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THE CHALLENGES OF MAINTAINING CULTURAL IDENTITY IN A FOREIGN CULTURAL ENVIRONMENT

Bachelor Thesis

Bratislava 2023   Petra Mária Kerdíková

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Affirmation

I hereby declare that this Bachelor thesis represents my own original research and writing and that I have referenced all appropriate source materials.

Date: ……………..   Signature: ……………..

Acknowledgments

Abstrakt

KERDÍKOVÁ, Petra Mária: *Problémy zachovania kultúrnej identity v cudzom kultúrnom prostredí*. – Ekonomická univerzita v Bratislave. Fakulta aplikovaných jazykov; Katedra interkultúrnej komunikácie. – Vedúci záverečnej práce: PhDr. Tatiana Hrivíková, PhD. – Bratislava: FAJ EU, 2023, 52s

Cieľom predkladanej bakalárskej práce je identifikovať potenciálne problémy a príčiny ich vzniku, pri strete dvoch odlišných kultúrnych identít. Budeme sa zaoberať možnosťami, ako týmto problémom predísť a zároveň aj hľadaním riešení na ne, pre docielenie fungujúcej multikultúrnej spoločnosti, ktorá si zakladá na vzájomnom porozumení a rešpekte. Tak isto dbať na spoluprácu a prekonávanie predsudkov voči rôznym kultúram a identitám, ktoré sa líšia od našej vlastnej.

Bakalárska práca je rozdelená do 3 kapitol. Prvá kapitola sa zameriava na predstavenie a vysvetlenie, čo je to kultúra, migrácia a multikultúrna spoločnosť. Každá kapitola má podkapitoly, kde sa bližšie rozoberajú typy migrácie, ako by mala vyzerať fungujúca multikultúrna spoločnosť, multikultúrna spoločnosť a Slovensko a rôzne pohľady vedcov, čo pre nich kultúra znamená. Druhá kapitola sa zaoberá identitou. V rámci tejto kapitoly sa rozoberá kultúrna identita, národná identita, európska identita a procesy prebiehajúce v kultúre. Praktická časť pozostáva z dotazníka vytvoreného na základe Schwartzovho modelu hodnôt. Ťažiskom tretej kapitoly je kultúrna a hodnotová orientáciou slovenského obyvateľstva. Výsledkom skúmania danej problematiky je analyzovanie problémov a príčin ich vzniku a následne sa zamerať na ich riešenie.

Kľúčové slová : kultúrna identita, multikultúrna spoločnosť, rovnosť, Slovensko, hodnotová orientácia

Abstract

KERDÍKOVÁ, Petra Mária: *The Challenges of Maintaining Cultural Identity in a Foreign Cultural Environment*. – University of Economics in Bratislava. Faculty of Applied Languages. Department of Intercultural Communication. – Supervisor: PhDr. Tatiana Hrivíková, PhD. – Bratislava: FAJ EU, 2022, 52 p.

The objective of this bachelor thesis is to identify potential challenges and their underlying causes when two distinct cultural identities collide. Our aim is to explore preventive measures for these issues and simultaneously seek solutions in order to establish a functional multicultural society founded on mutual understanding and respect. It is crucial to foster cooperation and overcome biases against cultures and identities that differ from our own.

The thesis is divided into three chapters. The initial chapter will provide an introduction and explanation of culture, migration, and multicultural society. Each chapter will include sub-chapters that delve into topics such as the various types of migration, the characteristics of a functional multicultural society, the relationship between multiculturalism and Slovakia, and diverse scholars' perspectives on the concept of culture. The second chapter will focus on identity, encompassing discussions on cultural identity, national identity, European identity, and the processes involved in culture. The practical component will involve a questionnaire based on Schwartz's values model. The third chapter will concentrate on the cultural and value orientation of the Slovak population. Through a comprehensive analysis of the identified issues, their causes will be examined, followed by a dedicated focus on finding solutions.

Key words: Cultural Identity, Multicultural Society, Equality, Slovakia, Value Orientation

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Introduction

In today's interconnected world, the dynamics of culture and migration play a pivotal role in shaping societies across the globe. As individuals and communities traverse geographical boundaries, they bring with them their unique cultural backgrounds, traditions, and values, enriching the fabric of society they become a part of. These interactions give rise to multicultural societies, characterized by diversity and the coexistence of multiple cultural identities. The journey towards a truly functional and harmonious multicultural society, however, is not without its challenges.

This bachelor thesis aims to delve into the multifaceted aspects of culture, migration, and the development of a multicultural society. It seeks to shed light on the intricate interplay between these key elements and explore the path towards creating a society that embraces diversity, fosters equality, and values diverse cultural orientations.

Culture, as a fundamental concept, encompasses a wide range of aspects that define human existence. It includes language, beliefs, customs, arts, and social institutions that shape the way individuals perceive the world and interact with one another. Migration, on the other hand, is the movement of people across borders in pursuit of various aspirations, such as economic opportunities, political stability, or simply the desire for a better life. When these two forces intersect, they give rise to an intricate tapestry of cultural interactions, presenting both opportunities and challenges.

Central to the notion of a multicultural society is the recognition and appreciation of diversity. The coexistence of diverse cultural identities within a society enriches social interactions, fosters mutual learning, and enhances collective creativity. However, diversity can also give rise to tensions and conflicts when distinct cultural values, norms, and practices clash. Understanding and addressing these challenges is crucial for the successful establishment of a functioning multicultural society.

A key pillar in the pursuit of a multicultural society is equality. It entails creating a level playing field where individuals from diverse backgrounds have equal opportunities and access to resources. True equality goes beyond mere rhetoric and requires a commitment to dismantling systemic barriers and prejudices that perpetuate inequalities based on cultural differences. By fostering equality, societies can harness the full potential of their diverse populations and create an inclusive environment that benefits all.

Examining value orientation is another critical aspect of understanding the dynamics of culture, migration, and multiculturalism. Values form the foundation of societies and influence individual behaviour, attitudes, and perceptions. Exploring the value orientations of both the host society and the migrating populations helps uncover commonalities, potential sources of conflict, and areas for harmonious coexistence. It offers insights into the processes of cultural adaptation and the challenges faced by individuals as they navigate their identities in multicultural settings.

Throughout this thesis, we will embark on an exploratory journey, traversing the realms of culture, migration, and the construction of a multicultural society. By examining the complexities and nuances of diversity, equality, and value orientation, we aim to contribute to the understanding of these intricate dynamics and propose strategies to foster a society that thrives on its cultural mosaic. By doing so, we hope to inspire dialogue, promote understanding, and pave the way for the creation of inclusive societies that celebrate and embrace the richness of human diversity.

1 CULTURE

In an increasingly interconnected and globalized world, people are on the move more than ever before. The reasons for migration are different and complex, ranging from economic opportunities and political reasons to the search for better living conditions. When individuals and communities relocate to new environments, they bring their cultures and cultural identities with them, creating a diversity.

Based on an official EU website we can say, that in 2021 there were an estimated 2.3 million immigrants coming to the European Union from non-EU countries. Despite the fact that Slovakia had the lowest immigration rate, with 1 immigrant per 1 000 inhabitants, we can say that people have come to Slovakia who have brought their own culture and cultural identity, thus contributing to diversity. (Eurostat, 2023)

Culture is the complex of beliefs, values, customs, traditions, and behaviours that define a group of people, shaping our identity and providing a sense of belonging. What all cultures have in common is family, rituals, changes, hierarchy, group loyalty and prejudice. They share codes of manners as well, dress code, language, religion, rituals, and art. Culture is passed down from one generation to another one and it is spread by the medium of education and nurture. It is shared and learned, and it is not biologically inherited. (Pecníková, 2020)

Anthropologist Jeswald W. Salacuse said:

"Some scholars would confine the concept of culture to the realm of ideas, feelings, and thoughts. Culture can therefore be seen as a language, a "silent language" which the parties need in addition to the language they are speaking if they are truly to communicate and arrive at a genuine understanding (Hall 1959). Culture also serves as a kind of glue — a social adhesive — that binds a group of people together and gives them a distinct identity as a community (Springer Journals, 1998, p.222)."

Most of what happens in culture happens below the surface. So, you could say that culture operates on the principle of the iceberg model. We know that an iceberg is only 10% of its total mass above water, while 90% is underwater. But it is those 90% that influences everything that is above the surface. If we really want to understand culture, we must go deeper, and therefore below the surface.

We chose the definitions and points of view because they together capture the essence of culture, what is included in it, and how it is represented in the world. In our understanding, culture can be described as a set of behaviours and lifestyle patterns specific to the environment we grew up and currently reside in. These customs are predominantly acquired from our family.

Hall's definition of culture as Silent Language means that it doesn't matter if we say where we are from, our culture will show it without needing words. It follows us on each step we make and there is no way to be without it. Our culture is an inseparable part of us. (Hall, 1973)

1.1 Migration

"A process of moving, either across an international border, or within a State. It is a population movement, encompassing any kind of movement of people, whatever its length, composition and causes; it includes migration of refugees, displaced persons, uprooted people, and economic migrants (International Organization for Migration, 2004, p.41)*."*

Each of us have our own culture, which follows us wherever we go. The way we talk, communicate with other people and how we react is also based on culture. Nowadays we are witnessing a great movement of people from place to place. People around the world have reasons why they change their residence. For instance, it can be due to war, bad economic situation in their home country, better job opportunities

abroad or better quality of education for students. Migration often results in the blending and exchange of different cultural practices, ideas, and traditions. Through cultural exchange, people can gain new perspectives, challenge their preconceptions, and develop a more nuanced understanding of the world. Migration entails individuals transporting their customs, habits, and culture to new environments, impacting both their home and host cultures, ultimately forming a multicultural society. (Drew, 2023)

"Cultures are now less bounded and homogeneous and more porous and self-conscious than ever before, and cultural differences—of religion, gender, language, class, ethnicity, sexual orientation, and so on—are no longer contained within old geopolitical boundaries. Subcultures, cultures, and supercultures merge and emerge anew, ceaselessly. In the rough-and-tumble of transnational migration and capitalism, what was exotic yesterday may be domestic today (Barbash and Taylor, 1997, p. 6). "

1.2 Multicultural society

Under the term multicultural society, we understand a society, in which many diverse people with different cultural background and various cultural identities exist. Living in such community is very important to understand that different doesn´t mean threat. Cultures should not be split in two groups, like the group of dominant cultures and the second one with subordinate cultures. In some countries, indigenous cultures have an oppressive attitude towards receiving cultures. Multicultural society should create a safe space for freedom of religion, language, dress, food, religion, and customs. (Burayidi, 2015)

In today's world, liberal democracy emphasizes the right to vote without bias in terms of gender, race, or wealth. Non-democratic regimes lack the rule of law, violating human rights and suppressing individuals. Totalitarian states impede the functioning of multicultural societies by imposing starvation, oppression, violence, and terror. Equality is a vital aspect of a well-functioning multicultural society,

encompassing equal rights to education, healthcare, protection from crime, and poverty assistance. (Parekh, 2000)

Various factors shape our view on fostering a thriving multicultural society. Monoculturalism upholds the dominance of one group's culture, hindering inclusivity and diversity in society. Embracing diversity improves quality of life and civility. Laws must ensure equal treatment and security for all individuals, irrespective of race, ethnicity, culture, or religion.

