacala-s-nigeriou-rokovania-o-read/224929-clanok.html?mostViewedArticlesInSectionTab=2> ).

One of the expected project is *to link the SIS (Schengen Information System) - AFIS (Automatic Identification System fingerprint)*, which allows the identification of missing persons based on fingerprints. Another change will finish the acts on the operation of the SIS, which should reflect the present needs of the fight against crime, will add more tools as more efficient use of the information entered into the SIS. One of the fundamental conceptual changes will solve return decision through SIS. Starting the process of changes to legal acts of SIS II is expected in 2017.

**Corresponding author:**

**Juraj Moravčík, Národná rada SR, Bratislava, Slovakia.**

**e-mail: [Juraj.Moravcik@nrsr.sk](mailto:Juraj.Moravcik@nrsr.sk)**

**USE OF FAMILY DRAWINGS  
FOR THE ACTIVITY OF SOCIAL WORKERS**

**JAROSLAVA MALCEK**

**Abstract** The main topic of the contribution is the perception of parents by children through family drawings. Attention is paid to the family, the parents, their importance for a child, the drawing methods and, in particular, to the test of drawings of family and its advantages and disadvantages for the work of social workers in their practical activities with children and the family.

**Keywords** Family, Drawing Methods, Family Drawing Test

**Introduction**

The concept of a family as a multi-function institution allows you to create approaches and programs for help. In order to help, we should have information and suggestions. The drawing is the bearer of information through means of "art speech". Children love to express their feelings through artwork.

We want to contribute to informing social workers about the usefulness of using of family drawings in children's clients when examining their attitudes and opinions.

The suitability of the use of drawing techniques, in particular the family drawing test, given the relevance of its use while considering family relationships, is considered by the authors to whose opinion we wish to contribute, for example Matějček a Strobachová (1981), Homembuskas

(1986), Rembowski (1986), Dudková (1997), Gajdošová (1997).

## **1 Family**

A family is defined as a social group associated with marriage or relationships, responsibility, and mutual help (Hartl, Hartl, 2010).

Jandourek (2001) adds that the family is a community associated with a related or adoptive family relation, forming one household and interacting together. It is a form of long-term, solidarity-based cohabitation of persons related to a kinship, including at least parents and children.

The family is defined by Oravcová et al. (2007) as a community of children and parents who have given birth to them, live with them and care for them.

Sillamy (2001) characterizes the family as a social institution based on sexuality and parental tendencies (Sillamy, 2001).

Matošek (in Oravcová et al. ,2007) defines the family as a group of people connected by a kinship or a legal bond, Plaňava as a structured whole whose meaning and purpose are to create a relatively safe, stable space, environment for sharing and producing people's lives.

Nowadays, it is said a lot about family in crisis and insecurity. By significantly reducing the cohesion that was given by the mutual need of individual members in the traditional family, the modern family is thus kept only at the emotional level (Rozhov, 2013).

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The biggest problem is that professional life has become the most important means of self-realization, while the family is "just" a place of emotional background. Parenting is a need for the best material provision of children and not for the need to share life values and to contribute to building a happier society (Jandourek, 2001).

The emotional function of family, as one of the important and not only examined by psychology functions of the family, lies in the task of creating emotionally saturated and stable environment for members of the family, which is a prerequisite for the healthy personal development of its members. Emotional well-being, good emotional relationships between parents, parents and children and siblings are one of the basic prerequisites for integrity and stability of the family at all, and the basis for functioning of its members inside and outside of the family.

The importance of parents in childhood is essential for the quality of the child's mental and physical development. In the younger school age (6-11 years), the mother still provides basic physical and mental needs, for girls it is a role model of a woman and, in particular, for boys, it is still a guarantor of their security and safety (Oravcová, et al., 2007).

The interaction between the child and the primary caregiver-mother is based on physical contact, visual, verbal contact, on sensitivity to children's needs (Baron, Byrne, 1996).

The role of father changes much more, begins to function more as a source of information, experience, source of self-realisation and independence, begins to be a strong authority,

probably by more intervention in education, and is a model of male roles for boys (Oravcová, et. al, 2007).

The issue of parenting is a matter of interest not only to psychologists but also to social workers who want to help children and their families.

## **2 Drawing methods**

Psychology focuses on family functions in meeting needs, and therefore focuses on the study of attitudes, the functioning of non-functioning of individual members and the use of psycho-diagnostic tools, which are also drawings of children.

In a drawing is reflected its author, his/her cognitive ability, fine motoring, sensomotoric coordination, visual perception or concentration on visual motor activity, showing temperament, emotional survival. The thematic drawings of the family reflect the view and attitude to family relationships, and that is one of the reasons for their frequent use, as well as the willingness of children to draw. Drawing in general leads to tension release, reduced uncertainty or distrust that can complicate cooperation. The drawing test can be used as an introductory method for establishing contact (Svoboda, Krejčířová, Vágnerová, 2001).

The validity and reliability of these drawing techniques is controversial. They are successful only in part as a scoring measurement of emotional damage. Psychologists often think that drawing techniques are a quick way to create a relationship with children who have great difficulty in verbally expressing their feelings (Plante, 2001). Social workers can learn from psychologists.

### 3 Family Art Test

The Family Drawing Test is a popular and often used method of Projective Psychodiagnostic Assessment with children among psychologists. The authors are Matějček and Strobach (Matějček, Strobachová, 1981) and from the 30s of the 20th century is used extensively with children aged six to twelve years.

Říčan and Krejčířová (1997) recommend this topic drawing with children from six to twelve years of age, exceptionally outside this age range. Pre-school children are not as skilled as to be able to show their family concepts satisfactorily, and puberty children are critical to their performance, which is a serious barrier to free drawing. Children under the age of six are more likely to be in reality, but their emotional aspects can also be more reflected in their drawings.

However, the above must be related to mental maturity, laterality, distinctive abilities and attention (Kucharska, 2001).

Hobday and Ollier (2000) add that family art gives the child the opportunity to talk about his family without worrying about it. This drawing provides information about the child's family or roles distribution.

The test has several forms today, which differ mainly in how widely the topic is given in the task. The child in this test displays the family, its members as subjectively perceived (father is as powerful as he really is) or as he wishes to have it, displays past experience, anticipating the future.

Rembowski (1986) says that the child in the family's drawing creates the real world of his family, which he

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displays on a sheet of paper in the process of projecting. We can thus learn about the current intellectual-emotional state of the child.

Indicative is information about the child's intellectual state in terms of drawing as well as the expression of the child's cognitive abilities.

In the drawing of "our family," the child is often more likely than in the words to express his/her feelings and attitudes about interpersonal relationships in the family. In relation to what we know about the family from other sources, we can then evaluate it as meaningful if a child forgets about a family member, how he/she groups members of a family, how he/she distributes the space, and so on. (Langmeier, Krejčířová, 1998).

Matějček in 1964 (Matějček, Strobachová, 1981, p. 316) used the instruction: "Draw a picture that would express the life of your entire family." The child made the drawing on A4 paper using colour pencils. However, the choice of colours did not bring any new information; on the contrary, it drew attention from the subject of the drawing. It is recommended to talk to the child after the drawing is made and ask him / her first about who is in the picture or what he / she does (if it is not clear).

It is precisely the aspect of the verbal communication with the child after the drawing of the family, which is a very important part of the work with this drawing test, because much of the drawing will be explained, clarified, confirmed or refuted.

Davidová (2001) has noticed that a child sometimes has difficulty in showing some of the members of family and

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he/she does not draw them at all. Therefore, he/she expresses his/her aggression towards a family member by "removing" him/her from the family image.

Langmeier and Matějček (Pogády et al., 1993) emphasise the differentiation in drawing with regard to emotional relationships in the family and point to aggressive motives in children's drawing where a child from a conflicting family environment portrays individual characters in a conflict situation. On the other hand, an individual from a healthy family environment, where a family is perceived as a working community (e.g. mother cooks up, father repairs), draws all family members in an activity that suits them.

The drawing of a family is to be interpreted in terms of the overall conception of the family as well as the way in which each character is presented. That is to say, on the basis of its size, proportions, detail processing, facial expression, hatching, expression of activities, drawing order, spatial arrangement, as well as skipping of a certain figure, as well as the conclusion in the drawing of the child himself (Svoboda et al., 2001).

The size of a character can symbolically express the meaning of the family member for a child, but this does not necessarily reflect reality. When interpreting this element, be careful, because the size of the character can be given by the immaturity of sensomotor coordination, the figure can be as big as the child could just produce it. The younger the child he/she may have bigger problems with character depiction, younger children draw all members of the family equally, if the drawing is dynamic and differentiated, than more information can be gained. A blackened or a hatched character can be a source of fear, insecurity, as well as



redrawing, gumming, crossing out the character. Ranking and spatial placement can be an expression of mutual relationships in family - physical proximity may mean psychological closeness, greater distance - remoteness. The omission of a family member may reflect the child's tendency to deny that person's existence and that he/she wants to forget about him/her. The child also may wish to add someone who is not in the family (Svoboda, Krejčířová, Vágnerová, 2001).

Family art test is not standardized. Validity is judged empirically, based on compliance with a certain criterion. Reliability can be assessed based on the agreement of two evaluators, respectively on the evaluation of one person after a certain time. This method is not strong in terms of psychometric indicators but is inspirational in terms of the hypothesis and need for verification with other methods of psychodiagnosis (Svoboda et al., 2001).

Based on the results of the analysis of family drawings (N = 99) of children from the complete family aged 8-10 years (Mihalovičová, 2002), there was no relationship between the aspect of distance and drawing patterns in family drawings due to the parent's verbal preference. This may be related, as Švancara (1980) says, to the problematic validity of projective techniques to which the drawing of the family belongs. Moreover, as Švancara mentions, may be related as well to the suggestibility of projective tests by the interpreter's personality. Therefore, we agree with Svoboda's opinion (2001) that the test of family drawing from a psychometric point of view can be considered as an opportunity to gain some inspiration, which in our case also had the character of a hypothesis that has not been confirmed. At the same time, neither the correlation between the figure drawn as the first

one in the family art test was confirmed. The children in our selection drew their mother as the first, father - the second, at the third place respectively him/herself and the sibling, the same in relation to the gender of the respondents. In the verbal assessment of the person the children in our group most likely put mother the first, as a second they put all members of the family (i.e. mother, father, sibling), then father separately. In the family drawing, one of the parents was left out of the set in eight cases, even though they said in the interview that the parent lived with them in the family. A significant relationship has been confirmed between the figure most closely drawn to the child's body in the family art test. The mother was the closest to the girls, in the second place there was a sibling. In the case of boys, the closest drawn figure was mother, followed by father.

#### **4 Possibilities of using of family drawings in connection with social work**

Social work is exposed to the contact with family almost everywhere.

