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## **The Visions and Models of the Family in the Social-Cultural Context in Slovakia**

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In my article, I critically analyze models and visions of the family and the family life in the first millennium (before and after the mission of Salonica brothers St Cyril and Methodius), in the second millennium (under the influence of the humanism, the Enlightenment, materialism, emancipation and real socialism) and after all in the third millennium, which represents the culmination of secular efforts of a society to such an extent, that the society is identified without the God. Present multiculturalism offers a lot of social models, but also the illusions and disorientations, which have relativized value model to such a degree, so that doesn't remind anything traditional. Thus the injudicious deviousness overtakes the experience, the evil is growing through the good and instinctive culture leads to moral decline and crisis of humanity. Deficit of a democracy is visible in the growing of the differences between rich and poor and also in the unjust redistribution of the financial means in the field of education and science. It seems, sex and sexual education are the most important in human life. The only solutions, which lead to the change, are the interest of civil society in a content, which is getting into the systematic school education, into the national and multinational legislations and into the field of social politics, and also the emphasis on the importance of traditional Christian values and verified moral norms and also protection of the traditional family and marriage before homo ideology which is penetrating the consciousness of Slovak society from the West. For the Slovaks, as for the other Slavic nations, the family is extremely precious and irreplaceable. The legal status of marriage of a man and a woman cannot be equal to the marriage of homosexual couples. It is also not possible to agree with the adoption of children by homosexual partner and nor with the sex education of children from four years on the model of Germany, Sweden and Norway. Slovak families are afraid for their children, but excess pressure from the West is huge and the interests of minorities are unfairly favoured. Majority population finds itself in a position often of powerlessness.

**Keywords:** home, history of Slovakia, family, society, humanity, values system, social politics, morality, rules, multiculturalism.

### **Introduction**

The social-cultural context of humanity cannot be considered without the visions of the family models as a basic cell of the society. The above-mentioned conceptions come from ethic-normative reflexions related to taking care of man and of his life. On the other side it would probably be never possible to say all about the life and the man. The life of each one of us is a mystery. Membership of a family, a descent and of a nation evokes in the human minds a natural 'locus' — a place suitable for the development of life and family relation-ships.

The social-cultural model of the family life in Slovakia can be considered in two different perspectives: before the mission and after the mission of the Brothers of Salonica, St. Cyril and St. Methodius, in the historical territory of actual Slovakia and Moravia. In the Pre-Christian period the Slavs did not have stated firmly the conjugal faith and also the monogamy was not requested. They lived in the tribal system and began to penetrate in the Middle-European area at the turn of 4th and 5th cc. The antic authors called the Slavs the Veneds, Ants and Sloviens (see [Avenarius 1992, p. 17]).

The Slavs family unions were monogamous. Only the dukes and the administrators could afford to keep more wives. The Slavs earned their living by agriculture, pasturing, hunting and craftsmanship. They lived in the pile-dwellings called the palafittes. The human soul was considered immortal and the dead were either buried or burned. They venerated more gods

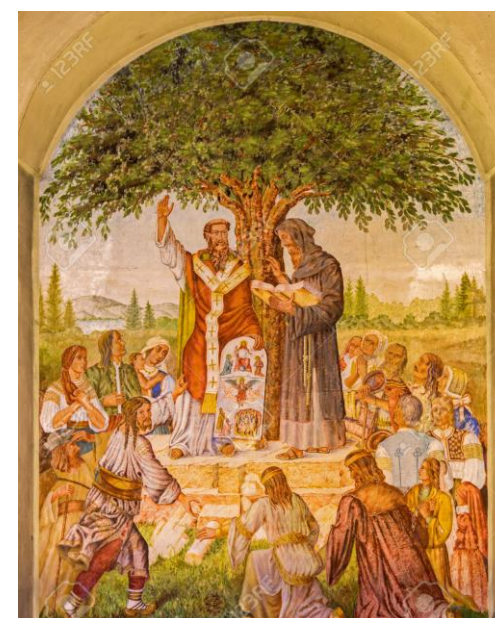
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from which the most important was the Perun (god of thunder), but they also believed in the spirits, the nymphs and the goblins. The territory was inhabited by the Celtic population<sup>1</sup>.