1.3   Slovakia and Multicultural society

Slovakia has a complex relationship with migrants and multicultural society. The country has a history of emigration rather than immigration, with many Slovaks leaving the country for economic and political reasons. However, there are also organizations and civil society groups in Slovakia that work towards promoting intercultural dialogue and understanding. According to the latest census in 2021, the largest minority group in Slovakia are the Hungarians, accounting for around 8.5% of the population. The Roma minority is the second largest, making up approximately 2.2% of the population. Other significant minority groups include Czechs, Rusyns, Ukrainians, and Germans. It's worth noting that while there are significant minority populations in Slovakia, the country is still relatively homogenous compared to other European nations. Additionally, there have been concerns about underreporting of Roma populations in past censuses due to discrimination and exclusion. (MIPEX, 2020)

1.4   Equality

Equality in a multicultural society is a state, where people have equal rights and opportunities, regardless of whether it is an individual or a group of people. At the most basic level it is equality of respect and rights, then equality of opportunity, self-

esteem, self-worth, equality of power, well-being, equal protection and treatment, equal education and the basic capacities required for human flourishing.

"Respect for a person therefore involves locating him against his cultural background, sympathetically entering into his world of thought, and interpreting his conduct in terms of its system of meaning (Parekh, 2000, p.240-241). "

Having respect for other cultural identities is the key to make the community bloom and be successful. Every nation and every culture have their own cultural identity, possesses a heritage in which it takes varying degrees of pride, and the culture represents a unique and irreplaceable body of values since each people´s traditions and forms of expression are its most effective means of demonstrating its presence in the world. But this cannot be the case to determine the authenticity of all patrimonial claims. (Mulcahy, 2017)

2 IDENTITY

Cultural identity, closely linked to culture, is the lens through which we view ourselves and the world around us. It includes components of our identity that are shaped by the cultures we are born into or adopt throughout our life. Language, heritage, customs, and shared experiences that allow us to connect with others of similar origin and give us a sense of pride and belonging.

Understanding culture, cultural identity, and the motivations behind people moving is crucial for fostering tolerance, empathy towards people, and inclusivity in our increasingly diverse societies. It allows us to celebrate our differences, learn from one another, and build bridges across cultural divides. By acknowledging the inherent worth of every person's cultural heritage, we can cultivate a global community that values and celebrates differences. After recognizing this we can promote a more harmonious and interconnected world where diversity is cherished and celebrated.

The psychoanalyst Erik Erikson, whose theoretical foundations contributed to identity research with his central concept of ego identity, plays an important role within the topic of the origin and meaning of identity. Identity in general is individual´s characteristics. Each person or a thing can be recognized by its own characteristics. It is as a person´s sense of self and everybody is unique. Personal identity starts to create in childhood and changes due to influences of people who surround us. In Erikson´s conception, the individual does not adapt himself to society. Individual and society form a specific unity within which mutual regulation and cooperation takes place. Bigger changes of identity are mostly happening during the transition from childhood to adolescence, when an individual needs to stop being in a position of "given to" and prepare to be the "giver." In this period, it is necessary to develop a solid self-image or self-concept and the development of life direction. People start to question who they really are, where they belong and how they fit in society. Process of self-reconstruction involves changing one´s worldview as well as it strengthens overall ego processes as the individual becomes capable of handling a wider range of developmental tasks. The strengthening of the ego takes place on two levels. At the inner level, thus delaying impulses, and at the outer level, which may be, for example, adaptation to social demands. (Vignoles et al., 2011)

"The psychosocial task of ego identity development is essentially one of integration. The achievement of ego identity involves a synthesis of childhood identifications in the individual's own terms, so that she/he establishes a reciprocal relationship with her/his society and maintains a feeling of continuity within her/himself. It represents a reformulation of all that the individual has been into a core of what she/he is to become (Kroger, Marcia, 2011, p.33). "

During the whole life people trying to discover their true self by experimenting with different roles and behaviours.

"The final identity, then, as fixed at the end of adolescence is superordinated to any single identification with individuals of the past: it includes all significant

identifications, but it also alters them in order to make a unique and reasonably coherent whole of them (Erikson, 1968, p.161).*"*

2.1 Social Identity Theory

The social approach in psychology explores group identity and its implications, both for individuals and society. It encompasses several theories, including the social identity approach and the theory of self-categorization, along with their related developments. Social identity theory focuses not only on differences and discrimination between groups but also on social competition and the challenges faced by minorities or disadvantaged groups. (Spears, 2011)

Social identity theory emerged in the 1970s as a response to individualistic approaches that dominated American psychology at the time, but which failed to explain the intergroup dynamics prevalent in Europe. Henri Tajfel, a Jewish scholar studying in France during World War II, became a prisoner of war and experienced first-hand how group identity can be both a source of meaning and value for one's own group (the "in-group"), as well as a target of devaluation and derogation by other groups (the "out-groups"). Tajfel survived by not revealing his Jewish identity. While social categorization plays a crucial role in understanding intergroup relations, it alone does not clarify the perceiver's position or relationship within the social world. In contrast, social identification provides a sense of belonging that connects people in groups and helps define who they are, and who they are not. Social identity is a self-concept that corresponds to knowledge of the group and results from a process of social categorization and identification with the groups to which individuals belong, which they then internalize as part of themselves. (Spears, 2011)

2.1.1 *Positive and negative aspects of social identity*

Identifying with a social group is important for sharing common norms and values, solidarity, and collective action. In-group identification can lead to prejudice

and discrimination. Europe has contradictory trends towards social inclusion and tolerance through multiculturalism and anti-discrimination laws, but racist and xenophobic attitudes persist. One of the negative aspects is intergroup discrimination. There are several theories dealing with different explanations of intergroup discrimination. One of these is the self-esteem hypothesis, which suggests that people differentiate themselves from other groups to enhance their social identity and self-esteem. However, this neglects the importance of group distinctiveness, which is a more relational and social concept. It is crucial to consider group size, power, and status when examining intergroup discrimination, as minority groups may have distinctive identities despite their numerical disadvantage. Social identity theory became too identified with the self-esteem hypothesis and neglected the role of group distinctiveness. Another explanation is the distinctiveness motive, which suggests that people differentiate themselves from others to create a distinctive group identity. (Spears, 2011)

Another influential theory is Brewer's optimal distinctiveness theory, which proposes that group identity satisfies two basic human needs: social inclusion and social differentiation. The theory suggests that minority groups optimally satisfy these competing motives because they are relatively small. However, being a minority can also mean having lower power and status, which is a key preoccupation for Tajfel in his development of social identity theory. One's assessment of their own group is closely linked to their self-categorization, and people use social comparison processes to achieve favourable evaluations of their in-group. By belittling the out-group, individuals aim to boost their own self-esteem. (Spears, 2011)

The concepts of fit and the meta-contrast principle have proven to be useful in various fields. Regarding social stereotyping, the stereotyping process involves constructing appropriate and relevant stereotypes of groups in context, rather than accessing fixed schemas about "how groups are." While there may be stereotypic expectations about groups, the precise meaning of a given stereotype might only become clear in a specific comparative context. When the context is taken into

account, stereotypes may be useful and relatively accurate ways of capturing social reality. (Spears, 2011)

Prejudice towards immigrants and the interdependence of majority and minority groups are still actual topics. Legal immigrants benefit from basic and civic rights, but political rights are still restricted to nationals. Legal immigrants and nationals of immigrant descent face informal rejection from the majority population. Immigrant minorities have claims related to culture, ethnicity, or religion that can trigger individual or collective behaviour. Granting voice to minorities of immigrant origin is a challenge for contemporary societies. Being fully recognized as participants in the functioning of democratic societies can favour the development of dual identification or integration strategies. Being denied recognition can impede social integration and potentially lead to politically motivated violence. Prejudice against immigrants is a denial of recognition in the sphere of social esteem. Denials of recognition occur when one group does not grant recognition to another group. High levels of prejudice and support for restrictive immigration criteria or assimilationist social policies are among the reasons why majority members deny recognition to immigrants. Denials of recognition have profound consequences for immigrants, threatening their social identity. Immigrant minorities may respond to these threats through voice, exit, or loyalty strategies. Obtaining recognition in the legal sphere can lead to a shift of demands towards the sphere of social esteem, and then to participation in public debates. The recognition approach allows for identifying different moments in the national or international history of majority-immigrant relationships and for delineating the stakes of current relationships. The whole concept is closely related to cultural identity, which can change. (Spears, 2011)

2.2   Cultural identity

Cultural identity is tied to an individual´s belonging to a particular cultural entity. People are social beings, and belonging to a group is crucial. The issue of

identity was initially an issue of traditional philosophy and logic that Freud transferred to the theory of psychology. Later, based on the Freud´s study, Erikson presented that "identity" was literally the clear and at the same time unclear response to the question, "Who am I?". The theory of identity proposed by Erikson´s reveals that identity is not only individual, but also collective and social. (Schildkraut, 2011)

Each can experience cultural identity on several levels. For example, a resident of Slovakia may feel equally European, Slovak, and Czech. This process of self-identification occurs spontaneously, while everyone creates his or her own identity. The cultural identity has a dynamic character and shows itself in contact and in the coexistence of different cultural groups within the same state. It is the result of wars in the past, migration, immigration, and colonisation. Good example of change in cultural identity are emigrants and their descendants, who have two totally different identities, because both were formed in two non-identical cultural environments. The process of creating a cultural identity starts to form in early childhood through a process of enculturation and the individual´s communicative interactions with cultural environment. It arises from the self-views that emerge from the reflexive activity of self-categorization or identification in terms of member in particular groups or roles. Awareness of the form of values, moral principles of behaviour and traditions are acquired by individual. People, who live in the same geographical area share history that influences their culture and their identity. Cultural identity is not immutable, because it is in a constant movement as each individual undergoes a socio-cultural transformation associated with changes in his or her life. The important thing is that it doesn´t matter whether a culture is widespread and have a large number of people or whether a culture is relatively small, with only a small number of people. They both can make a strong impact on forming someone´s cultural identity. (Pecníková, 2020)