The application level of drawing or specifically of family drawings lies, for example, in social counselling, for instance when diagnosing a family from a child's point of view.

As noted by Schavel, Olah (2012), the use of social counselling is very diverse. For example, when determining the factors and circumstances of the dispute, when the family is in mediation and the primary mediating problem in the family context is divorce / separation.

Furthermore, family drawing can be a valuable source of information in the field of social pathology.

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Our attitude is based on the subject of interest of social pathology, which, according to Matel and Schavel (2011), is tyranny, abuse and neglect of a child in the family, for example in the form of domestic violence, which negatively affects all members of the family directly and in the long term.

In this context, we refer to the syndrome of the abused and neglected child, referred to in the Anglo-Saxon Literature as CAN (Child Abuse and Neglect Syndrome), as one of the most serious child care problems from the point of view of parents, educators or other persons a child, which is unacceptable by society and damages the physical and mental health of the child and the social conditions and the development of the child, possibly causing his death (Schavel, Čišecký, Oláh, 2010).

The Law on the Social Protection of Children and Social Care No. 305/2006 Coll. prefers early intervention, in view of the expert findings, the shorter the difficult situation in the family, the greater the willingness of individual members to cooperate.

The subsequent so-called Primary Therapeutic Intervention is focused on providing a child with a possibility to open, displace and get rid of traumatic experience (Kall, Molčanová, 2013).

A child can draw the traumatic experience, and he/she can feel safe because he not necessarily can realize the intention of the drawing. Overall, family drawing is child-friendly when working with families at risk in the sense of subsequent family rehabilitation as a set of social protection measures, social services and other measures and programs that are

provided or imposed predominantly on parents of children and children whose social, biological and psychological development is threatened.

### **Conclusion**

In the contribution, we briefly attempted to point out the potential of a family art test. Of the many factors that the family's drawing provides, it seems to be important to focus on the proximity of the drawn member of the family to the figure of the child himself as the author of the drawing. The data found only concern the surveyed sample of children of school age and are influenced by their number as well as by the mathematical and statistical methods of evaluation linked to our research. In order to adopt generally valid conclusions, the data need to be further verified.

We consider family drawing as a way to open up a communication with a child, and the opportunity to get important information about his / her perception of parents in a way that is preferable for a child. However, the information obtained by the drawing methods must be verified using other psychometric data, a case history.

Drawing as a source of information about the emotional perception of parents in case of school-age children has an irreplaceable place in providing psychological and social support and helping children and the family. Family drawings can provide information if we are willing to pay attention to it and use the results to influence the attitude of those who want to give love and help to children.

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**Corresponding author**

Name and Surname, Titles: PhDr. Bc. Jaroslava Malček  
Name of Institute: St. Elizabeth College of Health and Social Work  
Contact Address: Palackého, 1, Bratislava, Slovak Republic  
E-mail: jaroslavamalcek@gmail.com

**COUNSELLING FOR THE UNEMPLOYED  
PROVIDED BY THE ASSOCIATION FOR SOCIAL  
DEVELOPMENT AND SUPPORT FOR THE CITIZENS  
OF THE SLOVAK REPUBLIC  
ANDREA GALLOVA**

**Introduction**

The Universal Declaration of Human Rights adopted on 10 December 1948 in its Article 23 declares that “Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.” The right to work belongs among the most essential rights of man in society. The right to work is found in a lot of international and national legal documents, such as The Universal Declaration of Human Rights, International Covenant on Economic, Social and Cultural Rights adopted by the United Nations in 1966, which entered into force in 1976, also Encyclical *Laborem Exercens* (about human labour) dated 14 September 1981.

Counselling for the unemployed is perceived as a specific professional activity, as a process of help using existing sources and possibilities of individuals to handle current problems in their lives. Identification of the problems serves to determine the contents and focus of the counselling, which may be of a legal, economic, psychological, health and social nature. Clients must be active part participating in solving their problems and not only a passive participants who just receive the instructions and directions given by the adviser. In the Integration Centre of Social Assistance the Association for Social Development and Support for the Citizens provides free legal, financial and social counselling



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for citizens. Specialists are comprehensively engaged with citizens and their individual problems, but also with groups and communities at local and municipality level. Active cooperation with all social parts at regional and state level contributes to a better employability of the unemployed in the labour market and also to a better tackling socio-economic problems in society and removing socio-pathological problems in families. The role of the Integration Centres of Social Assistance consists in active participation in tackling socio-economic field of regions and this way to contribute to increasing the quality of life of the citizens living in individual regions. Their role is to actively develop qualitative level of cooperation with state, public institutions, towns' and municipal self-administrations, enterprise sector, the third sector, legal and physical entities at the regional level. Solving the issues of social problems of the citizens within a region is perceived as a need to help at the level of individual society segments, where a segment / some segments are not functional / are failing. This is a phenomenon, which requires intervention not only for the benefit of an individual but also for the benefit of a whole group or community in a certain region. All these activities lead to the promotion of development of client's / group's /community's potential, among which there is also the issue of unemployment and its reached level in individual regions, which is alongside others considered to be priority social issue needed to be perceived separately, individually and to base it on specific needs, possibilities of individual regions / regions most affected by unemployment as an undesirable social phenomenon. The activities of a preventive character, which are realized at the centre level: in relation to clients / users / citizens, in relation to a social problem of inhabitants within a region (edifying, prevention, search activity), active participation in resolving

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social events, contribution to social guarantees, social cohesion, establishment and consolidation of social segments through development of active social communication with all concerned subjects in a given region.

**Promotion of social functioning of clients:** consists in the help to renew or acquire such capabilities and information which enable clients to cope with the requirements within the environment or to influence those demands of the environment which are inadequate or problematic for the client. In these terms, social workers, specialists of helping professions are persons implementing the changes in society, but also in individual's, family's, community's life in a given region.

**To support clients and help them to be self-sufficient:** professionals of the Centre support clients' responsibility for their lives, lead them to be self-sufficient and give them an opportunity to use their own power and abilities to overcome the situation in which their clients are, where the professionals undertake a certain degree of responsibility, participation in resolving and preventing clients' social problems through being directly involved in the happening and solving all social processes and social events, to which unemployment issues primarily belong.

**On the basis of that the professionals and workers of the Integration Centres of Social Assistance:** can provide emotional support, they help clients to identify their strengths and weaknesses, they can clarify clients' rights and manners how to exercise these rights, they help clients with making decisions, undertaking responsibilities, they support clients to obtain and enlarge information, abilities and skills which reinforce clients' self-sufficiency, renewal of working habits and skills which strengthen their self-sufficiency, renewal of working habits and skills, development of individual and team

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abilities and enlarging individual possibilities within social competence, social participation, they act in clients' interests, defend and explain their legitimate interests, create and develop partner relationships in the frame of active cooperation and based on the principles of mutual trust, deference, respect and qualitative human relations. The Integration Centres of Social Assistance also provides for maximum level support, care, protection and control, the professionals are involved in prevention, they pursue a search activity towards institutions, organizations, enterprise sector, town and municipal self-administrations, non-profit sector, legal and physical entities within a given region.

**The mission of the Integration Centres of Social Assistance within their work with families is perceived at the following levels:**

a) at the level of understanding family as client's (individual's) environment. Social work is focused on removing or alleviation of social problems of an individual through a family system, which constitutes one of possible sources of origin and solution to the client's problem, b) at the level of understanding the whole family as a client. Social work is mostly focused on the change of family system functioning or on adaption of a whole family to new conditions. The professionals of the Centre must assess the client's situation globally from the point of view of the client as well the environment in which the client lives and which influences the client. On the client's side there might exist number of barriers which limit the social functioning. It is the task for the professionals to consider which of these factors are the key ones. Adequate help is always influenced by particular situation in which clients currently find themselves.

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Another significant attribute is recognition of the fact that on the one hand the task of the Association for Social Development and Support for the Citizens is to help clients, but on the other hand they must respect social requirements based on which they follow, build and strengthen social bonds, social partnership and lead social dialogue with all social segments for the purpose of solving social problems. It is to say that society provides a certain normative frame for granting aid. It creates rules and standards which must be respected by the Integration Centres of Social Assistance.

Therefore it requires more effective cooperation of all assisting professions, which is in this case a guarantee that problems within families may be prevented more effectively. The mission of the Association for Social Development and Support for the Citizens is: to associate professionals, solve, assist and through professional activity participate in the fields which aim to reach social well-being, social guarantees, quality of life, social justice, equality, social freedom, employability, social development, democratization, humanization, respect for and promotion of human rights and civil liberties and support for the citizens in the territory of the country, to allow, assist, activate and form a place for effective and meaningful communication and cooperation, lead social dialogue and develop social partnership, take part in solving social problems at local, regional and nation-wide level, solve existing social problems at local, regional and nation-wide levels and this way contribute to enhancement of living conditions and life quality of all citizens within the entire society.

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## Corresponding author:

PhDr. Andrea Gallova, PhD.  
VŠ Z a SP sv. Alžbety, Namestie 1. Maja č. 1  
Bratislava, Slovakia, 810 00  
e-mail [gallova.andrea16@gmail.com](mailto:gallova.andrea16@gmail.com)

## HUMAN DIGNITY AS A CHALLENGE OF SOCIAL WORK

Zita Tomová

### **Abstract:**

Majority of humanly focused people perceives the term human dignity mainly as personal and social value of every man. Social work in its competence results from diversified scale of ethical dilemmas containing questions of moral values, standards and attitudes. We can research the preservation of dignity and humanity as a challenge for individual, but also for the whole society. Humanly and humanistic approach with respecting dignity of every man can presently be considered as an investment for the future. As the only object when viewing the human dignity is still a man, then to a certain extent we can perceive him as the main subject of professional interest of the social work, as the subject composing values and cultural formulas of behaviour in concrete space and time. Stemming from the given argumentative outcomes, we want to point out in our report mainly to the social understanding, considering the issue of human dignity, to discuss some aspects of human dignity and of course to accentuate the position of the social work from the view of social worker.

**Key words:** Human dignity. Moral values. Social care. Social work.

### **The Nature of Human Dignity**

In general, human dignity may be considered to be a specific feature, which is available to each person. The condition, in which a person feels recognized, respected or valued, influences to a certain extent their relationship not only towards themselves but also to other people. In some

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way it can be also related to groups, minorities and not least to the entire society. Latin term for dignity “dignitas” means one’s own self esteem and value of a person, understood in this way represents a basis of the issue for the area of human rights.