<sup>1</sup> The Celtic population probabilmte preserved the monogamy model from the practical reasons. The polygamy could afford only those men who were in good economical situation but the union could be finished at any moment, of man's own will, and then he could enter into a new bond. The Celtic Empire (Bojohemum) was destroyed (in the year 9—8 A D) by Germanic Markomans and Kvads under the guidance of Marobud, who were pushed by Romans to the light riverside of the Danube to river Morava and Váh, who created regnum Vennianum — the kingdom reflecting the Romans (see [Holotík, Tíbenský 1961, pp. 57—58]).

The Christianity began to penetrate in the historical territory of actual Slovakia since the end of 2nd century by the soldiers of the Roman legions who were on guard of the northern frontier of the Roman Empire (Limes Romanus). This is documented by the *Spiš Decalogue*, written in the popular language, recorded by the Prince of Nitra, Nitrabor, and registered in the Cividale Evangeliary (from 5—6th cc.) (see [Špetko 1988, pp. 22—23]) in the convent near Venice (see [Hudec 1997, p. 80]).

Since the 6th century, the militant nomads — the Avars began to penetrate among the Slavs, against whom they tried to defend themselves. Their guide was the Frankish merchant Samo, who also founded the State of Samo, in the years 631/632. After his death, in 658 this state decayed. The Scottish-Irish and the Bavarian missions were not very successful among the Slavs because the people did not understand their language. Only in the 2nd half of the 9th century the Christianity took the lead, thanks to the Brothers of Salonica, St. Cyril and St. Methodius. This mission had a positive effect on the family life, as well as on the social-cultural life of the ancient Slavs — the Slovians — and the Moravians. They composed the Slavonic Glagolitic Alphabet, translated the liturgy books and were teaching in the language of the people and so they founded the new cultural bases. They also succeeded in applying the Gospel principles in everyday life and reinforced the family moral in the Christian spirit.



Frescoes of the chapel in the Monastery of St Naum (Macedonia), 16th—17th cc.:

on the left mural, Emperor Michael III and Patriarch Photius blessing the Moravian Mission of Sts Cyril and Methodius, while the brothers themselves are shown inventing the Glagolitic alphabet; on the right mural, Sts Cyril and Methodius are arriving in Moravia, where they are greeted by Rastislav and Kocel, the princes of Greater Moravia and Pannonia

Fresco of Sts Cyril and Metodus by Augustin Barta from year 1942—1945 in Lover church (Pezinok, Slovakia)

After arrival in the historical territory of Great Moravia, the Salonica Brothers St. Cyril and St. Methodius tried to avoid the conflict with original culture. Their principal aim was to elevate the dignity of man and the level of human relations, though it was not easy. It is known that St. Methodius after his return from Rome (without St. Cyril now), expressed himself very critically regarding immoral practices on the Court of King Svyatopluk and also the others he was reminding of the duties to avoid fornication, dissolution of marriage, evil gossip and laziness. This is known from the homily of *Glagolita Clozianus* (see [Dostál 1959, pp.129—137; Ratkoš 1964, pp. 279—281]), preserved in the ancient Slavonic manuscript from 11th century we know that also the Pope John VIII (872—882), in the letter to Prince Kocel (877), reproached to him for the ancient practices of marriage separation. Deep faith, charisma of loyalty and unconditional obedience towards the authority of the Roman Pope, as well as the capability of inculturation in the mission of Salonica Brothers was verified as an adequate means of evangelization.

With the introduction of Christianity a new model of comprehension of life could be followed. Through the written words and the catechistic-moral instructions, the ancestors of the Slovaks could become the bearers of culture, firmly connected with the religion and moral principles in which the force of truth, goodness and love could be identified.