"Conversely, any form of domination constitutes a denial or an impairment of that identity. Cultural identity is a treasury that vitalizes mankind´s possibilities of self-fulfilment by moving every people and every group to seek nurture in its past, to welcome contributions from outside that are compatible with its own characteristics,

and so to continue the process of its own creation… Special characteristics do not hinder, but rather enrich the communion of the universal values that unite peoples. Hence recognition of presence of a variety of cultural identities whenever various traditions exist side by side constitutes the very essence of cultural pluralism (Ruzica, 1985, p.9). "

If we want to briefly define what cultural pluralism means, it is a policy for maintaining peaceful coexistence between individuals and groups with plural, varied and dynamic cultural identities as well their willingness to live together in the harmonious interaction. (International Organization for Migration, 2019)

Cultural pluralism can be also described as a cultural, social, and political system guaranteeing the best option for full development and satisfaction of aspirations to all elements constituting the state: the individuals, the cultural groups and the state itself. (Ruzica, 1985)

2.3   National identity

Remarkably close term to cultural identity is national identity, which is the product of the development of modern nationalism. Modern nationalism is not only an ideology but also a social and political movement. The term "national identity" therefore refers to the identity of the nation´s population with their own historical and cultural traditions, moral values, ideals, beliefs, and other characteristics such as national sovereignty. It manifests as individuals´ or groups´ beliefs that they belong to the country as a political community. (Parekh, 2020)

The Olympic Games serve as a positive means to promote national identity. The internationally renowned Opening Ceremony provides a unique opportunity for a country to showcase its values and heritage to the global community. (Mulcaby, 2017)

2.4   European identity

Europe historically has always been based on different identities and it is the region of the world with the highest diversity of different languages, ethnic groups and nations, cultures, and forms of life to be found in what is, comparatively speaking, an extremely restricted area.   These coexisting cultures influence each other. However, Europe has always perceived itself as a unit that goes beyond geographical terms. (Andrew et al, 2000)

"Religion, science, law, art, social and sentimental values are being shared alike. If we were to take an inventory of our mental stock to-day — opinions, standards, desires, assumptions — we should discover that the greater part of it does not come to the French- man from France, nor to the Spaniard from Spain, but from the common European stock. Today, in fact, we are more influenced by what is European in us than by what is special to us as Frenchmen, Spaniards, and so on. If we were to make in imagination the experiment of limiting ourselves to living by what is "national" in us, and if in fancy we could deprive the average Frenchman of all that he uses, thinks, feels, by reason of the influence of other sections of the Continent, he would be terror-stricken at the result. He would see that it was not possible to live merely on his own; that four-fifths of his spiritual wealth is the common property of Europe (Ortega y Gasset, 1994, p.180)*. "*

Europe possesses shared intellectual and cultural assets, including common Christian roots, a shared intellectual history, and diverse forms of government. European identity is based on seeking a middle road between the global and the local. (Sassatelli, 2009)

2.5 Processes within culture

The way cultures and different identities interact and integrate into the European identity goes through different processes. They affect not only people's identities and their cultures, but also the cultures themselves.

2.5.1 *Enculturation*

One of the first processes that take place in our life is enculturation. Enculturation is based on learning a culture´s norms, beliefs, and practices through unconscious, tacit repetition. Through enculturation, culture is transmitted from generation to generation within society. It all starts with the birth of new generations of children who do not possess culture at birth. It has two aspects. The first one is the informal process, which is call child training and the second one is the formal process, more commonly termed education. Informal process is most likely to be carried out within the context of the family and among friends. Formal process is carried out in institutions of learning, sacred or secular. (Culbertson)

Every society possesses a distinct culture and structured way of living. Individuals have unique abilities to process information, acquire knowledge, skills, attitudes, and values, shaping their personality. The relationship between personality and culture is mutually influential, as culture impacts personality and vice versa. (Culbertson)

The process of enculturation, which is the initial contact with a culture, is followed by processes such as adaptation, acculturation, and assimilation. During these processes, there may be partial or complete changes in cultural identity, or there may be no impact and thus no change in cultural identity itself. After a brief introduction of these processes, we can go on to describe them in more detail. (Culbertson)

2.5.2   Acculturation

Before we begin to deal with the process of acculturation, we would like to point out the main difference between enculturation and acculturation. During enculturation, people learn and adopt the culture from their parents as well as the culture that is typical of the environment in which they live. In acculturation people take on the culture and norms of a society that is not their own or is not native to them. (Culbertson)

Acculturation of outsiders requires adopting the dominant culture, which is considered the norm in ethnically diverse societies. We speak of acculturation when members can recognize themselves as a distinct culture, and keep their cultural markers such as language, tradition, and food. Undoubtedly, this process affects not only the minority culture but also the majority culture as they together coexist. Minority cultures could be likened to ingredients in food, where although they are added and are part of the food, they can be recognised and do not disappear. (Kim, 1988)

It is the progressive acceptance of elements of a foreign culture (terminology, values, ideas, behaviours, institutions, etc.) by individuals, groups or classes of a given culture. (International Organization for Migration, 2019)

2.5.3   Assimilation

The next process is assimilation. Briefly assimilation can be described as the process whereby individuals or groups of different ethnic heritage are absorbed into the dominant culture of a society. Each time when two cultures come into more than casual contact, it is certain that they will both be changed. But the essential question is, who is affected more? Which culture will overcome the transformation? Assimilation of the minority culture into the majority culture is the most frequent cultural shift that occurs when two civilizations compete. Several of the characteristics that initially

distinguished the minority culture as a distinct culture are gradually lost. Markers include elements like languages, food, and traditions. With time, the minority culture merges nearly entirely with the majority culture. An analogy can be drawn to cooking, where adding salt to soup may make it appear unchanged, but the taste is subtly altered. (Culbertson)

2.5.4   *Adaptation*

The last process that we will discuss in this topic is the process of adaptation. This process may involve modifying one's own cultural practices and values to better fit into the new cultural environment, while still maintaining some aspects of one's original culture. Cultural adaptation can have a significant impact on an individual's cultural identity, as it can lead to the formation of a hybrid identity that incorporates elements of both the original and new cultures. Overall, cultural adaptation can have both positive and negative effects on cultural identity, but it allows them to maintain a strong sense of self while also being open to new experiences and perspectives. (Teasley, 2021)

Within all the processes we have mentioned and explained above, it is the principle of an individual or a group of people who are in a foreign cultural environment. These people are strangers to the host culture and cannot ignore the demands of the new life. Each individual of a society has to cope in his or her own way with uncertainty and unfamiliarity as they are between two cultural worlds. One familiar to them, and thus their native culture and the customs and traditions belonging to it, and on the other side the world of a foreign culture with different ways of life. However, gradually familiarising oneself with life in a new culture may not be easy. It is a challenge that takes time and during this time there may be many obstacles and problems that the individual or group must deal with. (Teasley, 2021)

3 RESEARCH

3.1 Aim, methods, and participants

The aim of the research is to find out why cultural problems occur and then to define the most common problems that different cultural identities encounter when they encounter other cultures for different reasons. We will focus on their problems of inclusion and how this affects their cultural identity. A secondary aim is to find out how to prevent potential problems through education. The findings from this research can provide a foundation for future investigations into cultural identity, initiating further studies in the field.

This chapter has 3 researches and 3 analyses included.

The first research will provide a brief cultural comparison based on Hofstede's cultural dimensions. Our main focus will be on cultural dimensions of Slovakia. This research is based on Hofstede's initial work on cultural dimensions was presented in his books "Culture's Consequences" (1984) and "Culture's Consequences" (2001), while the scores for the fifth and sixth dimensions were derived from Michael Minkov's research published in the third and most recent edition of "Cultures and Organizations, Software of the Mind" (2010). The comparison of cultures and the representation of cultural differences also introduces us to potential problems and challenges that may arise when cultures from different cultural dimensions meet. Although the two dimensions have different features, they also have something in common. To create a functioning society where both cultures from different dimensions can thrive and benefit from living together, both cultures need to seek solutions and opportunities together.

The second research was about capturing the social reality in Slovakia through a combination of qualitative and quantitative methods. The first was a questionnaire research and then face-to-face interviews, which took place from 15 September to 25

September 2017 and were conducted by the research agency FOCUS RESEARCH. The research involved 1008 respondents who are residents of the Slovak Republic and over 16 years of age. Respondents represented different genders, places of residence and education.

The third research was a questionnaire. We discuss the opinions of people coming from countries other than Slovakia, and therefore people who have a diverse cultural identity than us. 62 respondents who are not from Slovakia and are over 13 years old took part in the research. Up to 76.9% of them represented Asia, 15.4% Europe and 7.7% Middle East.

Hypothesis 1: Based on the research according to the Schwartz model from 2017, conservatives are predominant in Slovakia according to their value orientation.

Hypothesis 2: Slovakia has become more tolerant of other cultures in recent years as people travel more and experience new countries.

Hypothesis 3: Slovakia perceives other people with distinct cultural identities as a threat that could disrupt traditions and customs in Slovakia.

3.2 Analysis of Hofstede´s cultural dimensions

Hofstede's initial work on cultural dimensions was presented in his books "Culture's Consequences" (1984) and "Culture's Consequences" (2001), while the scores for the fifth and sixth dimensions were derived from Michael Minkov's research published in the third and most recent edition of "Cultures and Organizations, Software of the Mind" (2010). (Hofstede-Insights)

Cultural dimensions which were introduced by Geert Hofstede have scale with two extreme positions. The Hofstede's dimensional model of cultures consists of six

dimensions and presents the characteristics that define a culture and gives us the possibility to compare different cultures based on these characteristics.