Human dignity as a philosophical term appeared in the Antiquity. “Expression of creativity and humanity in its full expansion may be regarded as the highest value of human effort. This value develops the idea of an individual, who is intellectually, morally and physically mature. Such individual requires respect, personal wellbeing and love of neighbour and these traits are the values of human life”. (Potančok, 2007 p. 145)

In the Enlightenment the antique principals appeared again thanks to author Rousseau. Rousseau (In: Dembická, 2014) emphasised respect for the human being, who in any case must not be considered to be a tool, but only a purpose. According to the author, human being is a too noble entity to find themselves as a tool in other’s hands. Upon his words we can confirm importance and significance of human dignity not only in terms of aspect of self sufficiency and autonomy, but also in terms of aspect of uniqueness of individuality, with which no one can or may manipulate. Rousseau placed emphasis on respect for the human being. He introduced individual’s freedom and dignity as a humanistic challenge for thinkers and intellectuals of then Europe (Dembická, 2014).

Dignity accompanies us throughout all life, the right to dignity to be respected works even before a human being is born and it is their definiteness also after the lifespan ends. Dignity of human being cannot be determined or given by any authority or legal regulation. We cannot alienate it, confiscate,

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abandon it and not least, not in any case, ignore it. “Respect for human dignity is generally valid. Whosoever contests or refuses to recognize human dignity of others, also contest the value of their own life”. (Križan 2012 p. 228) Existence in time is one of several characteristic features of human life in its social and also individual form. (Nemčeková, 2001)

According to author Kant (In: Dembická, 2014), the idea of human dignity is connected to autonomy and free will of individual. Therefore it may be noted that the nature of human dignity lies in respecting free will and autonomy of an individual and also mutually all people. Autonomy is the foundation of human dignity. As a result of its categorical imperative it may be confirmed that respect for human dignity of individual does not even allow the state to approach an individual as if it were a tool for another purpose. In this case within human consciousness, as unconditional, for all and under all circumstances valid requirement emerges prescribing how it is needed to direct the will in order to spawn a moral conduct. Recognition of human dignity was a process, which have lasted over many thousands of years. Nowadays we try to apply this right not only into the practice, but also perform it in everyday life. The foundation of each human relationship should be the right of human dignity in synergy with the right of human consciousness. (Mihaliková, 2005 p.4)

After the Second World War the term of human dignity found its valid wording not only in the text of international law but also in national constitutions. Nevertheless, the human dignity does not appear as a legal term in declarations of human rights in the 18<sup>th</sup> century or in codifications from the 19<sup>th</sup> century. It is interesting to realize that in those time human rights were discussed more than human dignity. As the final result, this term has become part of legal systems of various countries



just recently and it plays a central role whether within international or European legislation. (Tkáč, 2009 p. 14) Human dignity is thought of as a core pillar of the human rights conception, it is one of universal values, on which the European Union is based. Its denial consequently results in serious personal, family, social and political implications. (Tkáč, 2008 p. 34) Most of every person's life is connected with work. It is not only a means to provide themselves and the family with material security, but it also serves for meeting social and psychological needs. Based on the stated facts we think that within the system of labour law a special attention should be dedicated to the issues of human dignity. (Haškovcová, 2007).

### **Human dignity as a presumption of moral activity in social work**

Social work in its theoretical platform and practical platform encounters the wide range of ethical problems and moral and ethical dilemmas. Thompson (2004) defined three basic requirements, which allow judging certain action from moral aspect. These are:

- a) Understanding human behaviour: it concerns one or several persons directly or indirectly;
- b) Understanding rational thinking: it concerns a situation, where the consequences of possible course of events can be rationally considered;
- c) Freedom: in the given activity, certain measure of freedom exists, which enables various possibilities for the course of events and thus fully-valued choice.

Human dignity in helping profession of social worker is not only an imagination and idea about the status of man, his attitudes in social work, but it is the most important right of the man, which is very closely related to the right of the man to life. Regarding the values of moral consciousness, we can

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talk about certain ethical principles or rules. For social work, the most important is the principal of humanism as the principal of humanity (from Latin homo = man, humanitas = human), which is the principal of love and respect for the man. The principal of humanism orders us not to live the life only for oneself, but mainly for others, who need us. Humanism is the attitude resulting from belief in human abilities and underlining human dignity of man. Term human dignity stems from philosophy embedded in Universal Declaration of Human Rights. Every man as a member of humankind – In our work social client – deserves seriousness, honour and respect. Certainly, no rudeness or vulgarity is acceptable in social work, because the ethics in social work must always lead to protection of human dignity. (Levická, 2015). On the one hand, the worker must respect his dignity and on the other hand he must respect the dignity of his clients, therefore the whole social work is based on mutual respect for the value and dignity of all people and rights that result from it.

Human behaviour is the prerequisite of moral activity and it can be considered in certain platforms within the social work. In these platforms, we consider the human dignity as the primary resort of moral activity. In the platform of the helper, the important aspect of ethical activity is his relation to himself, attitude to life and to people. For the helping worker, the key is to accept his own value, to have self-esteem for own dignity, to continually develop and act adequately in line with it. Self-acceptance, creation of own profile on the basis of own dignity connected with respect for dignity of the client, is the base for quality of social worker's work. (Šrajer, 2006) In the second platform, the human behaviour as the basic prerequisite for moral activity in social work, mainly relates to the client. Dignity of man is considered as absolute

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moral value. As stated by Sotoniaková (2004), to respect dignity of a person and to have respect for his autonomy, means for social work to respect the recipients of the social work in their uniqueness, their abilities, needs and also their limitations. Autonomy provides a man with certain respect by letting people do what they can do themselves for themselves and for others, while responsibility for their actions is borne by the man himself. Respect relates to man, independently of origin, gender, belief or a role in society. Social worker respects client's ideas, moral values and also religious beliefs. Social worker does not convince the client about his own attitude, but helps the client to see the positions, that could directly endanger the client or his society and thus motivate him to thinking and searching for suitable solutions. (Šrajer, 2006) In relation to social work these questions are important mainly when we ask, whether the people in specific states, such as prenatal phase, coma, dying and some serious physical defects are also persons with undeniable rights and duties. Human behaviour is one of the assumptions of activity, which we consider from the point of view of morale. In the process of professional aid, there is always a contact of two or more persons. This prerequisite exists de facto by itself; it becomes important in relation to other requirement, which is rational thinking. (Machula, 2006)

In relation to the stated fact, the support of dignity and value of people became also the theme of World Social Work Day in 2016. International Federation of Social Workers (IFSW) has been proclaiming the World Social Work Day for 30 years. This day falls always to third Tuesday in March. It should aid the dialogue among all partners, to solve the social problems in the best possible way. The theme stems from International Manifest (The Global Agenda), which was established on the basis of cooperation of three organisations,

which are: International Federation of Social Workers – IFSW, International Association of Social Schools Workers – IASSW and International Council for Social Work – ICSW. (Hrozenská, 2016)

### **Dignity of man in social care**

Human dignity and value and their respecting is specifically reflected in direct work of social worker with a client. However, this mutual relation can achieve imbalanced state. Helping worker has education, knowledge, skills and abilities, which he can offer to the client, the client has limited information about possibilities to solve the problem, methods, means, which could ease or remove his suffering and thus he is dependent on the help. Each demonstration of help from the helper finds its response in client's behaviour, which can take a stand of respecting passivity or immure in one-self, become angry and aggrieved, etc. All international documents referring to respecting human dignity protect every human life. Every person has the right to respect, the guarantee of respect for the person's freedom as well as the duty to protect it against discrimination (Levická, 2015, p. 83). Focus on personal dimension of human dignity, its connection and relation to everything that we come in contact with as a therapist/client, has unique features, which are the expression of our individual, personal dimension (Juhásová, 2010 In: Hrozenská, 2016). Life of man and human dignity are very fragile. Society has to protect it and to be able to make correct decision in particularly when older persons, persons with physical handicap, persons in terminal state of their lives and children are concerned. "Human dignity belongs undoubtedly to everyone without exception, it is given by adherence to human kind and it is justified by the ability of man to be a personality. It is untouchable and any violation of human rights, which are given to man from the nature, is

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inacceptable. In certain sense, it is return to Kant's statement, that man himself is the objective, but mainly to Kant's requirement, never to use man as a means. According to Kant, human dignity is expressed by moral autonomy of man, which belongs to the main ethical standards also in social work" (Kovařová, 2010, p. 16). Out of thirty articles of Universal Declaration of Human Rights, we list only few, which relate to human dignity and compose the centre of the term human dignity.

These are:

Everyone has the right to life, liberty and security of person;

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment;

Everyone has the right to own property, to freedom of thought, conscience and religion;

Everyone, as a member of society has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organisation and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality;

Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity and supplemented, if necessary by other means of social protection. (Seiler, Seilerová, 2010, p. 63).

Finally, we would like to mention the fact, that in area of interconnection of philosophy and law, the categorical imperative in important manner eventuates also to the social work, in particularly in area of support of dignity and value of people. Views of different generations on the issue of human dignity vary, because it is morally affected by education, environment and own experience. (Mátel et al. 2016, p. 320)

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Dignity of people could in certain perspective be divided to internal and external dignity. Internal dignity includes those values, which everyone carries in himself as unique personality and which were handed to us in the course of life by environment and mediated as own experience. External dignity can be described as values, which are attributed to this term by particular society, i.e. what is dignified from social point of view. Usually in regular life, we relate this term to respect, autonomy, personal honour and ability to decide about oneself. And in regular life, we also expect, that our surroundings will treat us with due respect; in case it is not so, than we try to gain this respect with our behaviour. The problem occurs, when in some way we become dependent on our environment.

Unfortunately, we often have to suffer devaluation of own personality, expressed either verbally or non-verbally. (Kellnerová, Kalvachová, 2004, 65 p.)

Respecting human dignity (Social Care Institute for Excellence – SCIE) is the institution established in 2001 with the objective to increase the level of providing social services to children and adults in Great Britain.

The part of its work is also the creation and introduction of standards into social care. One of its practical standards is called "dignity in care" and is designed for all providers of social services. (Holmerová, et al. 2007 p. 35)

### **Conclusion**

Presently, in understanding of moral activity, we can consider different platforms and dimensions. In platforms of social work, we consider human dignity in particular as the base of moral activity. In practice of social worker, the human dignity is not only an imagination and idea about the status of

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man, but it is an important aspect of ethical activity in relation to the own self, in attitude to life and to other people. In that direction, we can postulate a question, how we can realize the human dignity as a value, which inherently belongs to man as a human being. If we talk about human dignity, then we have to respect it not only with clients of social work, but also with social workers, who accompany clients.

One of the items of dignity of merits is also the role, in which social worker acts in his activity. Social work is specific activity based on respect for value and dignity of all people. Social workers should therefore support and protect not only physical and psychical side, but also emotional and spiritual integrity and well-being of everyone. Primary element of human dignity is the dignity of moral power, which is living in accordance with own moral standards and thus building self-respect. Another fact is the dignity of personal identity or strong conscience of own-self.