**1. Model of the Slovak family since 10th century up to the end of 19th century**

A model of the Slovak families in the second millenium and within Hungary included in itself all typical characteristics of Christian life. The family was intended as a union of one man and one woman. The scope of the marriage couple was to preserve the family descent and thus the nation. The marriage represented a form of a stable union which was also important within an extended family for organization of agricultural activity during the year. The main worry of the family was to survive.

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Immorality and infidelity could be tolerated only in the men of the high social ranks. The personalities of rulers (considering the prospective of life was not long) changed frequently and with them also the political-social forms. Despite of this, the Lord and the Lord's Commandments had a stable place in the Christian Europe, though, in reality existed also the so-called double morality. While the poor families were mostly struggling for survival, the rich ones could afford also infidelity and fornication, despite the fact that the marriage unions and love were considered in accordance with the Christian attitude, moral values and principles, to which belonged fidelity, loyalty, reciprocal confidence and taking care of descendents.



*Slovak Family* by Josef Mánes, 1850s.



*Promenade on an Avenue in Banská Bystrica* by Dominik Skutecký, late 19th or early 20th century

Sexuality was considered within the matrimony between a man and a woman as a biological necessity for the preservation of the descendents, but in the social-cultural context it was respected as a private matter. Every person and every family believed the life as God's Blessing, on which depend the future and economic prosperity of the nation.

There were certain rules of behaviour for men and women, which were also mostly respected, as before the marriage and so after the marriage in the Slovak society, practically up to the end of 19th century. If these rules were broken, rarely it was confessed by their own free will. The marriages were often arranged by parents and relatives and so they had nothing in common with love. In Slovakia, as well as in the whole Europe, a great role was played by the rulers, by parents of the future couple, as well as the social-economic and religious aspects. We could mention some works of the world literature (*Romeo and Juliet* by Shakespeare, *The Betrothed* by A. Manzoni or the novel *Three Chestnut Horses* by the Slovak author Margita Figuli). It does not mean that love did not exist as well as the marriage for love. The sex as a theme was not a matter spoken openly, neither before the marriage nor during the marriage, as it belonged into intimate and private sphere. The society and social reputation of the families depended on the observation of moral principles, as there was a strict distinction between the public and the private sphere. This was reflected also on the quality of the family life and on domestic violence which was within the family tolerated as unpunishable.

However, it is necessary to say that in the beginning of 20th century precedes a progressive decadence of morals, under the influence of liberal theories which had their roots in the modern philosophical conceptions of human liberty, of the natural and civic rights (René Descartes, John Locke, and Jean-Jacques Rousseau). Consequently, as a result of the social-political changes and development of women's movements and feminism, started to change also a perception of the classical family, in which began to play a great role a love and a free-will entry into marriage, the fact which was not ordinary in the previous times.



Postcard after picture by Josef Mánes of the 2nd half of the 19th c. Circa 1910.

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If in the European space, in the first millenium, the man and the family were observed mainly from religious aspect, in the second millenium and especially since the modern times, the individual and the family were seen from the secular aspect. The faith and religious conception began to be more and more marginalized from the social context and were substituted by the secular rational-humanistic visions and social theories, to which were joined also the materialistic-marxist ideas and anthropocentric culture. It was made possible thanks to the numerous laws about the State financing of obligatory school teaching on Elementary and Council Schools in the years 1867—1918, eventhough the Slovaks, paradoxically, in this very period survived the terror of the forced hungarization, due to the introduction of the Apponyi School Laws<sup>2</sup>, which in the end were a failure.

<sup>2</sup> Count dr. Albert Apponyi de Nagyappony (1846—1933) was a Hungarian nobleman and politician, As the minister of education he drafted the laws (Apponyi School Laws) passed in 1907 in which the process of Magyarization culminated. According to Apponyi School Laws, reading, writing and counting in primary schools was done exclusively in Hungarian for the first four years of education.



Slovak family from Ljubljana,  
1880s



Slovak family,  
late 19th century



Slovak family in Hungary.  
Photo of 1907

After the end of the I World War and the decay of the Austrian-Hungarian Monarchy (1918), the Czechoslovak Republic was founded. Education and technical progress were well established in the society, forming a part of the social life. This all influenced also the family life. Women, under the pressure of industrialization and industrial revolution, gradually continued to disentangle from the space of hearth and home and began to pretend equality with the men.