Cultural dimensions:

• Collectivism versus Individualism

• Large Power Distance versus Small Power Distance

• Femininity versus Masculinity

• Strong Uncertainty Avoidance versus Weak Uncertainty Avoidance

• Long-Term Orientation versus Short-Term Orientation
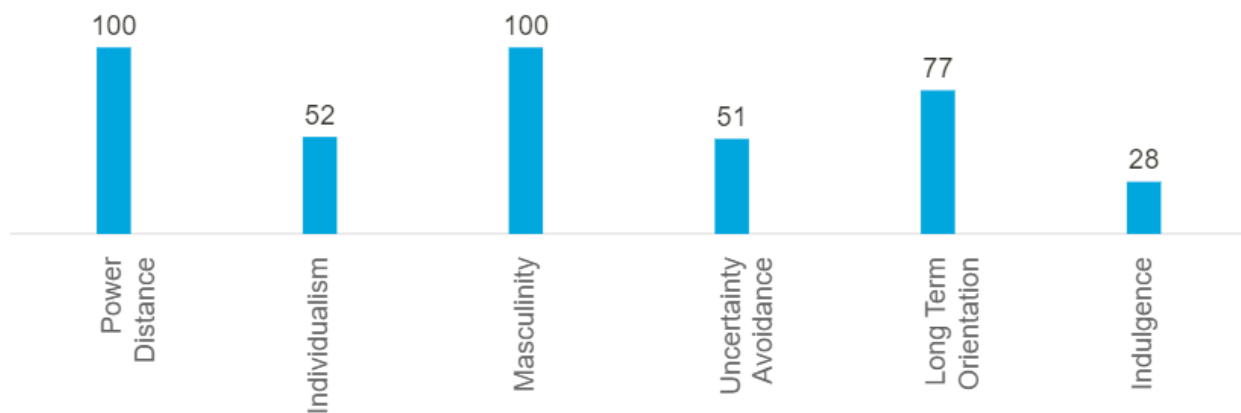
• Indulgence versus Restraint

Table 1 : Point representation

• Collectivism versus Individualism

Slovakia is right in the middle of this dimension. It means that some people focus on their personal needs and interests. On the other hand, there are also people in Slovakia who care more about relationships between people and loyalty to a certain group of people. (Hofstede-Insights)

• Large Power Distance versus Small Power Distance

Slovakia belongs to the Large Power Distance dimension. People accepted that some people have more power than other people. They also expect that these people use their

power. It can be in a positive way or negative way. In a positive way to create clarity and structure in the country. We talk about hierarchical structure, which are common and normal. (Hofstede-Insights)

• Femininity versus Masculinity

Slovakia is a strongly masculine society, oriented on being successful. Important aspect is to show which status you have, like having a good car, expensive house, label clothes. Thru these things people show their achievements. (Hofstede-Insights)

• Strong Uncertainty Avoidance versus Weak Uncertainty Avoidance

Slovakia based on the research is again in the middle of this dimension. It shows that some people think that the future is unpredictable and other people want to control their future. (Hofstede-Insights)

• Long-Term Orientation versus Short-Term Orientation

It is clear, that Slovakia has a pragmatic culture. In societies with pragmatic orientation, people believe that truth depends on situation, time, and context. They demonstrate an ability to easily adapt traditions to changing circumstances, as well as a strong proclivity to save and invest. (Hofstede-Insights)

• Indulgence versus Restraint

Slovakia has a Restraint culture. Such societies have tendency to cynicism and pessimism. They don't put too much emphasis on leisure and satisfying their own desires. People with this mindset believe that their behaviours are constrained by societal norms and that indulging themselves is wrong. (Hofstede-Insights)

In all the mentioned dimensions problems and differences can occur. Each concept has a different point of view how the society should work, how people should behave and act towards different people and how to perceive and live in the world. (Hofstede-Insights)

3.3 Analysis No. 1 of value orientation of people in Slovakia

This research was about capturing the social reality in Slovakia through a combination of qualitative and quantitative methods. The first was a questionnaire research and then face-to-face interviews, which took place from 15 September to 25 September 2017 and were conducted by the research agency FOCUS RESEARCH. The research involved 1008 respondents who are residents of the Slovak Republic and over 16 years of age. Respondents represented different genders, places of residence and education. (Mrva, 2018)

16 – 17		30	3,0
18 – 24		93	9,2
25 – 34		188	18,7
35 – 44		199	19,7
45 – 54		161	16,0
55 – 64		161	16,0
65 a viac		176	17,5
SPOLU		**1008**	**100**

Table 2 : *Age of respondents*

Values and value orientation play a significant role in our daily lives, as they not only guide behaviour but also influence decision-making. They are a source of motivation and are part of the formation of the goals that a person tries to achieve. Values do not only constitute the individual personality, but together with norms and other tangible and intangible goods, they form a larger structure, that is, a culture. Values vary among people, and this is especially the case when it comes to helping others or making free choices in certain situations. In this research, the value scale by psychologist Shalom Schwartz was used. This instrument consists of a set of 21 statements, descriptions of personality characteristics, and respondents are asked to use a 6-point scale to determine how similar the description or statement is to them. There are 4 value types: self-transcendence (others-orientation), conservation, self-enhancement, and openness to change. (Mrva, 2018)
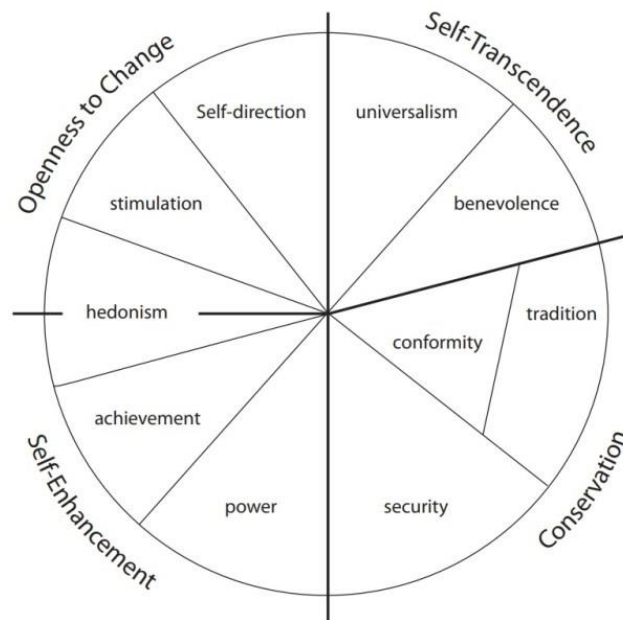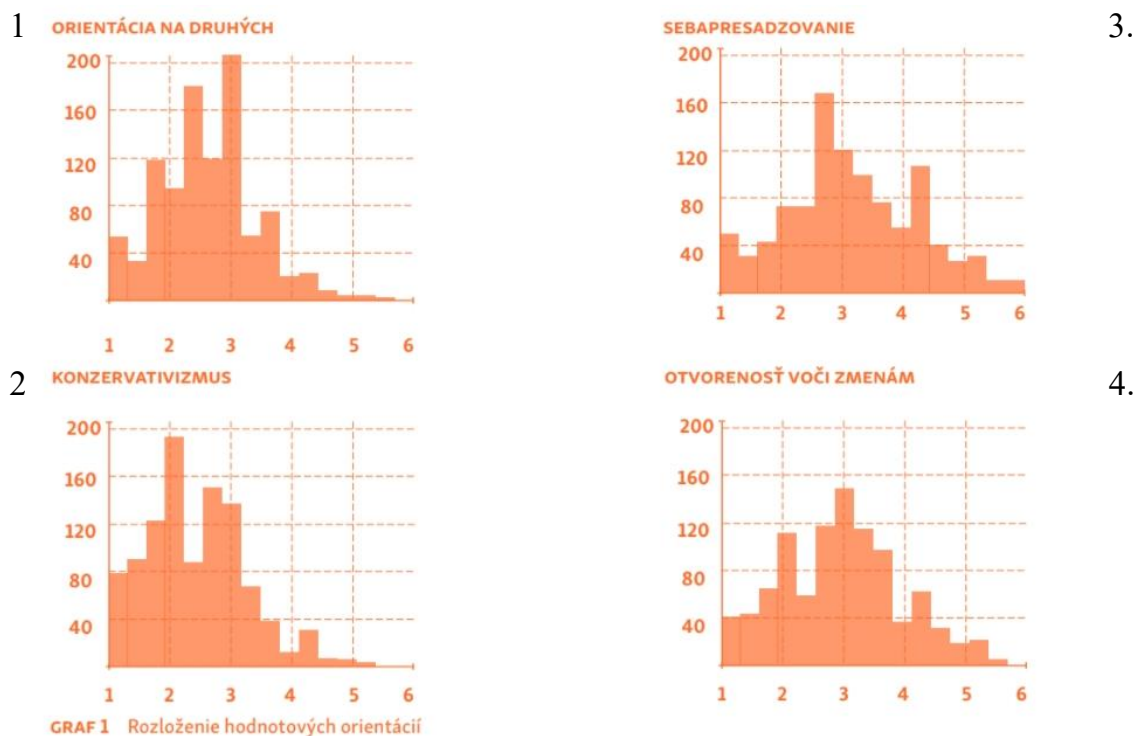

 Table 3 : Dynamic relations among the ten basic human values (adapted from Schwartz, 2012)

3.3.1 Values orientation

What may be important to one person may not be important to another. Schwartz's model differs from other models in that the individual values are represented in a circular rather than hierarchical manner. The results of the research show that in Slovakia the most represented camp according to value orientation are conservatives. Up to two-thirds of the respondents can be described as conservative, and the most important components of the conservative value orientation are security, which people put the most emphasis on. Slightly less important were the values talking about the importance of universalism, and thus equal treatment of people, and benevolence, which Schwartz referred to as an orientation toward others. These values are also important to about two-thirds of respondents. Schwartz's circle diagram model implies the assumption that values juxtaposed in the diagram are opposites. It turns out that this is not so true in Slovakia. The distribution of responses is on a scale of 1 to 6, where 1 indicates complete identification with the values and 6 complete non-identification. The research showed that one third of the respondents were able to identify completely or rather with the values indicating the importance of openness to change and another half identified moderately with them. These are valuing that Schwartz argues stand in contrast to conservative values. We can say that people with conservative values and an orientation towards others are the most dominant in Slovakia. They are most strongly represented among women, older age categories, as well as among the strongly religious. On the other hand, self-enhancement and openness to change are more characteristic of men and younger generations. (Mrva, 2018)

1 **ORIENTÁCIA NA DRUHÝCH**   3.

2 **KONZERVATIVIZMUS**   4.