Autonomy is the key factor including dignity, which is related in context with human rights and equality. In metaphoric sense autonomy means to do independent decisions and decide for oneself. It is endangered anywhere, where people need help and support in satisfying basic and personal needs, mainly during their stay in hospital or in using residential care.

In practice, the profession of social worker carries certain risks, because it is often neglected. Very often there are situations, either in health care or in providing social services, where many of us are witnesses or even are part of it, and we cannot behave in accordance with our own moral standards or believes. If we strive for it, we are silenced, re-located or excluded from a team. And then nothing else is left to us, only to adjust and fight with ourselves. Thus we lose self-respect, which can be quite exhausting. In any case, only

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now many of us realize that healthy self-respect is the reflection of how people see themselves, but also how they see other people. We can summarise the conclusion by saying that human dignity is an important prerequisite of pro-sociality and development of character of every man. Finally, at the end of this report, we would like to point to the fact that vulnerable people live in our society. The sad reality is that just in case of those people in unfavourable situations, the right for dignity is often reprobated. We are often witnesses of bad treatment of people of advanced age, of the poor or the mentally or physically disabled. Even these facts are the great challenge to thinking for those, who build their profession out of present principals on the basis of social work.



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**Corresponding author:**

PhDr. Zita Tomová, doctorand  
(postgraduate student), St. Elizabeth University of Health  
and Social sciences Bratislava, 810 00 Slovakia  
e-mail: [tomova.zita@gmail.com](mailto:tomova.zita@gmail.com)

**PATIENTS BEING TREATED WITH DIALYSIS AND  
THE PROBLEM OF POVERTY**

**Autor: Martina Vnucakova**

**ABSTRACT:**

The contribution is dealing with the problematic of poverty as a social phenomenon from the health point of view. It presents results of the survey focused on the views of patients with chronic kidney disease, treated with dialysis on the problematic of poverty in the dialysis centre B. Braun Avitum s. r. o. Trstená. The survey was performed in November 2016. The sample consists of 34 respondents. When performing the survey part, we used the empiric research, quantitative methodology. The data were obtained by means of a narrative interview extended of a questionnaire method. Based on our own results, we hereby present proposals for improving social and economic situation of dialysis patients.

**Keywords:** Patient on dialysis . Poverty. Health.

Poverty is not a problem of an individual only, but also an economic, social, cultural, political, ethical, and health problem. Poverty is classified as a negative social phenomenon with adverse impacts on the overall length of one's life and its quality. Social exclusion, discrimination, and poverty also affect the group of older citizens. From the aspect of the social work and help for the patients on dialysis., the problematic should be talked about and analysed and we should study its various forms, causes, impacts, and, most of all, search for methods of solution and elimination of its consequences. Diseases have never been an isolated phenomenon. They have always had social associations,

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consequences, and often also causes. When providing a complete healthcare, it is therefore impossible to ignore social associations of a disease. The increasing ageing index and average age of the population together with the expected growth of costs for the social care and healthcare represent a great challenge for the current society. Prospectively, seniors and children are the most relevant marginalized, disadvantaged, and vulnerable groups of citizens.

End Stage Renal Disease (ESRD) the worst stage of [chronic](http://www.kidney-symptom.com/chronic-kidney-disease/) [HYPERLINK "http://www.kidney-symptom.com/chronic-kidney-disease/"](http://www.kidney-symptom.com/chronic-kidney-disease/) [HYPERLINK "http://www.kidney-symptom.com/chronic-kidney-disease/"](http://www.kidney-symptom.com/chronic-kidney-disease/) [kidney](http://www.kidney-symptom.com/chronic-kidney-disease/) [HYPERLINK "http://www.kidney-symptom.com/chronic-kidney-disease/"](http://www.kidney-symptom.com/chronic-kidney-disease/) [HYPERLINK "http://www.kidney-symptom.com/chronic-kidney-disease/"](http://www.kidney-symptom.com/chronic-kidney-disease/) [disease](http://www.kidney-symptom.com/chronic-kidney-disease/) significantly changed the life of an individual, since it cannot be cured. The patient is reliant on dialysis, on the medical team. Since the kidney failure is a life threatening condition, the long-term dialysis is an inevitable solution for the patient. As resulting from the aforementioned facts, the care of persons enrolled in the regular course of long-term dialysis should be viewed from the overall point of view, i.e. through the healthcare, social care, social assistance, and psychological and spiritual assistance.

In 2014 we had 75 active dialysis centers or workplaces with 856 beds for adults and 9 for children. 4,302 patients were maintained by chronic dialysis.; this is the highest number within the monitoring period of ten years. The highest

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number of patients (34 %) belong to the group of **70** and more years, 31 % of patients belong to the age group from **60 to 69** years, and 19.4 % belong to the age group from 50 to 59 years. 24 patients (0.6 %) at the age of less than 18 years were on dialysis. (National health information center)

Disadvantaged or vulnerable or marginalized communities are the groups of citizens that, due to various objective or subjective reasons, have not the equal access to education, healthcare, employment, and other areas of the social life. Disadvantaged groups of citizens include, for example, disabled persons, unemployed, homeless people, children and young people from socially deprived and one parent families, seniors, and Roma communities living in separated and segregated dwellings. Being a part of a disadvantage group of citizens means, first of all, living in poverty.

*“ The government of the Slovak Republic has the goal to integrate the Romani people into the society at all its levels. In Slovak context there is a high extent of social distance in connection to the Roma people and their low extent of emancipation connected with poverty and negative economic impact on overall quality of their life, which are two factors preventing creation of functional multicultural society.”*  
(Gálová, 2017, s. 120)

Survey methodology and characteristics of the survey sample

The quantitative survey was performed using the questionnaire method in dialysis centre B. Braun Avitum Trstená. For performing the survey part, we used the empiric

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research, quantitative methodology. Respondents filled out the questionnaire at the presence of the inquirer. The data were obtained by means of a narrative interview extended of a questionnaire method. The basic group consisted of the patients treated with haemodialysis..

Selection criteria were chosen as follows:

- medical diagnosis chronic renal failure N 18.5 and the treatment applying haemodialysis, peritoneal dialysis, transplantation
- age range from 20 to 90 years

The entire survey was performed in the dialysis centre B. Braun Avitum s. r. o. Trstená in November 2016. The survey sample consisted of 34 respondents representing the rate of return of 100 %. The overall number included 47 % of women and 53 % of men. The average age of women was 61.31. years and of men 61.11 years. 14.70 % represented persons living alone; 85.30 % of respondents have lived with their families. 4 respondents were obliged to provide maintenance and care of children.

### **Incomes of respondents**

Financial income is an important component of the household budget. In the case of our respondents, the greatest part of incomes was represented by disability pensions (35.30 %), old-age pensions (58.80 %), and sickness benefits (5.90 %). The overview of income amounts are stated in the following tables.



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*Table 1: Monthly incomes of dialysis patients*

<b>gender</b>	<b>male</b>	<b>female</b>	<b>sickness benefit</b>
Pension in EUR	384.44	295.44	235

*Source: Own survey*

The at-risk-of-poverty rate from the income point of view seems to be higher at females than at males. The amount of pensions is also relating to education. In our survey, 26.47 % of females had the primary education only.

*Table 2: Education of dialysis patients*

	<b>primary</b>	<b>secondary school</b>	<b>secondary specialized school/leaving examination</b>	<b>University</b>
education	13	10	10	1

*Source: Own survey*

People living alone represent a special risk group, since it is expensive for them to cover costs for their households and medicines. They cannot afford buying new clothes and shoes. They have problems with extraordinary costs: fees for electric power, water, maintenance and purchase of electrical appliances. They are then forced to borrow money. From the age point of view, 70- and more-than-70-years-old respondents felt being at risk of poverty. It was an interesting finding that the groups younger than 60 years had no financial problems with covering the most basic needs, but they felt being at risk of poverty mainly in the case of a loss of their relatives.

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The process of transferring from the perfect health condition of working-age patients to the dialysis treatment represents a great financial burden in the case of the sickness leave that could last quite a long. If a patient is a family provider, the risk group also includes his/her family.

Expenses for medicines and healthcare are of especially great significance at patients suffering from chronic diseases.

*Table 3: Monthly expenses for medicines of dialysis patients*

	<b>up to 44 years</b>	<b>45-59 years</b>	<b>60-74 years</b>	<b>75 years</b>	<b>average</b>
<b>expenses for medicines /EUR</b>	20	36.11	47.77	53.33	39.3

*Source: Own survey*

From the age point of view, seniors seem to be a risk group threatened by higher costs for medicines. Social disadvantaging of seniors is supported by special features of diseases at higher ages, chronic diseases

We were interested in impacts thereof on financial requirements for households.

*Table 4: Do you have financial problems with covering monthly expenses for household services?*

	<b>town</b>	<b>village</b>	<b>SHs</b>
seldom	1	13	1
sporadically	2	9	
often	6	1	
always	1		

*Source: Own survey*

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It is easier to cover financial requirements for households for respondents living in villages. It is also given by the fact, that households in villages include more household members to the contrary with towns with a higher share of the respondents who live alone. In villages, expenses for food and heating represent savings, since the respondents are able to cover them from their own resources.

Possible savings and reduction of expenses are stated in the following table.

*Table 4: Elimination of expenses*

	<b>completely eliminated</b>	<b>partially eliminated</b>	<b>not eliminated</b>
heating in households	12	18	4
water consumption	12	18	4
meat consumption	14	14	6
fruit and vegetable consumption	21	12	1

*Source: Own survey*

Subjective perception of poverty is based on feeling insufficiency at those who rates poverty upon their own experience; they are not satisfied with the existing condition. Subjective or situation or factor poverty may be concerned here.

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*Table 5: Opinions of respondents regarding their feeling of being at risk of poverty*

low pensions	61.80%
high costs for households	44.11%
high costs for medicines	72%
inflation	20.58%
health condition	85.29%
lack of information of means of help	14.70%

*Source: Own survey*

**Suggestions and recommendations**

In the contribution presented we tried to give an idea of perceiving poverty by dialysis patients. Findings of our survey point to several areas to be known for being able to provide assistance to such patients. Work with seniors, work with families, lonely individuals, the area of education and awareness.

**In the case of a social worker and social work with a patient on dialysis.:**

Create conditions for the development of social work in the health sector

Social work with seniors suffering from chronic renal failures

Social work with families

Social advisory area

**Tasks and responsibilities at the political level at the acts preparation**

Now I would like to quote prof. Bielova, who has taught us that health was not only “*the condition of absolute biopsychosocial well-being*”. (WHO, 22 July 1946) As she

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believes, such health perception might tend to the fitness idolatry (adoration of physical condition and hedonism unable to process diseases and sufferings); she quoted to us the anthropologic-personological definition of health and tried to make us accepting it, because acting in compliance therewith was conducive to the whole social system. I'm offering the quotation in this part of my contribution, because it holds the mirror up to the society oriented on the economic performance and profit only, which are insufficient if built on other foundations than respect to humans, their value, and natural principles of justice that are far away from justice as wanted by the will of the powerful and wealthy. *"The true health is the direction towards the project of truth and filling every human being with humanity. It is harmonization and integration of every kind of human, physical, psychical, and spiritual power and energy. It is the ability to daily respond to one's own mission, giving in every situation one's best."* Karl Barth, the dogmatitian adds: *"It is the power to be a human."* In spite of the lapse of time of more than half a century, there's nothing obsolete in the Barth's statement. To the contrary.