## 2. Model of the family in 20th century, emancipation and socialism in Slovakia

A significant transformation of the family is evident mainly in 2nd half of 20th century, as a result of several effects:

1. gradual forced imposition of scientific and atheistic ideology after 1948, together with the programmed secularization of the youth, through education and formation at schools;
2. liberalization of the society which is closely connected with elimination of social taboo and traditional moral norms;
3. sexual revolution in the sixties of 20th century, the objective of which was the right of the women and the men to demonstrate their love and emotions freely. This revolution made possible to study sexual relations, in which it was accentuated the right for pleasure-seeking, liberated from the necessity of reproduction. This fact led in 1957 to legalization of abortion in Czechoslovakia.

The result of these social-cultural trends was the weakening of the family unions. In the socialist class system was not important the stability of marriage unions as well as the existence of large families. The priority was given to material prosperity and richness. More possibilities to reach this ideal had small families. On the other side, atheistic ideology and free morals opened a space for free sexual relations and together with them a publicity of new technologies for elimination of undesired gravidities by means of abortive practices and contraception.

A mass society, in the vision of both occidental 'wellness' (good life) and the communist morality without God, increasingly directed attention of people to practical materialism. These were the reasons which made the contemporary British culturist and historian Matthew Ffordeod (born 1957) write that a mass society gave people a free hand for strong action of materialistic matrix. This led to the loss of interrelation among people, to a crisis of family and relations between sexes, to a robust governing, to powerful mechanisms of market, of politics and massmedia, as well as to the process of americanization and deculturation (see [Fforde 2010, pp. 225—226]).

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Liberty and the change of paradigm of the dependence of women on their husbands and on extended family, together with the development of new possibilities of women's occupation, caused a change of the model for the perception of the family, the family and intimate relations. Despite of this, certain limits of personal 'ego' were still respected, though they were gradually set aside under the influence of cultural reflectiveness without any social responsibility up to the loss of identity. The British sociologist Anthony Giddens (born 1938) claims:

'The statement of interior limits within a relation is undoubtedly important for the reciprocal love, as well as for the preservation of intimacy. Intimacy then does not mean to be submitted to a partner, but knowing his characteristics be able to let him know the proper limits. Opening towards the other requires, paradoxically, personal limits, sensibility and tact, because it is a communicative phenomenon' [Giddens 2012, p. 104].

Sexual control from the part of women and the control of natality in the 2nd part of 20th century made possible more social and cultural self-realization and the change of the quality of life in Slovakia, but on the other side, paradoxically, evoked also more violation on women, under the influence of emotional gap between the sexes. Not by accident, the above-mentioned A. Giddens underlined the following fact:

'Emotionality, understood as a transaction treaty about sentimental relations between the partners on the same level, can be manifested in a completely different aspect. Intimacy implicates a general democratization of interpersonal sphere, in its way, fully comparable with the democracy in the public sphere. Change of intimacy could have a destabilizing influence on all modern institutions. Social world, in which the maximum degree of economic growth would be substituted by a pretension of sentimental satisfaction, could be namely very different from that world we know today' [Giddens 2012, p. 11].

In this affirmation is concealed a warning signal which is manifested also in our times.