SEBAPRESADZOVANIE

OTVORENOSŤ VOČI ZMENÁM

GRAF 1   Rozloženie hodnotových orientácií

1. Self-transcendence (others-orientation),
2. Conservation,
3. Self-enhancement,
4. Openness to change

Table 4 : Distribution of value orientations

The conservative value orientation is also reflected in the assessment of some areas of life. The greatest importance was attributed to family and friends, but the majority of respondents consider it important to observe the customs and traditions relevant to the given nation. Traditions and nation have the strongest relationship between them. The reason for the higher conservative values among the respondents is also caused by the collective memory, which exists outside the group members, but at the same time has a strong influence on their perception of events in the past. We are talking about events such as war, occupation, some kind of political system, or some form of government. (Mrva, 2018)

3.3.2 Definition of Slovak culture

Each culture has different values and what is important to the people of that culture. The next graph shows us what people imagine under the term Slovak culture and what it means to them. For people it usually means folklore, traditions, folk culture, customs, and costumes. Up to 90% of respondents answered that the most important thing is that the school passes on Slovak cultural traditions to the next generation. (Mrva, 2018)

DEFINITION OF SLOVAK CULTURE

- Folklore, Traditions, Customs
- Cinema, Museum, Gallery
- Music, Songs
- Art
- Dance
- Actors, Artists
- Shows
- Entertainment
- Life style, Behaviour

Table 5 : Definition of Slovak culture
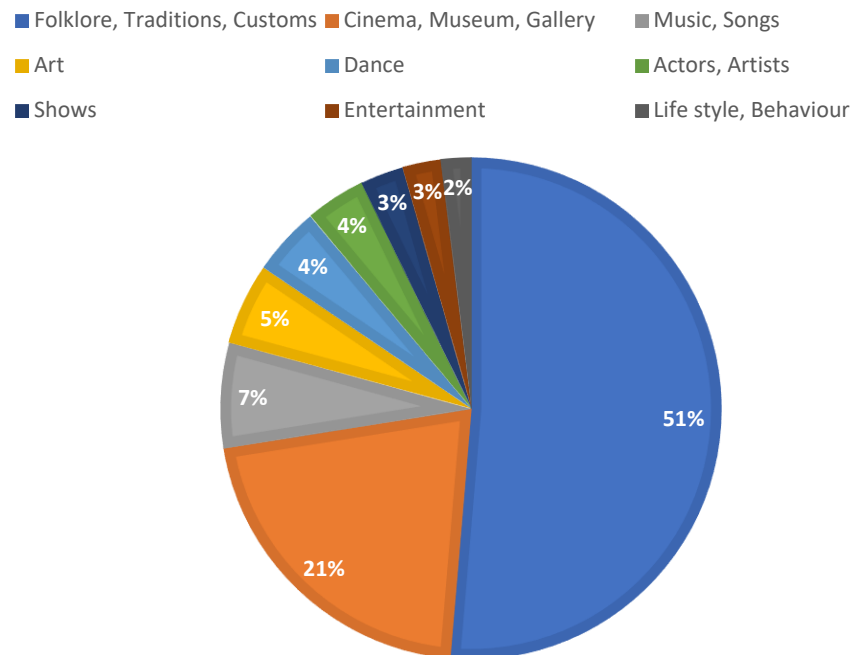
3.3.3 Attitudes towards other cultures

Slovakia has mixed views on a multicultural society because in the past it was relatively homogeneous. As a result, Slovakia has been resistant to accepting migrants, especially those from non-European countries. The government has been criticized for its restrictive migration policies and reluctance to participate in EU-wide efforts to

resettle refugees. Furthermore, there is a prevailing sentiment among some segments of Slovak society that multiculturalism threatens Slovak culture and identity. This has led to instances of discrimination and xenophobia towards migrants and minority groups. (MIPEX, 2020)

This part was the most important in this research because it shows how our own culture works and what perceptions people in Slovakia have. The following questions in the questionnaire explored people's attitudes towards other cultures in general. The results of the research showed that most people have a neutral to dismissive attitude towards people from other cultures. This means that the majority are not interested in people from such cultures and are comfortable spending time with people whose culture is not so different from their own. This implies that it is important for them to preserve the homogeneity of Slovakia and that foreigners should be assimilated. One in four believes that we can learn something new from other cultures and only 14% of respondents would like to learn more about minorities in Slovakia. Now let us introduce sayings and the statements of the people to them. (Mrva, 2018)

1. A) I feel comfortable around people from diverse cultures.
   B) I feel comfortable only among Slovaks.

   18,5 ▭▭▭▭▭▭▭▭▭▭ 44,6
   A)   B)

2. A) It does not matter who comes from what culture. If they want to, they can live together.
   B) People with diverse cultures are so different that it is difficult for them to coexist.

   28,7 ▭▭▭▭▭▭▭▭▭▭ 32,2
   A)   B)

3. A) People from distinct cultures should live in Slovakia, it would enrich everyone.

   B) Slovakia is a country of Slovaks, and it should remain so.

   13,5 ▬▬▬▬▬▬▬▬▬▬ 47,8

     A)   B)

4. A) It is important for good coexistence that cultures know more about each other.

   B) Knowledge about other cultures is not necessary for coexistence with them.

   46 ▬▬▬▬▬▬▬▬▬▬ 17,5

     A)   B)

5. A) We can learn from other cultures what I would not learn elsewhere.

   B) I do not need knowledge other than what I get in my own environment.

   25,6 ▬▬▬▬▬▬▬▬▬▬ 17,5

     A)   B)

6. A) Little is known about minorities in Slovakia. We should know more about them.

   B) Minorities in Slovakia are visible enough.

   14,1 ▬▬▬▬▬▬▬▬▬▬ 52,5

     A)   B)

7. A) It would be good if there were more people from distinct cultures in our village.

   B) People who are culturally different should not come to our village.

   8,3 ▬▬▬▬▬▬▬▬▬▬ 45,4

     A)   B)

8. A) I would like to participate in events where I can meet people from diverse cultures.

   B) I prefer to spend time with people who are not too different from me.

   13,9 ▬▬▬▬▬▬▬▬▬▬ 47,4

     A)   B)

9. A) Citizenship should not be granted based on whether foreigners adapt to Slovaks or not.

B) If foreigners do not adapt to Slovaks, they should not be given citizenship.

10,6		56,5
A)		B)

10. A) The government should help national minorities to protect their customs and traditions.

B) The government should not support other nationalities, only Slovaks.

19,5		34,3
A)		B)

11. A) It is better for society if groups maintain different customs and traditions.

B) It is better when groups adapt and merge with the majority of society.

18,8		37
A)		B)

Slovakia has slightly unfavourable integration policies for non-EU newcomers, scoring lower than the average MIPEX country. While immigrants in Slovakia have basic rights and security, they do not have equal opportunities. The country needs to invest more in policies that promote equal opportunities and security, as its current policies fall below the average. (MIPEX, 2020)

Slovakia's policies tend to view immigrants as strangers rather than potential citizens. In the other hand, we can assess that younger people and people who are in contact in some way with people from abroad have a slightly more positive attitude towards other cultures. This can also be through reading books in different languages and travelling. Restrictive policies create obstacles in areas such as the labour market, education, political participation, and access to nationality. Such policies can lead to exclusion, fear, and separation, reinforcing xenophobia and islamophobia and reducing social trust. Compared to other EU countries, Slovakia's policies are more restrictive. It

can be concluded that although Slovakia exhibits diversity, there is room for further development and acceptance of multiculturalism in the country. It is crucial to promote equality in both theory and practice within society. (MIPEX, 2020)

3.4 Analysis No. 2 based on Schwartz´s value model

This research has a form of questionnaire. We will discuss the opinions of foreign people with a different culture on life in Slovakia. Sixty-two respondents who are not from Slovakia and are over 13 years old took part in this research. Up to 76.9% of them represented Asia, 15.4% Europe and 7.7% Middle East.

In this section we will analyse opinions of foreign people who have distinctive cultural background about life in Slovakia. We will then present the most common problems encountered by people with diverse cultural identities, as well as potential ways to prevent such problems in the future, for example through education in schools and adult education courses.

3.4.1 *Opinions of foreign people and problems*

In the following subsection, we present the statements and responses of people who are foreigners (62 respondents) and thus have a distinct cultural identity. Before we begin, we need to highlight that discrimination still takes place in Slovakia.

Yes, I have personally experienced discrimination

Yes, I have seen other foreigners discriminated against
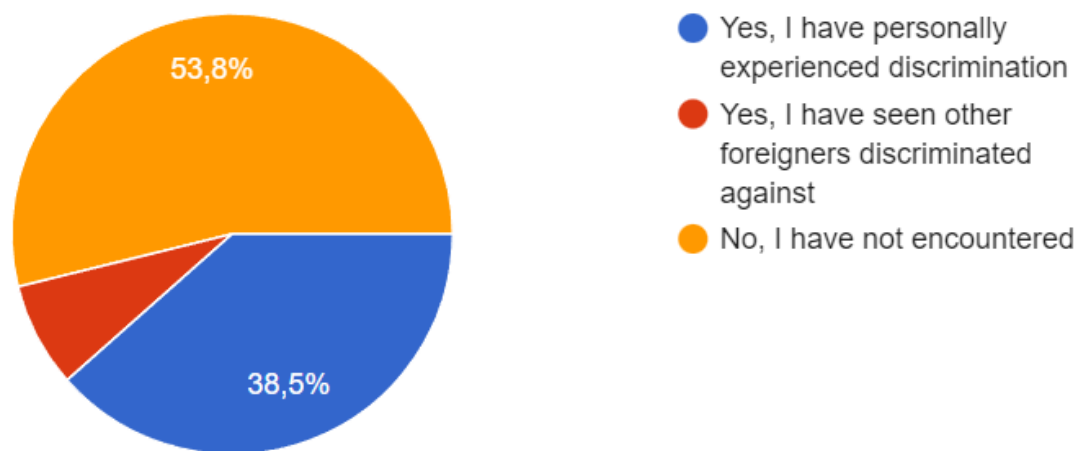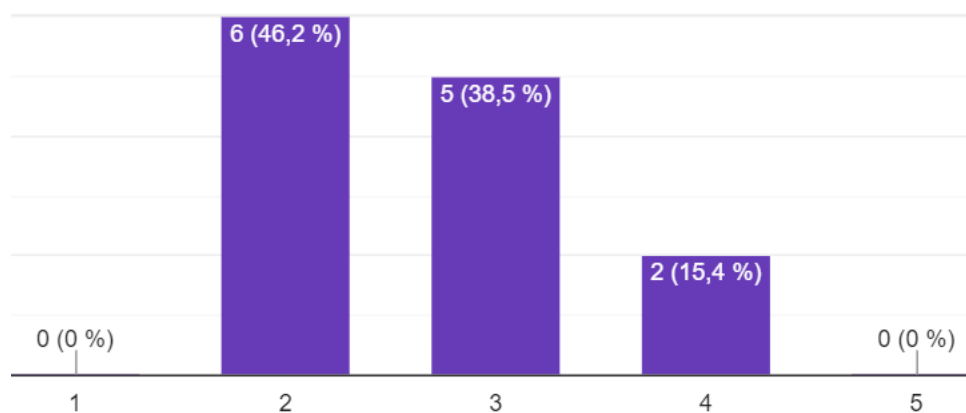
No, I have not encountered