**Tasks and responsibilities at the social level**

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[www.nczisk.sk](http://www.nczisk.sk)

PhDr. Martina Vnučáková

Inceptor of the 3<sup>rd</sup> class of the St. Elizabeth University of Health and Social Work

Štefánikova Street 267/16, 02901 Námestovo

[martina.jackulikova@zoznam.sk](mailto:martina.jackulikova@zoznam.sk)

## IDENTITY CHANGES INFLUENCED BY MIGRATION

Ivana Lessner Lištiaková

**Abstract:** In the presented qualitative study, personal identity changes are explored. It focuses on the process of identity building and changes in the perception of one's identity as a result of migrating from their country of origin. The ways of adaptation of persons in the new environment are analysed considering factors of age, language and culture in regard to attaining their new personal identities. Migration is viewed from a perspective of an individual. The goal of the study was to capture personal reflection of an individual on the process of their adaptation in a new environment. Data was collected by semi-structured interviews and processed through phenomenological analysis. The results pointed to questions of defining home, accepting or rejecting the local language and applying various ways of adaptation depending on age. The study provided insight into the topic and confirmed the importance of considering individual experience of individuals when analysing migration issues. The results of the study will further be used in creating educational and therapeutic programmes.

**Keywords:** adaptation, identity, culture, migration, change

### Introduction

Self-perception consists of relatively stable personality traits. On the other hand, it is also created by a dynamic process of self-reflecting and re-creating self-image based on interactions with the environment. People gain and create their identity – personal, gender, social (age, family status, or

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family roles), national, local, cultural, religious, socio-economical, racial, language, professional, or political.

Identity represents a set of cognitive, behavioral and affective aspects of a person, based on which a person perceives their own existence, such as who they are and where they belong based on their attitudes and values. Personal identity includes life goals, values and beliefs in the area of career, relationships, or spirituality. Cultural identity relates to culturally and ethnically influenced values and practices. Searching for personal identity is the main issue for adolescents, whereas protecting cultural identity becomes important in case of migrating or being a minority population group (Schwartz et al., 2013).

Ting-Toomey (2005) elaborated on the identity negotiation theory that describes changes in identity and factors that influence it depending on social and cultural environments. She talks about the search for overlaps in belonging to a certain social or cultural group and in having a personal identity. It happens in intercultural and interpersonal communication.

Schwartz et al. (2013) studied acculturation of young adults of the first and second generation of immigrants in the United States dependent on their status and process of creating personal identities. The results across all ethnic groups suggested that individuals who were in the phase of social moratorium kept their cultural heritage as well as accepted American cultural practices and values. However, individuals who were in the phase of diffusion of personal identity were not identified with neither the values their original nor the new culture/country.

Identity formation is a natural process influenced by various life events, both significant and every-day ones. Massive changes in identity can be observed during and after



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overcoming psychosocial crises that are often connected with social rites of passage serving as supportive mechanisms; e.g.: school enrollment, employment changes, marriage, child birth, or retirement. Such changes are naturally connected with the life cycle as described by Satir (1991).

In case of forced identity changes, (e.g. loss of a family member, trauma, natural disasters, wars, or employment loss) natural rituals in the society are missing – probably with the exception of funerals. It is counted on with coping thanks to resilience of people (Antonovsky, 1996; Ťulák Krčmáriková, Kováčová, 2016). However, healthy coping mechanism may be substituted by maladaptive mechanism such as developing addictions – drug, alcohol or work addictions. Crises that a person was not able to cope with may lead to psychosomatic problems or social-emotional difficulties (behavior disorders, neurotic issues, or depression).

Migration as a life event may cause positive or negative emotions. It may belong to positive factors of influencing identity changes. For example, it can contribute to higher flexibility. However, it may cause negative distress. It may even be perceived as traumatic. The adaptation to migration depends on the characteristics of the event such as reasons, process, way of leaving, settling in the new country, conditions and supportive mechanisms, barriers in the system, surroundings, close environment, personality and previous experience.

The results of Ascher's study (1989) suggested that adolescents who migrated at the age older than 11 years experienced the event as highly stressful because they were also going through changes in forming their personal identity. Tartakovsky (2013) mentioned that most of migrating adolescents is fully employed by their effort to survive –

meaning learning the language and creating social networks; and in case of involuntary migration also by physical survival. If migration is voluntary, young people have chance to enrich their identity by cultural elements of the new country and to create a new concept of their own identity with a possibility to belong to both cultures. Migration therefore contributes to improving flexibility and supports mental and social wellbeing.

### **Goal of the study**

From the position of the author as a helping professional in therapy and education, the goal of the paper is to emphasize the need of psychosocial support of people before, during and after the process of migration with the focus on reconstructing and developing their personal identity. The goal of the study was to gain insight into the situation of migration and the process of adaptation in the environment of the new country. Through a self-reflective view of an individual on the process it was possible to discuss identity changes based on the migration process. The results of the study will be later used in creating and performing support programs for people in the process of migration and adaptation periods.

### **Research participants**

The study was based on an interview with a female participant (P1), who reflected upon her own situation as well as described and commented on experiences of other people who have the experience of migrating and they presented their views in a public discussion focused on this topic. Data from the interview is complemented by information from informal talks and additional research questions (P2) and case studies from the practice of the author (P3). The participants are described in Table 1.

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<b>Participant</b>	<b>Current age</b>	<b>Age at he time of migration</b>	<b>Gender</b>	<b>Migration route</b>	<b>Description</b>
P1	22	15	female	Iran – > Slovakia	migration for parent employment
P2	31	30	female	Slovakia – > Germany	migration for a partner
P3	40	40	male	Slovakia – > England	migration for work

**Table 1 Description of the participants**

**Research methodology**

Qualitative methodology was chosen for the study based on the need to understand personal experiences of the participants. The interview with P1 was audio-recorded. Data collection was conducted through a semi-structured interview. The questions of the interview were focused on describing the strategies of adaptation in the new environment after participant’s migration. Other collected data was based on field notes of the author. Collected data was processed through phenomenological analysis, coded and categorized. The interpretation of the categories is provided in the results section of the paper.

**Results and discussion**

P1 is a 22-year old woman from Iran who moved to Slovakia with her whole family (mother, father, older brother, younger brother) at the age of 15. From her own reflection of the situation we learned that her main effort after the arrival to the country was to fully merge with the new environment, not to stick out, accept her new identity and to get rid of her original

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one. She tried many ways how to fit in, which is natural in adolescence, however, the need was even stronger based on the effort to overcome the feeling of being different. Later, she found her identity in accepting who she was with keeping her original cultural/national identity and with gaining a feeling of belonging to the new environment.

P2 is a 30-year old woman from Slovakia who left the country to follow her partner to Germany, his country of origin. She has been in the new environment for a year and she is experiencing an “identity crisis” and a feeling of frustration connected with it. She identified several reasons: 1) loss of social status – from a profession in her field in the country of origin, she became an unqualified part-time worker in another field; 2) language barrier; 3) cultural barrier – as a foreigner she does not feel accepted by the social environment; 4) limited social contacts.

P3 is a 40-year old man who left Slovakia in order to go to work in England. He worked manually and did not speak the language of the country at all. He was isolated from all social contacts. After three months, schizophrenia occurred (note: it is necessary to consider factors mental vulnerability predispositions), based on which he returned his country of origin.

From the interview, several key categories (C1-C5) were identified, which are connected with forming and reconstructing personal identity (Table 2).

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<b>Category</b>		<b>Description</b>
C1	Home	Perception of a place or concept where/ when a person experiences a feeling of belonging
C2	Language	Knowledge of language of the target country as a means of adaptation
C3	Work	Changes in professional orientation influenced by migration
C4	Strategies of adaptation	Strategies of conduct of behavior and processing of emotions when reconstructing one's own identity
C5	Cultural negotiation	Comparing culture of the new and the original country and effort to find individual balance

**Table 2 Description of identified categories**

One of the key questions of the study was to describe the concept of home (C1). P1 mentioned her own experience and commented on what other participants of the public discussion mentioned. She said that home, mainly for older people with the experience of migration, is not a particular place in a certain country. However, it is a place where: a) people have their family, b) people feel welcome, c) people know it there. People need to be surrounded by loving others who create a safe environment and this does not depend on a mutual cultural consonance. At first, home is the country of origin. After a while of living in the new place (and the length of the period very individual), home is in the new country and home is in the country of origin. For P1 it took two to three years to start feeling like at home in the new country (C1, C5).

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It is interesting to observe the reactions of inhabitants of the new country when they react to the migrants' statements of the country being their home. They are surprised that people can consider home a certain place even though they are not proficient in the language or the culture is vastly different. It is the unacceptance of the environment that makes people who migrated not to feel at home. P1 said: *“When I was a teenager I did everything just to fit in. I did everything that Slovak teenagers did, but I did not feel fully accepted. And I do not think it is necessarily connected only with the Slovak culture ... it is more based on age ... as teenagers we are not sure about our identity anyways. We are not sure who we are and when we move it may or may not be even more confusing for us. For me it was confusing”* (C5).

People who lived in several (or many) places are not able to answer the question of where they are from. The answer is not so simple, or actually, the question is not correctly posed. It is necessary to substitute it with more specific questions depending on the real interest, such as: Where were you born? Where do you live? Where have you lived? What languages do you speak? What country was your passport issued by? Where were your parents born? Where did you go to school? Even though in many national European countries the answer for all these question is the same, it is not so for many people. The pressure that the environment creates and poses on a person to identify the concept of home (C1) as a fixed place may lead to feelings of differentness and may shake the definition of one's personal identity (C4, C5).

The feeling of belonging in the new country can be supported by moments of friendly contact with the local inhabitants. That is possible when people who migrated speak the local language (C2). According to the research participants, learning the language contributes to raising

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mutual respect and understanding. Thus, it belongs to one of the basic adaptation strategies (C4) and means of identity reconstruction.