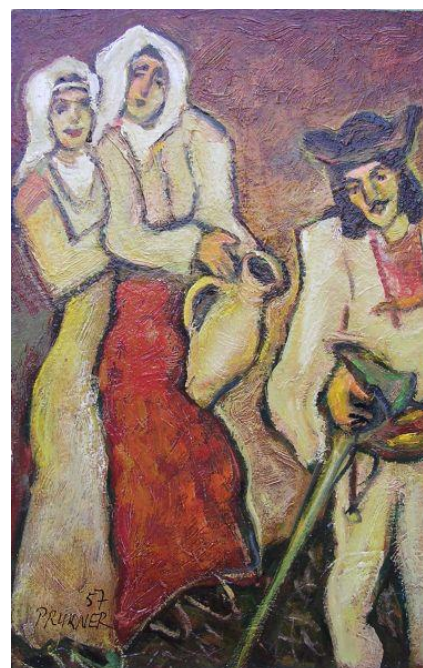
The process of changes in the comprehension of sexuality, together with hedonistic experiences and pretensions, brought in all Europe great alterations in the perception of family as a basic cell of the society. If this destructive process continues, it could have catastrophic consequences in the form of the total disintegration of family ties. Fragmentation of post-modern society and of cultural-society relationships, lies not only in the disintegration of the 'old order', but also in the loss of referential frames and is concluded in the splitting of unity in the families, within the society, between the men and women and among the sexes. Matthew Fforde considers the possible cessation of this destructive process only by

'preservation of the healthy family structure which is an effective barrier against influences of the mass society. It can be a focus of occasions and of identity, a social unit which could be able to personify the whole space of human activity and to resist nivelized uniformity' [Fforde 2010, p. 226].

According to Fford,

'the mass society and erroneous anthropologies of post-modernity joined themselves with the aim to weaken a family which is a basic and sacred social unit' [Fforde 2010, p. 226].

The statements of this kind should mobilize the Christian world to major involments in the defense of the family, with the aim not to dissipate with the beauty of humanity also rationality, and to avoid the 'homo sapiens' could become an object — a man without humanity.



Traditional values of Slovak family in artists' creativity in the 2nd half of 20th century (from the left to right): *Slovak Wedding* by Jan Venjarski (1964); *Slovak Family* by Štefan Prukner (1957) and by Ján Háček (1969)

### 3. The secularized society and the role of the family in the Slovak society of 21st century: reality and starting points

After 1989, in the whole Middle and Eastern Europe the political and cultural paradigmas were changed. With the return of liberty, the so-called 'New Age' arrived from America, according to which all social and primary religious antinomies should extinct. As a consequence of this sincretizing mix, the human civilization became addicted to a degrading sexuality and the role of the family ceased to be important. Even the life and the death lost its sense. Spirituality along with bimillennium Christianity is really at risk today. As the German sociologist and publicist Gabriele Kuby (born 1944) claims:

'The religions were taken into ideological suspicion and in the first place the Christianity' [Kuby 2012, p. 85].

In the countries of European Community and also in Slovakia, proceeds the liquidation of traditional values and the stable social structures. As a result of the-above mentioned trends, the family life is increasingly contaminated by sexual revolution and sexual freedom without barriers which has, naturally, an influence on the weakening of the descent and the national identity. The notions like the family, society, Christianity, religion community are manipulated nowadays, particularly in the mass media. But the question of who and what will give help a man in the state of necessity is not seen very much. This silence seems to be too suspicious. A man, rooted out from his blood relationships, cannot surely place reliance on somebody. Secularized and emptied from any spirituality, he forgets the fact that he conceals in himself the sign of spiritual face, which reflects the God's Image (Imago Dei) also externally. History shows that the loss of spiritual identity of this kind is not possible for a long period. The Christianity and the family survived all '-isms'. Their existence is wanted by God and for this reason it transcends all human intentions, eventhough they could be manifested under the pressure of a new totalitarian terror.

Today it is evident that the mass media impact can be assisted also by the Legislation. But if the Legislation is influenced by the Gender ideology, which becomes strictly enforced in the laws of European Union, it will have a direct impact also on education in the schools, beginning from the nurseries. The matrimony and the family in Slovakia are more and more deprived of their objective significance nowadays. In 2014 it was reflected also in the applications for the Slovak universities, where in the form of application was written for two times the parent, so as not to discriminate the parents of the same sex. In this silent way is given consent to the personal position of the Swiss Socialist, Mrs. Doris Stump, then the U.S. ex-minister of Foreign Affairs, Mrs. Hillary Clinton and the Austrian Euro-Parliament Deputy, Mrs. Lunacek, as if their opinion should be universally acceptable. But every man with good sense could only ask: wherefrom have they received the competences for this?