Table 6 : Percentage of discrimination

The distribution of responses is on a scale of 1 to 5, where 1 indicates complete identification with the values and 5 complete non-identification.
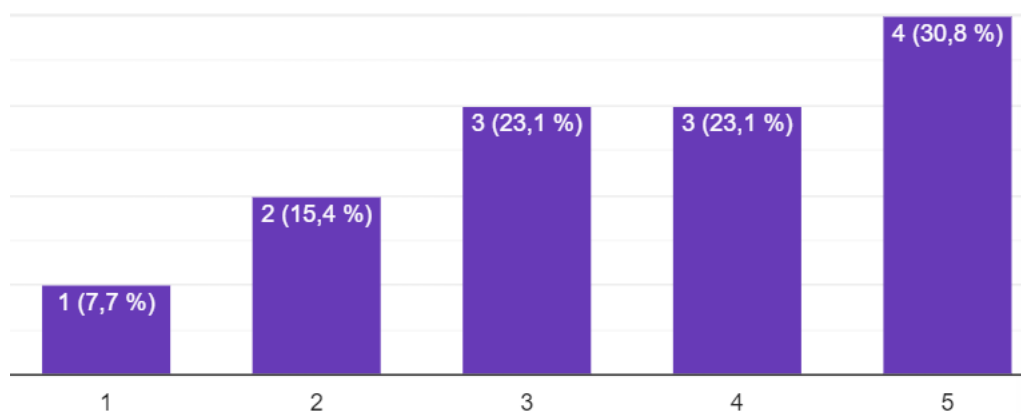
1. After living in Slovakia for a while, I start to feel better, and I start to be part of it.
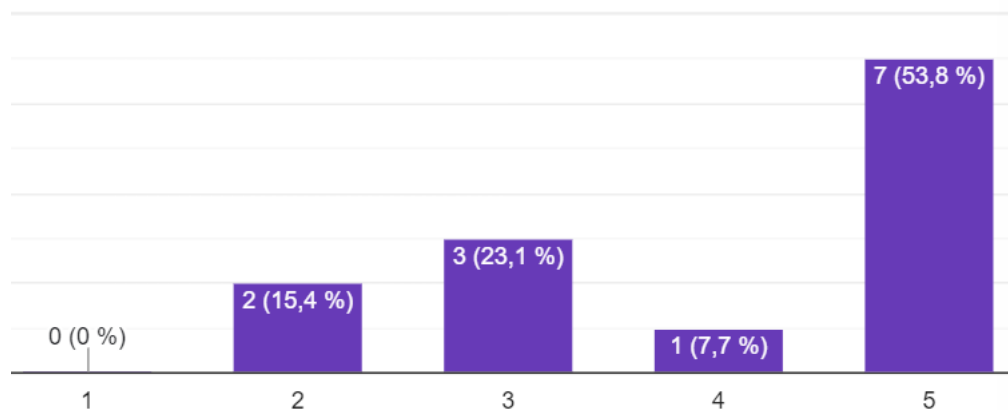
2. The language barrier causes me problems.

Bar chart showing responses:
- 1: 3 (23,1 %)
- 2: 4 (30,8 %)
- 3: 4 (30,8 %)
- 4: 0 (0 %)
- 5: 2 (15,4 %)
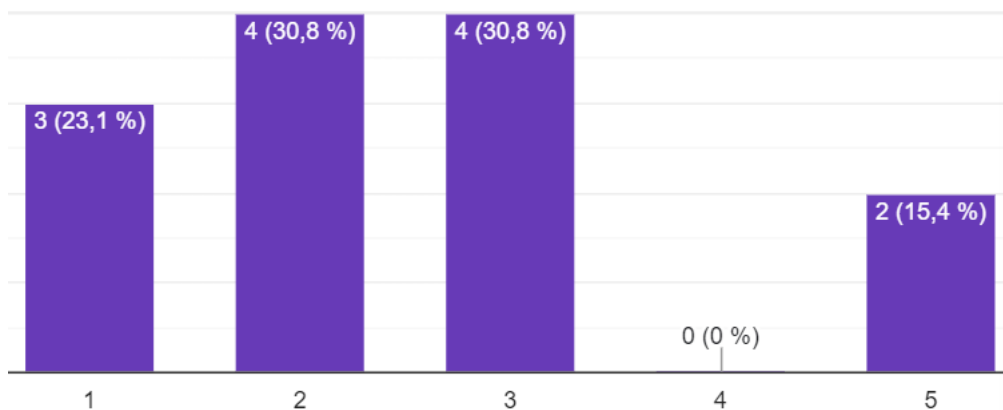
3. People in Slovakia are prejudiced against my culture.

Bar chart showing responses:
- 1: 1 (7,7 %)
- 2: 2 (15,4 %)
- 3: 3 (23,1 %)
- 4: 3 (23,1 %)
- 5: 4 (30,8 %)

4. I feel inferior in society because I am from another country.

Bar chart showing responses:
- 1: 0 (0 %)
- 2: 2 (15,4 %)
- 3: 3 (23,1 %)
- 4: 1 (7,7 %)
- 5: 7 (53,8 %)

5. I am less likely to get a job than a local.
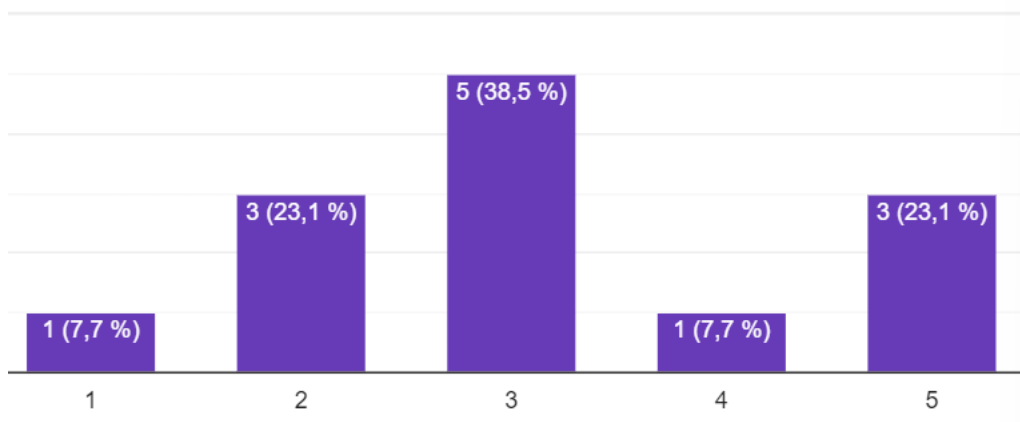
6. I lack opportunities to celebrate my holidays and traditions in Slovakia.
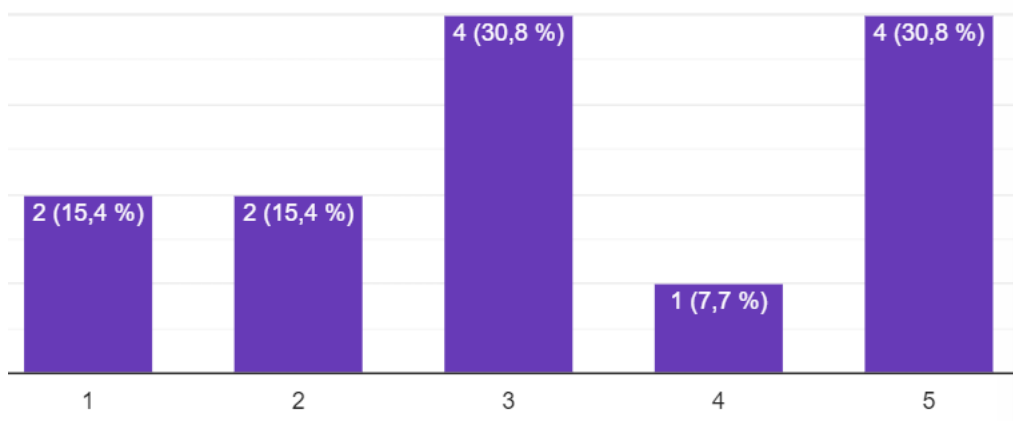
7. There is lack of teaching about multicultural society and diversity in schools.
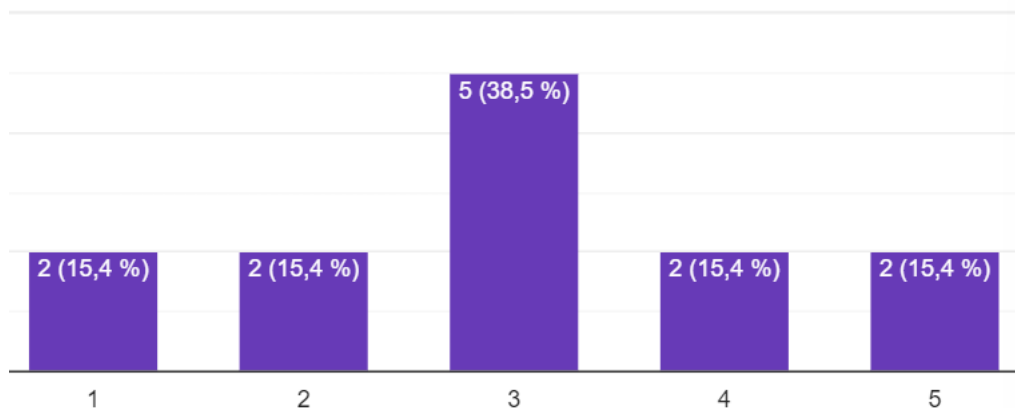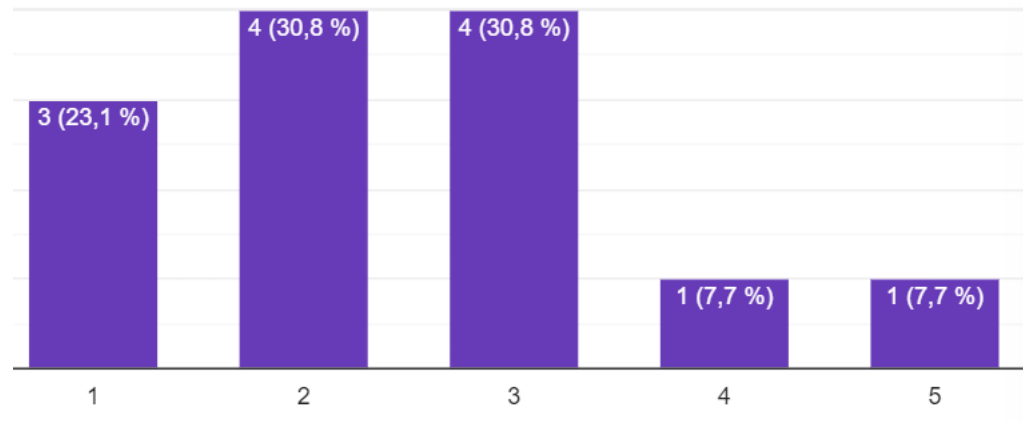
8. Older population (60+) has a greater aversion to foreigners than younger population.