P2 comments on her process of migration and adaptation: *“The decision to leave the country was very straightforward for me and was convinced from the first moment. I knew that the beginning would not be easy. I was often visited by frustration, which sometimes lasted for days, or weeks; and even now it is still tuned in with ‘my office hours’. It became regular... The perceived identity crisis manifested because of the change in my social status (C3), I felt it that way. But later, cultural and language barriers climbed on the top (C4). I accept this challenge; change is life (C5) and I am determined to the essence of being and to take care of myself.”*

When people move to another country, on one hand, they are trying to find positives there, but suddenly they start realizing also the positives of their country of origin which they were not aware of before or they were overlooking because they considered them normal/natural and they are not present in the new country, for example. On the other hand, they sense aspects that were missing in their culture of origin and they would like to transfer them there (C5). Influenced by the evaluation of pros and cons of both cultures, reflecting upon them, identity of a person changes. Awareness is raised and various ways of functioning and thinking are developed.

The mentioned results are based on a experiences of migrants who left their countries legally and after certain time of planning, even though their reasons might have been different (economical, political, or personal). Migration happened based on a decision of one family member or as a consensus of the whole family, or their compromise and some

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members had to adjust. Even though the migration into another country was “without major problems”, the identity of the individuals went through certain shock and reconstruction.

In the ideal case, migration brings enrichment and has positive influence on identity building. However, migration may cause strong distress. People may feel the distress during migration or during the adaptation period in the new environment. Distress can be caused by the feeling of loss of safety, loss of home, loss of roots, fear of change, change of social status, limited social contacts, or superficial relationships in the new environment. The situation of migration may even be connected with trauma, which happens mainly in cases of illegal migration (forced to leave home, physical and mental strain, or life threats), but may be present in cases of legal migration as well. Distress can lead to mental and psychosomatic problems, such as depression, neurotic disorders, even psychoses.

Supporting the process of identity reconstruction in the new environment seems to be an important demand towards professionals in helping professions such as social workers, therapeutic pedagogues, psychologists, or therapists). The question remaining are the language and cultural competencies of these professionals for working with people migrating from different countries. From this regard, methods of work that do not require language skills, such as art or nonverbal techniques used in expressive therapies (art therapy, drama therapy, music therapy, etc.) provide space for expressing the needs of individuals, sharing experience and offer psychosocial support in the period of adaptation to the environment. The research results will therefore be implemented in creating support programs for people who experienced migration.



## Conclusions

As a result of the processes of migration and adaptation to the new environment, various changes in person's identity are caused. Based on the research interviews, several relating areas were identified. These areas included: the concept of home, overcoming language barriers, changes of social and professional status, using adaptation strategies and cultural negotiation. The goal of the study was achieved by providing insight into the topic. The results of the study will be applied in planning programs for supporting the process of adaptation and identity reconstruction.

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**Corresponding author:**

Mgr. Ivana Lessner Lištiaková, PhD.  
Comenius University in Bratislava  
Faculty of Education  
Institute of Social Studies and Therapeutic Education  
Račianska 59  
813 34 Bratislava  
Slovakia

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**HUMAN DIGNITY – THE FUNDAMENTAL VALUE  
OF SOCIAL WORK**

**Adriana MITASOVÁ**

International Code of Ethics of Social Workers approved by International Federation of Social Workers (IFSW) and International Association of Schools of Social Work (IASSW) defines social work as a profession that promotes social change, problem solving in human relationships as well as authorization and liberation of people in improving their prosperity. By using theories of human behavior and social systems, the social work intervenes in fields where people interact with their environment. The principles of human rights and social justice are crucial to social work. It is clear that by given definition, the fundamental principles for social work are human rights and social justice. Code of Ethics of Social Worker and Social Work Assistants of the Slovak Republic does not refer directly to international code, but still observes that principles of social justice, human rights, common responsibility and respecting of diversity are fundamental to social work. It is then consequent to treat social work as field based on respecting dignity and client's human rights. To better explain the often used and broad definition of human rights, we lend the words of former Secretary-General of the United Nations, Kofi Annan (1997, 2p.) who says: "Human rights correspond with sense and the request of conscience. They are inseparable part of human. Human rights are rights proper to anyone just because they are people. We all are people, we all have rights to them. The one would not make any sense without the other." It is clear from this statement that human rights are proper to every human just because he or she is human. They are equally valid for everyone, for every human without looking at the

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race, color of the skin, gender, language, religion, political or other views, national or social background, human kind or other status. This generality at the same time does not restrict to diversity of individual or culture. The rights are reciprocally dependent and intertwined, it is impossible to perceive them separately. Code of Ethics of Social Worker and Social Work Assistant of the Slovak Republic proclaims in other part that social work is based on values like social justice, human dignity and the importance of interpersonal relationships. A Theory of Human Rights generally comes from key values among which the most important is probably human dignity. According to Brandner et al. (2006), human rights can be perceived as something that determines fundamental standards essential for life in dignity and their generality comes from the fact that all people are equal, at least in this sense. That is why it is generally accepted that the concept of human rights is compatible with all world cultures and all big religions. Let us first give some thoughts about the meaning of the word value before we will focus on the value of human dignity. An unambiguous definition is quite problematic and so there is no wonder that we refer to elementary definition of Goldmann and Cichá (2004) who say that value is a general term for everything that we value or appreciate. The word value evokes anything we enable to motivate our proceedings or create and influence our thinking. Beckett and Maynard (2005) add that values create general standards and ideals in human being according to which he or she evaluates the proceedings of himself or herself or the others. The values are sources of general duties. We are able to follow the value, think about it or try for it, adapt our life to it or offer it to the others. There are systematical discussions about human dignity taking part on philosophical, ethical, legal and other scientific level. It is stated in the Code of

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Ethics of Social Worker and Social Work Assistant of the Slovak Republic that social work is based on respecting the dignity of all people without any difference. But how can we understand the term human dignity? Habermas (2003) speaks about the meaning of human dignity in terms of mutual interindividual relationships because according to him, the human dignity is strictly tied in moral and legal sense to relationship symmetry. It is not perceived as natural human quality, it rather symbolizes “untouchability” that can only make sense in interpersonal relationships of mutual recognition, in mutual treatment of equal persons. The idea of human dignity is problematic from its own determination and content specification. Humanistic tradition of western culture, from which idea of human dignity arises, offers us many different explanations and interpretations. In spite of that, Šrajer (2006) introduces certain simplification when he claims that in the course of history it was always about dual interpretation of human dignity. On one hand we see inherent dignity (ontological, contained somewhere), on the other hand there is contingent dignity (social).

The term of inherent dignity expresses that human dignity is untouchable, it cannot be lost or appropriated, it relates equally to all people because we speak here about the dignity coming from the nature of being and it is therefore belonging of human from birth. The inherent human dignity is connected with the respect of moral regard. This concept of human dignity served, for example, for preamble of International Declaration of Human Rights from 1948.

Contingent human dignity is not automatically proper to anyone and in its core it bears the request of respect connected with huge esteem towards human and his qualities. Wetz (1998) reminds that this type of dignity can be identified by strong and different qualities at the same time and it can be

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therefore only proper to some people. Dignity is mainly derived from certain human qualities, from the way of living and so the individual credit, social performance or status is taken into account. The approach of contingent human dignity is characteristic for ancient philosophers according whom the human dignity is “privilege” or “outcome” and it is therefore not granted to everyone. In western culture, both types of dignity are usually mutually interconnected, they are only interpreted and explained differently. Categorical statement that human dignity comes from the very nature of human being and is therefore proper to everyone, as Šrajer (2006) points out, and remains only ordinary abstraction unless there are particular requests and pictures of attributes of human dignity included, which are presented in contingent way of human dignity. As a rule, dignity is derived as the request on human similarity from dignity as constitutive sign. One has to show inner dignity through thinking and action. We know, however, that dignity is not always introduced as inner and constitutive sign. If we perceive social work as institutionalized form of social solidarity whose aim is to authorize people to form their own lives and to autonomous living with their responsibility by prevention and intervention, it presumes certain personal and social competences from their side and fair structures from the society who supports this development. Intersectional point of human and responsible action in social work is without any doubts personal dignity of every human being. Untouchable human dignity is based on moral autonomy that is in capability of human as free and sensible being towards binding moral independence. Unconditional human dignity based on moral autonomy can be illustrated in ethical and philosophical tradition of Immanuel Kant, one of the most significant representatives of western philosophy. In Kant’s work we can

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see important thoughts of European spiritual history and among the other things also thoughts about human dignity about which he writes closely in his work *Fundamental Principles of the Metaphysics of Morals* from 1785 where he introduces ethics of categorical imperative. It is also important to draw attention to another significant work *Metaphysics of Morals* from 1797. In the first part Kant speaks about the duties of human towards itself. On one hand, human is perceived as clear natural sensual being, on the other hand as sensible and endowed with ethical freedom. Duty towards itself means that human being as ethically free gives the law to himself as to sensual being. In the second part Kant speaks about duties towards other people which he sees as duty of love as well as duty of respect. Being a human means dignity itself because one cannot be used as ordinary means but he must be always used as a goal at the same time. There lies the dignity of personality in it that raises him up above other beings. Love and respect are mostly interwoven in friendship, because that is in its perfection the connection of two people in love and respect (Störing, 2007). Kant presented his thoughts in era when there was not much said about human rights. At the end of his work *The Critique of Practical Reason* (1990a) Kant wrote famous and often quoted words that there are only two things that fill him with wonder and awe – the starry heavens above him and the moral law within him. He had no doubts about moral principle he felt. He intended to deduce general moral law that would be applicable to all, without any difference. It was not supposed to be only the system of commands and interdictions given from above that human would only abide passively and unwillingly. It was meant to be moral law, freely accepted on the base of mind's consideration. On this basis, Kant (1990b), first of all, thinks about a good will that is a precondition of

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moral behavior for him. The consequences of human acts are not therefore the criterion of ethical conduct, no matter how desirable they are. Motives and a will to act correctly according to firm moral law are important. Kant thinks dialectically here even if it is not that clear. On one hand, moral position requires free will in the sense that human voluntarily accepts moral law and he or she is able to behave accordingly. On the other hand, this ethical principle has features of law that creates inevitable duty to conduct accordingly. That is the point where ethical attitude differs from other virtues that might be, under some consequences, weakened (for example the courage can be set aside if its manifestation requires injustice). The duty to conduct according to moral law, on other side, no matter how it can collide with other strong motives, is valid under any circumstances. The fact that human is forced to carry out his obligation even against motives like these, makes his conduct moral. Kant's emphasis on obligations surely does not mean blind obedience towards any law. There exist different rules in society that order different obligations, mostly with some sanction. Kant's moral duty, however, touches the law that human as sensible being cannot refuse and must act accordingly. No matter how much judgment and decision-making are subjective, rationality is transpersonal which means that law must be rationally binding for all sensible human beings in any circumstances. That led Kant (1990b, 62p.) to the first formulation of his categorical imperative: "Act only according to that maxim whereby you can at the same time will that it should become a universal law."