Subsequently, we requested them to enumerate the challenges they encountered while residing in Slovakia.

- Some people may have xenophobia. Xenophobia is dislike, prejudice, or fear of people from other countries. They fear that foreigners may threaten their culture and their cultural identity.
- Government policies may not adequately support and promote cultural diversity.
- Stereotyping and misunderstandings can lead to negative perceptions of distinct cultures (all Asians are the same).
- Inequality in the salary of Slovaks and foreigners may also be a problem.
- Social norms and values can be contradictory in diverse cultures.
- Minority groups may face marginalization and lack of representation in society.
- Cultural conflicts can sometimes lead to increased crime rates.
- Some people may resist change and adaptation to new cultural norms.
- Prejudice and discrimination based on religious beliefs or practices can occur.
- Insensitivity towards cultural differences and lack of cultural competence can be seen in social and professional settings.
- Resources and support for cultural preservation and maintenance may be lacking.
- The narrow perception of multicultural education as solely focused on ethnic and cultural content.

Looking at all these graphs, we can assess that the situation is improving from the point of view of immigrants, that they feel less excluded from society. It can be asserted that foreigners observe slow but discernible progress in this realm. All these problems can be mitigated or even prevented through policies, initiatives, and accessible education, not only in schools, but also in the form of lectures and courses for working people that promote understanding, acceptance, and respect for distinct cultures.

3.5   Education and solutions

Most countries have weak integration policies regarding education, particularly for immigrant pupils who receive little support in finding suitable schools or catching up with their peers. Some initiatives have been taken to integrate migrants and promote diversity in Slovak society, such as language classes and community events that celebrate cultural diversity. (MIPEX, 2020)

The formation of a child's social identity and the shaping of future citizens occur primarily within the school environment. As a result, it is not surprising that the demand for recognition of cultural diversity is particularly strong in the field of education. In response, there has been a push for the implementation of multicultural education. Multicultural education encompasses various approaches, such as teaching in languages other than the dominant one, adapting the curriculum to reflect the history and culture of minority groups, providing support to minority students who face challenges stemming from their cultural backgrounds, and aligning pedagogy with cultural considerations. Proponents of multicultural education argue that it aligns with current global efforts to enhance the outcomes of education systems worldwide. (Marc, 2010)

The objective of this survey was to assess opinions on various elements related to cultural identity. It was accessible through the School Education Gateway website between July 20th and October 10th, 2021, and received responses from 197 individuals in twenty-nine countries, with 82% of them being educators or administrators in schools. (SchoolEducationGateway, 2021)
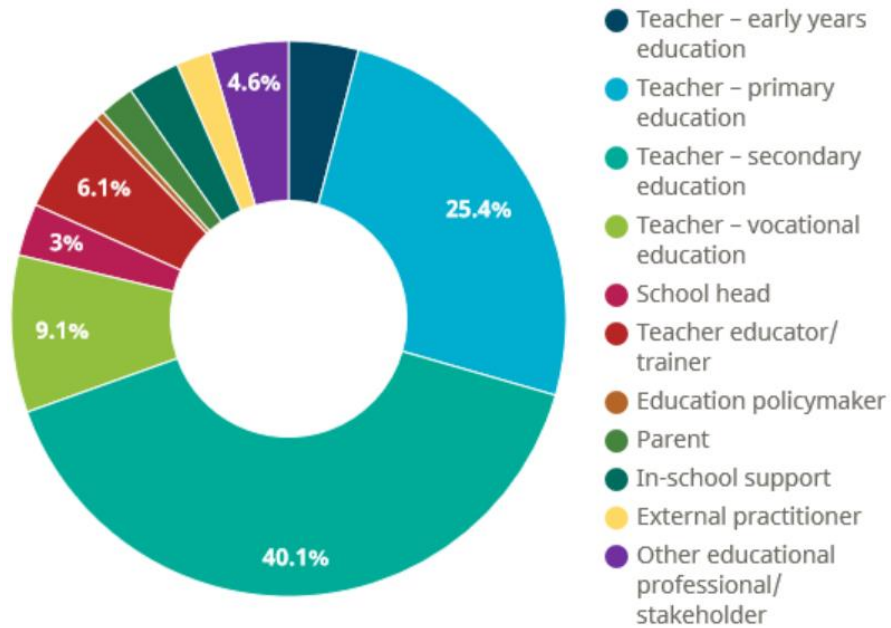

Table 7 : Respondents

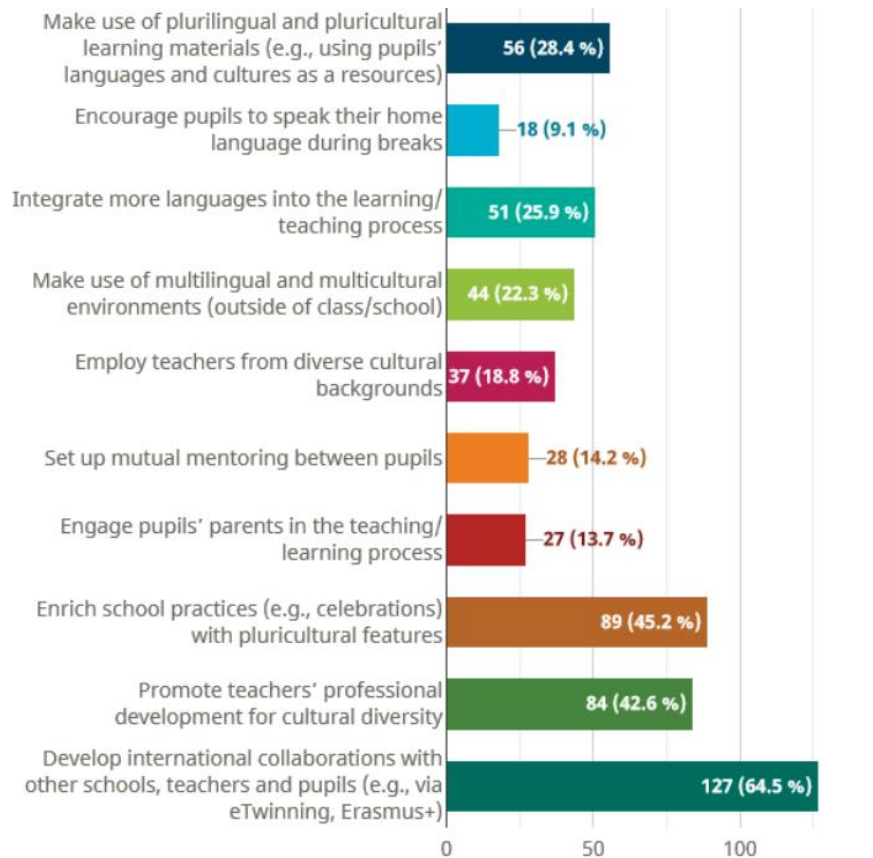How could pupils' cultural identities be more effectively recognised in school?

Make use of plurilingual and pluricultural learning materials (e.g., using pupils' languages and cultures as a resources)	56 (28.4 %)
Encourage pupils to speak their home language during breaks	18 (9.1 %)
Integrate more languages into the learning/ teaching process	51 (25.9 %)
Make use of multilingual and multicultural environments (outside of class/school)	44 (22.3 %)
Employ teachers from diverse cultural backgrounds	37 (18.8 %)
Set up mutual mentoring between pupils	28 (14.2 %)
Engage pupils' parents in the teaching/ learning process	27 (13.7 %)
Enrich school practices (e.g., celebrations) with pluricultural features	89 (45.2 %)
Promote teachers' professional development for cultural diversity	84 (42.6 %)
Develop international collaborations with other schools, teachers and pupils (e.g., via eTwinning, Erasmus+)	127 (64.5 %)

Table 8 : Identity recognition capabilities

- Cultural exchange programs: Cultural exchange programs that allow individuals to interact with people from distinct cultures can help promote cross-cultural understanding and empathy.

- Language classes: Learning a new language can help individuals better understand and communicate with people from diverse cultures.

- Workshops and training: Workshops and training on cultural sensitivity and diversity can help people recognize and overcome their biases and prejudices.

- Media representation: Media representation of distinct cultures and ethnicities can help reduce stereotypes and increase understanding.

- Community events: Community events that celebrate cultural diversity and encourage cross-cultural interactions can promote a more inclusive and accepting society.

- Collaborative projects: Collaborative projects that involve people from diverse cultures working together towards a common goal can foster empathy and understanding.

- Partnership programs: Partnership programs that link institutions, organizations, and individuals from distinct cultures can promote cross-cultural learning and understanding.

- Celebrating cultural events: Celebrating cultural events and holidays from diverse cultures can promote cultural awareness and understanding.

- Personal reflection: Encouraging individuals to reflect on their own biases and prejudices can help them recognize and overcome them, promoting greater understanding and empathy towards distinct cultures.

CONCLUSSION

All our hypotheses were confirmed. Slovakia is still conservative towards other cultures, although little progress is visible. Tolerance towards other cultures is improving, especially thanks to young people travelling and taking advantage of exchange programmes where they are in daily contact with people with different cultures. On the other hand, from the point of view of older generations, foreign cultures are perceived as a threat to our culture. As the traditions of Slovakia are very important to them, the fear is that the influence of new cultures could change these traditions, even make them disappear.

We can conclude based on analyses that potential problems occurring in multicultural society in Slovakia are:

Slovakia as a country has a homogeneous society and is therefore not quite ready for a multicultural society. This unpreparedness is reflected in the behaviour of the home country towards people with distinct cultures. Discrimination and prejudice are still a recurrent theme. People with diverse cultures are considered a threat to Slovak culture for many people. We think that if teaching about multicultural society, teaching foreign languages and encouraging, whether exchange study programs at schools and universities, but also cooperation within societies from other countries, we can achieve a functioning multicultural society based on mutual understanding and respect, and where both cultures will further develop with the help of the other culture.

The aforementioned options have the potential to aid in accomplishing this objective, but it necessitates a collaborative endeavour from people, groups, and organizations to foster a society that is more inclusive and tolerant.

RESUME

Problémy zachovania kultúrnej identity v cudzom kultúrnom prostredí je problematika, ktorá je v súčasnosti veľmi aktuálna. Už od malička ľudia cestujú, či už na dovolenky, kvôli štúdiu alebo aj kvôli práci, kde sa stretávajú s mnohými kultúrami. Študenti využívajú možnosti výmenného študijného programu Erasmus+, ktorý umožňuje študentom študovať v zahraničí. Počas tohto pobytu si uvedomujú, že každý je niečím jedineční, pretože na pozadí ich konania je kultúra. Túto možnosť štúdia využívajú študenti z rôznych krajín. Nielenže sa oni medzi sebou líšia, ale aj krajina v ktorej sú, má inú kultúru. Ako Pecníková tvrdí, postupom času sa začnú objavovať rozdiely a môžu vznikať aj problémy, či už vo zvykoch, tradíciách, v morálke, v náboženstve. Týmito problémami sme sa zaoberali podrobnejšie vo výskumnej časti. (Pecníková, 2020)

Bakalárska práca sa zameriavala v teoretickej časti na vysvetlenie pojmov ako je kultúra, ktorá predstavuje určitú formu správania. Správanie je ovplyvnené súborom presvedčení, noriem, jazykov, obliekaní a spoločenských zvykov, ktoré sú špecifické pre každú kultúru. Každý človek ju má a všade kam ide, ju berie so sebou. Formuje našu identitu. S kultúrou sa človek nenarodí, ale ju získa prostredníctvom rodičov a socializácie. Človek sa celý život učí, a tak isto aj osvojená kultúra prechádza zmenami a neustále sa vyvíja.

V tejto kapitole sme rozoberali migráciu, multikultúrnu spoločnosť a multikultúrnu spoločnosť na Slovensku. Existujú krajiny, ktoré vnímajú migráciu pozitívne a krajiny, ktoré ju považujú za menej pozitívnu. Tento rozdiel vo vnímaní iných kultúr pri migrácií ľudí z rôznych dôvodov a z rôznych miest na svete, môže viesť ku konfliktu. Stručná definícia migrácie, je pohyb ľudí alebo skupiny ľudí z krajiny alebo miesta s cieľom usadiť sa v inej krajine. V dnešnej dobe ľudia opúšťajú svoje rodiská, pretože túžia po lepšom životnom štandarde, a teda lepšími životnými podmienkami, kvôli vzdelaniu, ktoré je v niektorých krajinách dostupnejšie, za pestrejšou ponukou pracovných miest. Nájdu sa aj ľudia, pre ktorých je nevyhnutné

opustiť domovinu. Tieto dôvody sú mnohé, ale môže to byť napríklad kvôli vojne, živelným katastrofám, ale aj kvôli určitej forme vlády v krajine. (Drew, 2023)

V rámci Slovenska na základe mnohých výskumov môžeme skonštatovať, že vnímanie diverzity v krajine je v počiatočnom vyvíjajúcom sa štádiu. Bolo zistené, že na Slovensku nie je veľmi multikultúrna spoločnosť podporovaná. O multikultúrnej spoločnosti hovoríme vtedy, ak v jednej krajine žije viacero ľudí s odlišnými kultúrami a identitami. Ľudia s odlišnou kultúrnou identitou môžu byť na Slovensku vnímaní ako hrozba pre našu kultúru, nakoľko Slovensko má homogénnu spoločnosť. (MIPEX, 2020)

V druhej kapitole sa rozoberalo, čo je vlastne identita človeka a hlavné zameranie bolo na kultúrnu identitu jednotlivca. Jednotlivcov môžeme charakterizovať na základe ich identít. Predstavuje naše vnímanie na svet, čomu kladieme väčší a menší dôraz. Identita každého človeka je jedinečná, a tak ako kultúra sa počas celého života vyvíja. (Mrva, 2018)

Zistili sme, že kultúrna identita dáva ľuďom pocit, že niekam patria, na základe rôznych kultúrnych kategórií vrátane národnosti, etnickej príslušnosti, rasy, pohlavia a náboženstva. Po preštudovaní aj blízkych pojmov ako národná identita a európska identita sme zistili, že zdroje všetkých identít pochádzajú z jednotného európskeho kultúrneho dedičstva, ktoré predstavuje základ pre všetky kultúrne identity v rámci Európy. Z toho vyplýva, že rozdiely medzi kultúrami nie sú až tak markantné. Bližšie priblíženie pojmu národná identita, by sme predstavili ako identitu predstavujúcu zmysel pre národ, ktorý tvorí celok a je reprezentovaný ľuďmi, ktorí dodržiavajú národné tradície, kultúru a jazyk. (Parekh, 2020)

Európska identita zobrazuje skupinu identít, ktoré sa vyskytujú v rámci Európy. Môžeme povedať, že základ pre všetky identity, pochádza z európskej identity. Tieto kultúry sa navzájom ovplyvňujú a kultúra ľudí, ktorí migrujú prechádza určitými zmenami. (Andrew et al, 2000)

Tak ako identita človeka aj kultúrna identita prechádza rôznymi adaptačnými procesmi. Tieto zmeny v identite sa dejú počas dospievania jedinca, ale aj v situáciách, keď jednotlivec migruje do inej krajiny, kde je iná kultúra. (Vignoles et al., 2011)

Tieto procesy sú rôzne a aj ich vplyv je rozdielny. Procesy sú enkultúracia, akulturácia, asimilácia a adaptácia. Človek sa prvýkrát stretáva s kultúrou pri narodení. Tento proces nazývame enkulturácia. Osvojuje si praktiky svojej kultúry či už v rámci rodiny alebo vo vzdelávacích inštitúciách. Akultúracia nastáva, ak sa stretnú dve kultúry a jednotlivec so svojou kultúrou postupne začína preberať kultúru a formy správania dominantnej kultúry. Prispôsobuje sa novej kultúre, ale nestráca svoju. Pri asimilácií dochádza ku strate vlastnej identity. Dominantná kultúra pohlcuje menšinovú kultúru jednotlivca. Adaptačné zmeny nastávajú pri procese adaptácie, kedy jednotlivec modifikuje vlastnú kultúru, aby lepšie zapadol do nového kultúrneho prostredia. (Culbertson)

V tretej výskumnej kapitole sme sa zamerali na skúmanie problémov a následne hľadaní riešení, pre lepšie fungovanie multikultúrnej spoločnosti hlavne na Slovensku. Empirická časť pozostáva z troch výskumov a troch analýz, pričom každá sa zameriava na niečo iné.

Náš prvý výskum a následne analýza sa zamerala na pozorovanie Hofstedeho kultúrnych dimenzií na Slovensku. Predstavili sme si, aké črty má kultúra na Slovensku. Keďže každá kultúra sa niečím líši od tej druhej môžeme skonštatovať, že tieto rozdiely a odlišné pohľady na to, ako by mala fungovať spoločnosť môžu viesť k problémom.

V druhom výskume sme sledovali hodnotovú orientáciu ľudí na Slovensku. Výskum prebiehal prostredníctvom kvalitatívnych a kvantitatívnych metód. 1008 respondentov vyplnilo dotazník a prešlo aj osobnými rozhovormi. Kultúra Slovenska je konzervatívna a postoje ľudí voči iným kultúram sú viac negatívne ako pozitívne. Títo ľudia sú vnímaní ako cudzinci a nepredstavujú prínos pre slovenskú kultúru z pohľadu obyvateľov Slovenska. Pre Slovákov je veľmi dôležitá ich kultúra a zachovanie zvykov a tradícií, ktoré by sa mali prenášať z generácie na generáciu.

Miernejší postoj k iným kultúram prejavili mladšie generácie, ktoré sa častejšie stretávajú s inými kultúrami.

Tretí výskum bol dotazník určený zahraničným obyvateľom s odlišnou kultúrnou identitou žijúcich na Slovensku. Zaoberali sme sa ich odpoveďami na vytvorené výroky. Názory ľudí s odlišnou kultúrou vypocedajú, že vnímanie multikultúrnej spoločnosti sa na Slovensku zlepšuje, aj keď zatiaľ len minimálne. V druhej časti tohto dotazníka mali predstaviť problémy, s ktorými sa stretávajú na Slovensku. Ide napríklad o jazykovú bariéru, diskrimináciu a stereotypy. Týmto problémom by sa dalo vyhnúť prostredníctvom lepšieho vzdelávania o multikultúrnej spoločnosti na školách, ale aj formou prednášok a kurzov pre pracujúcich ľudí, ktoré by umožnili lepšiu spoluprácu.

Výsledky výskumu potvrdili stanovené hypotézy. Slovensko je stále konzervatívne a uprednostňuje homogenitu. Tolerancia k iným kultúram sa postupne zlepšuje. Ľudia, predovšetkým mladšie generácie viac cestujú a sú súčasťou výmenných programov, ktoré ich učia o iných kultúrach a rešpektu. Skonštatovali sme, že staršie generácie môžu mať negatívny postoj voči iným kultúrami kvôli histórií. Iné kultúry berú ako hrozbu a keďže sú pre nich kultúra, tradície a zvyky veľmi dôležité, obávajú sa, že vplyvom nových kultúr by sa mohli tieto tradície zmeniť, dokonca až zaniknúť.

Na záver sme sa zaoberali potencionálnymi možnosťami, ako by sme mohli podporiť multikultúrnu spoločnosť na Slovensku. Dospeli sme k záveru, že dôležitá je edukácia. Výučba cudzích jazykov a výučba o kultúre by výrazne mohla prispieť k zlepšeniu vnímania diverzity na Slovensku. Výmenné programy ako Erasmus+, mediálne zastúpenie rôznych kultúr a podpora spoločných projektov a osláv kultúrnych odolností sú ďalšie možnosti. Medziľudské vzťahy, tolerancia a pocit prijatia sú základ. (Banks, 2006)

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