To paraphrase and simplify this phrase: Always act according to principle that you can want establish as universal law. This imperative (order) does not tell about how one should act in that or that case. It only requires principle (maxim in Kant's



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words), according to which human will conducts, to be sensible and general enough to have a right to become a general law so that all other sensible human beings could accept it as binding. We can say that according to this imperative one should act in a way that could represent all people. In this formulation, Kant's categorical imperative is quite close to so called golden rule of reciprocal morality that has its roots in many cultures and religions and in its positive way it sounds: "Treat others how you want to be treated", or in a negative form: "Don't do unto others what you don't want others to do unto you."

Even if Kant was convinced that there exists only one categorical imperative of morality, he offered, for better understanding, some of its variations that showed it in a quite different way. Kant's formulation (1990b, 75p.) is particularly close to the mentioned golden rule: "Act in such a way that you treat humanity, whether in your own person or in the person of any other, never merely as a means to an end, but always at the same time as an end."

We could again paraphrase this imperative: Act in such a way, so that humanity in you as well as in others was not only a means to reach goal, but also the goal itself. This formulation of categorical imperative aims against instrumentalization of human by human. It emphasizes the unique value of human life or humanity that is its content, and an obligation to show him moral respect. This is also applicable in present when people only see other people as a means to reach some goal. In connection with Kant's formulation of categorical imperative, he claims (1990b) that in human world everything has either value or dignity. To have value, according to Kant, means that human can be replaced by some other equivalent and so can be used as a means for something else. On the contrary there is something that needs to be promoted above

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every value and therefore no equivalent is applicable, that is dignity. To have dignity that is to be means of itself. The reason of dignity is moral autonomy of human, according to Kant. By that he means human's possibility to freely submit to moral law that is to be moral. To have dignity means to have a right not to be manipulated in the very core of its own personality. We cannot treat any human only as a means for realizing goals of others. Rethmann (2004) explains that Kant's formulation "to be means of itself" can be understood as philosophical explanation of human dignity. To be means of itself does not only have relative value, but also inner value, that is dignity. Because human is a sensible being, he or she has right for respect but also obligation, at the same time, to honor equals. According to Kant (1990b) we do not only have rights and obligations towards others but also obligations towards ourselves. Without respecting ourselves, the respect towards others is impossible. Kant appeals to everyone not to insult his or her dignity that promotes him or her above all beings and pours a dignity towards him. The basis of total human dignity and required respect is reason that Kant describes as ability towards moral self-determination. He describes this ability as "autonomy", that is reason, morality and freedom. Human dignity is the ability to act in accordance with reason and morality according to Kant. In this connection Sousedík (2010) observes that characteristic feature of Kant's ethics lies in a fact that human stores categorical imperative on his own with the help of his practical reason, it is not ordered to him by something from outside. There lies human autonomy as a sensible being in this independence of practical reason on something from outside. Kant (1990b) always connects freedom along with morality. According to his view, the real free will is the will towards morality, a good will in a positive sense. Here, we are getting

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to above mentioned first formulation of his categorical imperative in sense of which the moral human is oriented towards moral law according to which he is supposed to want only those things that other people might want. Human should be asking all the time what would have happened if everyone acted in the same way as him. Freedom interpreted like this shows human as master of himself, it forbids him, however, to handle with himself smugly and limitlessly. Human that is capable of free and responsible self-determination is, as human with absolute value, a goal himself. He is not unconscious thing, means, tool but he is here for himself. And exactly according to the already quoted moral law, categorical imperative is expressed, again in slightly-paraphrased way: Act in such a way to use humanity not in your person but also in other persons as a goal at the same time, but never as a means. It is necessary to remind that by humanity Kant refers to already mentioned human autonomy which, according to him, means as much as morality and freedom. Human as a person cannot ever be used as pure means or tool, thing or object to some purpose. Human is always the goal himself. According to Lob-Hüdepohl (2007), autonomy presented like this is interpreted as a key term and fundamental standard of social work. On the ground of free judgment, human bounds himself with the commitment to law of moral act that is valid for all and as a sensible being he stores it in himself. Two inevitable requirements of moral act relate – freedom and indispensability of human that can only be respect by equal binding respecting of all people. The experience of social work shows that autonomy, that is human self-determination, cannot always express itself in an active way, that is to say actual ability towards free decision-making, expressing of will and act. That is why Lob-Hüdepohl also mentions passive side of autonomy which expresses that every human as

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unconditional purpose itself must be unconditionally respected as well. We speak here about the unconditional value of human being because of itself. The understanding of autonomous way of life is specified in the context of social work with a help of moral autonomy. Autonomy means the way of life of human with his own responsibility that is in accordance with his concept of life. In this sense, every human is a subject of his acts and a creator of his life story. This way of life must be binding and responsible towards identically autonomous life of others at the same time. Respecting of our own purpose inevitably includes respecting of way of life of people with who the individual is connected in social networks and who enables him to be independent human with fulfilled life. The order to respect human dignity also contains, especially for social workers, in respect to every human being unconditional duty to support such abilities that enable mature, unsupported and responsible life of people who do not act this way or show many of its restrictions. Gruber (2009) deals with ethical consequence in a relation with social work. He claims that with a help of principle of human dignity, limits for individual and social act are set. Every human has a right to be respected and nobody can be exclusively sacrificed as a means for the purpose of others. Every human being is unique and once-in-a-lifetime reality. Everyone, even if he or she lag behind their possibilities, whether it is because of the disability, illness, age or other reason or even if he or she acted below the line of his dignity, has an unconditional value itself. We simply cannot lose human dignity, take it from anybody or just borrow it for a certain period of time. Clients of social work have right to be perceived and respected as a whole, as people with their value ideas and needs. To treat person in need as normal object or case or even only use someone as an object of help would

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mean offence against human dignity. This analogically relates to social workers, too. Every social worker also has as human being his inalienable and unaccountable dignity going beyond performance he or she contributes to the team, employer or people with who he cooperates. He is, therefore, more than just working force. That is why he has right to be respected, recognized and acknowledged for his work. Stating that human being is the foundation, the holder and the goal of social work can be considered as another ethical consequence of human dignity. Baumgartner (2004) suggests that human in his unconditional value – dignity – is unquestionable measure of social order and creator of social structures. However, this measure is not relative value of qualities and performances but correct or incorrect proceedings on the level of individual and also on level of social structures which by their institutions, rules, laws and regulations determine this conduct. Accepting ourselves, creating our profile on basis of our own dignity connected with respect to client's dignity is, according to Šrajcar (2006), the foundation of work quality of social worker. Fact that respect towards others without respecting yourself is completely impossible is emphasized not only by Kant but also biblical tradition with its gospel demand from long time ago: "Love your neighbor as yourself". In this field Kant emphasizes other important moment for social worker. He is convinced that nobody can force other people to self-esteem which he describes by following words: "No one has a right to compel me to be happy, but everyone is entitled to seek his own happiness in the way that seems to him best, if it does not infringe the liberty of others in striving after a similar end for themselves in all possible universal laws." The individual, in fact, can only be implemented in a society in which citizens mutually respect each other as free human beings and act accordingly.

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The freedom is possible in the sense of independence only by this. In the angle of vision of social work it means that social worker respects general values or their orientation or religious belief of client. His task is not to persuade the client about his belief but rather to convict him from attitudes that threaten not only him but also the others and to motivate him to think and seek solutions. As for the conclusion we can say that Kant's categorical imperative and connected ethical system is not odd relic from the past. Kant's experiment to build morality not as the system of irrationally created laws and orders how it was perceived during his lifetime, but as a system of liberally and obligatorily accepted duties based on sensible consideration of mutually equal people, is, without any doubts, even today the example of so much needed humanistic ethics of social work.

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**Corresponding author:**

PhDr. Adriana Mitasová

Postgraduate student of St. Elizabeth University of Health and  
Social Sciences in Bratislava

E-mail: institut4@gmail.com



## IDEA OF HUMAN DIGNITY IN THE CONCEPT OF CHRISTIAN HUMANISM

Bystrík MITAS

### Introduction

Fundamental rights and Freedoms are one of the pillars of modern society. Basically the whole international society agreed on them. In the Slovak Republic, fundamental rights and freedoms stipulated in Constitutional law of Federal assembly of Czech and Slovak Federative Republic No. 23/1991 Coll. that presents Charter of Fundamental Rights and Freedoms. After the adoption of the Constitution of the Slovak Republic No. 460/1992 Coll., the problematic of fundamental rights and freedoms is almost identically adapted to Title II of the Slovak Constitution. In spite of that, Charter of Fundamental Rights and Freedoms remains effective and constitutes a part of legal system of the Slovak Republic. Fundamental rights and freedoms define area in which one can act according to his own free will. Fundamental rights protect decent standard of living and freedom of every human. By them we mean fundamental rights of human that are proper to all people without any difference and all of them are derived from human dignity. Fundamental rights are therefore not a demand that we should be provided with. They are natural rights of every human that bear, at the same time, obligation to use them in such a way that individual application would not restrict or damage identical human right of others. Exceptions, when it is possible to intervene to fundamental rights and freedoms have to be established by law. In spite of the fact that fundamental rights reflect key areas of everyday life, they are so obvious for us that we usually do not realize their existence in common situations.

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We start to be aware of them when they are about to be broken or threatened. Universal Declaration of Human Rights, whose constitutive part is human dignity, illustrates this fact. Since adoption of Universal Declaration of Human Rights by general assembly of United Nations Organization in 1948, the whole planet was covered by net of conventions that bind the states as well as individuals to care about rights and decent standard of living of all people without looking at their race, color of the skin, gender, language, religion, political or other thinking, national or social background, property, human kind or other status. It is declared in it that respect towards human dignity as fundamental standard, value and right at once, can become a perspective of peaceful coexistence among people and nations and that is why it is also a part of modern constitutions of advanced countries as fundamental ethical requirement. The fact that adoption of Universal Declaration of Human Rights was a reaction to mass crimes committed mainly by Nazi regime is clear. (Habermas, 2010). It is interesting to see that in some cases, namely in preamble of Charter of the United Nations, the usage of the term dignity in its nature had random character and it was not accompanied by deeper reflection over its meaning. (Beitz, 2013).

### **Human dignity**

We can see the term human dignity quite regularly and in different contexts. In spite of that we have a problem to clearly fix its content and offer its acceptable explanation. In practice, we cannot avoid situations when it comes to interpreting to already so complicated term as human dignity. Although the idea of human dignity has its roots in many juridical regulations, we are not able to find any legal definition or the core explanation of the term human dignity. In its nature this term is undefinable which is also connected to certain danger. To refer to human dignity and not knowing the

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exact meaning can transform her into empty and unprofitable phrase. Bigger danger, however, is the possibility to fill her with opposite or vicious content. If we think thoroughly about all circumstances of this term, we can state that human dignity is not quite exact category and that is why it can be understood in relatively different ways. It is therefore necessary to seek generally effective and acceptable explanation of this idea in a world-view and religiously heterogeneous pluralistic society. The idea of human dignity did not have the same meaning throughout the history. It does not have, even if it may seem so, the characteristics of western origin. This idea can be also found in the early Chinese culture of Confucianism. When looking at the history of the idea of human dignity in western world we refer to diverse concepts from Greco-Roman through Christian-metaphysical and humanistic up to rational-philosophical and idealistic thinking. Each from these periods brought new attempts to explain and understand the idea. We can say in a simplified way that number of schools of philosophy and directions is directly proportional to number of interpretations of term human dignity with unrestricted variety of picture of a man.

Freeman (1994) expresses that dignity is often perceived as too vague and abstract and so it becomes vulnerable. We assume that the reason of its vagueness is the existence of many different mutually quarrelsome and disharmonious ways of its understanding. There exists many different conceptions of dignity and it is often hard to clarify the one we are speaking about, not even to determine which one is the right one. Despite the different interpretations of human dignity, we discover, throughout the history, many identical attitudes, even in opposite teachings like Confucianism and Kant's teaching. According to Dawson (1994), the characteristic feature of Confucian ethics is that moral laws

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are primary derived from respectful and loving relationships. Unformulated condition is a thesis, that human is social being, for what the morally well done life of the individual is a part of success of social structure, whose members are people. In a traditional Confucianism they do not speak about the rights but rather about such a way of life, that demanding for any right would make him pointless. In opposite of this, there stands the way of understanding human dignity in the sense of Kant's philosophy, where dignity, as Blackburn (2008) states, presents universal attribute recognized as a result of ability of autonomous moral judgments to all people indifferently to their origin and status and based purely on their human existence. The idea of human dignity is often criticized from many points of view. Pinker (2008), for example, suggests three main objections. First, dignity is relative. It differs significantly depending on time, place and observer. Second, dignity is replaceable. We often abandon dignity voluntarily to the benefit of other, for us more important values, like life, health and safety. And third, dignity can be harmful. Political and religious repression can be easily rationalized as defending the dignity of state or belief.

**Human dignity in Christian Humanism**

The question of explanation of human dignity is undoubtedly difficult. Attempts to derive uniqueness of human from biological or evolutionary point of view turned out to be insufficient. Reflections about human dignity can be found in our western culture, arising from Christian-humanistic, on the example of Christian-oriented thinkers. Silo (1994) claims that huge attention was given to the idea of human dignity during the Renaissance. Humanism which was sharply demonstrated in Europe during Renaissance and which demanded dignity for human and central position opposite his devaluation made by Christian Middle Ages, was even before

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present in other cultures, for example in Islamic culture or India or China. It obviously had different name because cultural parameters to which it had referred, were different as well. In spite of that, it existed in a form of attitude or perspective of life. Humanism therefore does not seem to be phenomenon culturally or geographically restricted or purely European affair, but rather phenomenon born in different periods of time that flourished in different parts of world. The first Humanism that needs to be considered is Humanism in Renaissance. It is generally known that the concept of Renaissance was very wide and indented and it included many different opposite aspects and in the imagination about human it contained several characteristic features that appeared right at the beginning of the Renaissance and persisted during the whole period of its development. They can be concluded as follows:

1. The celebration of dignity and liberty of human.
2. Accepting the fact that “human nature” is not static and finite. Human is not being given only once in a time but it is a free being that creates itself. This idea is clearly stated in a work of Pico della Mirandol (2005) that can be considered as a real “manifestation” of renaissance humanism. His way of speaking introduces one of the most significant philosophical proclamations of freedom in a history of European thinking.
3. The concept of human as “great miracle” or infinity which, as a microcosmos, reflects all features of space, so called macrocosmos. This conception says that cosmos is not ordinary inanimate substance but it is in its nature the very living and conscious organism or macroanthropos. This notion is for us, as for people dealing with modern thinking and generally accepted

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system of truths, not easy to understand. However, it represented, for the most significant personalities of Renaissance, one unquestionable truth.

In case of Christian or teocentric humanism that was developed at the beginning of the last century, one's humanity is defined from the point of view of his restriction towards God. Man is humane because he is a son of God and because he is immersed in Christian history of salvation. In Christianity, the concept of human dignity is connected with the right understanding of human's life value, its profundity and transcendental meaning. The Christian message moved forward the problematic of human dignity and value of life by promoting the idea of individual, live, immortal spirit that God gave to every human and that has faith in returning to God for eternity. The interpretation of Christianity from the point of view of Humanism forming in the first half of the last century is part of a broad process that started in the 19<sup>th</sup> century and continues up to nowadays. It includes the process of revision of Christian doctrines with the goal of adapting them to modern world towards which the Church during centuries adopted a stance of rejection and clear judgment. The representative of moral theology Rotter (1999) who dealt with justification of human dignity offered, within Christian-humanistic tradition, three explanations of human dignity. First, human dignity is conditioned by his ability to think about him and to decide about his life. Dignity of human existence lies in a fact that person who is free to make decision is not to be disposed of. Rotter adds that freedom and self-determination are not restricted because someone can manipulate with them without them realizing. It is therefore not possible to consider human liberty as justification of human dignity and value of human existence. Not every human intention corresponds with human dignity and justifies

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it. Human dignity can only be justified by certain idea in which one can really find accomplishment and fulfillment of sense. Another possible explanation of human dignity within Christian understanding is the fact that human is able to love other people and he desires to be loved as well. Love has significant meaning in interpersonal relationships and by love one can feel its importance and value. According to Rotter, the dignity of human is not conditioned by how much love he receives from other people but rather from the fact that every human is worth of love and respect. The last Rotter's thought about justification of human dignity is about that human has deeper purpose, that is to be called to eternal life. From this point of view, human cannot be understood materialistically and his value cannot be derived from his productivity and ability to enjoy life. Human value is not reflected in his ability to enjoy life and to prove something in a material field but it is founded on the most profound relationship of man towards God. The question of human dignity or its explanation is not easy because dignity itself is a very complicated term and it cannot be defined in a simple way. In the study "Dignity and older Europeans" (Tadd, 2004) aimed at the meaning and experiencing the dignity with older people, there was a very useful model that could be generalized and that distinguishes at least four types of dignity. They are dignity of merits, dignity of moral strength, dignity of personal identity and dignity of human being (also called by German expression *menschenwürde*). The dignity of merits is connected with social status of human and its role in society. In this sense, dignity is related to the function. The dignity of merits reflects the fact that status of human is in many societies dependant on his economical and social status. The dignity of moral strength puts emphasis on moral autonomy or integrity of human. Human who is able to live in accordance with moral

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principles feels certain dignity. Dignity is here bound to how the particular person behaves, that is to say to which extend his behavior reflects moral laws. On the contrary, human that fails in keeping moral principles by his conduct, can lose not only his own dignity but can also be rejected by his surrounding and can lose the respect of other people. The dignity of personal identity relates to self-respect and reflects a particular identity of individual. Dignity in this sense means coming to realize the entirety of human being with good relationships with other people and integration to the community that enables finding the sense of one's own life. Dignity of personal identity is also connected with the ability of human to create meaningful picture of his life and himself. Person with dignity is able to give a positive interpretation about his life, whether as an individual or as a member of a particular group. People who lack cultural precondition to present their stories are usually expelled from the society. Dignity of personal identity can be damaged by physical intervention but also by emotional or psychological harm. It includes infiltration to privacy, physical harm, restriction of autonomy or preventing from interaction with other people. These harms change the identity of particular person, they cause him trauma and doubt his autonomous self-consciousness. Weakening of consciousness about one's value and self-confidence is a possible result. The dignity of human being refers to inalienable value of person as human being. This way of thinking about human dignity is very close to the religious concept of human as a creature made in the image of God. It expresses moral request of respect towards all human beings without any difference in their social, spiritual or physical condition. Dignity is not only a question of what people feel or what is respected by moral cultural society, but that dignity arises from general concept of human kind.



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The explanation of human rights inside social teachings of the Church comes from the personal dignity of individual. In this sense there is an important encyclical of Jean XXIII. “Pacem in terris”, in which it is said that every human’s coexistence to be properly organized and fertile has to decide about fundamental principle at the very beginning that every human has its nature equipped with a reason and a free will and that is why he has rights and duties that immediately arise from his nature. They are generally binding and inviolable and cannot be alienated in any way. Obligatory character of human rights lies in the nature of human as subject with its own value, inviolable personal dignity. Human like this has a right to peaceful coexistence with other people. He has right to be free from any kind of violence, in his thoughts and words, in his religious and political belief. The explanation is that human is lifted for fundament and target of all social institutions and from that the rights of freedom, civil rights, political, economic, social and cultural rights are derived. The faith offers us deeper justification. Unconditional and inviolable human dignity has its last sense in God. Every human as “the image of God”, is, irrespective of race or religious allegiance, “remarkably created in its dignity”. (Martinková, 1996).

**Conclusion**

Although the relation between Christian tradition and culture of western values is undisputable, Christianity and western values are not the same term. The basic concept of culture of western values is the idea that every human is extraordinary because human dignity is untouchable. Western way of thinking is to certain extent aimed at individual. Individualism, however, is not necessarily a synonym for egoism in this sense. While egoism can be understood as inability to rise above our own interest, by individualism we mean faith in uniqueness of every individual and his ability to

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make decisions and be responsible for his own deeds. Fact that every human is capable of critical analysis of his environment and his own thinking, is a proof of singular value of every individual. The development of individualism as an important value of western world in a sense of undisputable value of every human life has many things in common with Christianity. Humanistic intellectuals who, with the birth of Renaissance started to form European civilization, placed critically thinking man in a center of their attention and by this they reformed Christianity and they basically rebelled against its medieval conception. Humanistic thinkers were of opinion that by emphasis on responsibility of individual they sent Christianity back to its roots. The central concept of Christianity is love, they argued. This concept leads to cooperation and makes human a sociable creature. It is completely natural that people who really appreciate the value of every individual cannot be too far from the principle of love to neighbor. The central value of western civilization, that is the value of individual, is, without any doubts, the result of interaction between generations of western intellectuals and Christianity. In this sense the Christianity is an important part of European heritage. The challenge that nowadays arises for western civilization is preserving of the most significant value – the faith in uniqueness and dignity of every individual.

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**Corresponding author:**

PhDr. Bystrík Mitas

Postgraduate student of St. Elizabeth University of Health and  
Social Sciences in Bratislava E-mail: bystrikm4@gmail.com

**Challenges of the 21 st. century – migration and human  
dignity**

**Authors:**

**prof. MD. Vladimír Krčmery, DrSc., Dr. h. c., mult.**

**prof. Dr. Milan Schavel, PhD.**

**Assoc. prof. MD. Jozef Suvada, PhD., MPH., MBA.**

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