The contemporary world 'without God' offers numerous, mostly disorientating visions, illusions and society models of living together. Inventiveness without 'ratio' more and more goes ahead of experience of the good, and we forget the good has the laugh of the evil and that the instinct culture leads to a moral decadence and human destruction. In Slovakia, too, is perceived a deficit of democracy today. For an enforcement of the Gender ideology and for destruction of the matrimony institution and of the classic family between a man and a woman, the state provides an enormous financial aid from the taxes of the citizens, both of individual countries and of Europe. It is due to record the finances on scientific grants, financed by the Ministry of Education of the Slovak Republic, regarding also the huge financial subventions for the school books with sexual themes. From this situation it results that nothing is more important in the human life except for sex and sexual liberty.

There remains an unresponded question: why should be the state obliged so much towards these minorities, which define themselves by the non-heterosexual behaviour, in inserting this fact in the European Legislation so promptly? Isn't it a kind of privilege towards an evident minority against that majority which for the whole centuries educated and took care of the future generations? In comparison with the LGBTI, the persecuted Christians in Africa, Asia and the Middle East are not given only a little part of that attention as the LGBTI, neither from the UNO, nor from the European Union, non from the media.

It seems that the state secularization of the youth, up from the nurseries, would like to obscure deliberately the fact that the parents are those who gave the life their children and for this reason they have also the right to educate their children according to their own ideas and conviction, which means, according to the values which are for them — as biological parents of their own children — important. These are the legitimate reasons for giving attention to a social-political activity and a family policy in Slovakia and in all Europe, in order not to abuse sexuality which is a gift and not to allow an increase of authoritarian competences from the part of the state which could degenerate into a new terror and the new totalitarian forms which nobody wants.

Prof. G. Kuby, during her conference tours in Slovakia and also in her book indicated that the new world order and Cultural Revolution take place in the background:

'... behind the backs of the people, in the top-down direction. Their moving power is the minorities which define themselves by means of their sexual orientation' [Kuby 2013, p. 372].

In the last years in Slovakia, according to the data of the Statistics Office of the Slovak Republic from 2012, it was registered the highest number of divorces, as far as 40 from 100 marriages do not last more than five years. The highest number of divorces is, paradoxically, in the West-Slovakian Region and in the Southern districts of Slovakia (Pezinok, Senec, Komárno, Galanta,

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Veľký Krtíš, Lučenec, Rimavská Sobota, Košice) where the index shows 35.5—45 divorces in 100 matrimonies. The birthrate per 1000 citizens is on the average 10.3%, in Bratislava even from 12.1 to 16.1. Number of abortions per 100 born children is on the average 3.03. In some districts it moves from 0.8 up to 6.9. The highest number of artificial abortions was registered in the districts of Malacky, Dunajská Streda, Levice, Lučenec, Rimavská Sobota a Košice (see [Štatistický úrad Slovenskej republiky 2014]).



Slovak family in 1900 (on the left photo) and in 2000 (on the right photo).  
From website <http://brutalrq.gulas.sme.sk/76338/slovenska-rodina.html>

The actual secularism is very combative, even aggressive, and the relativism of the values grows in its intensity to the level that the values and the virtues are deliberately cancelled from the memory of the people. Today it is not more an impartial dialogue, but it is a case of a particular cultural hegemony, with the aim to destroy, at all costs, the two institutions:

- a) traditional family, based on the relation between a man and a woman, according to the model 'father — mother — children';
- b) to exclude completely the Church and the Christianity from the public life.

However, the family and the church community are not common organizations such as it is in other secular organizations, parties, clubs, civic associations or companies. The family is an institution wanted by God, and the church community is a place where the love is shared in the continuity of patience, mutual toleration, confidence, forgiveness and seeking of sanity.

The people were created with the intention of reciprocal love and to be loved. It is the philosophy and theology of happiness, joy, acceptance, dialogue and home (see [Salvoldi 2012, p. 21]). In the same way, the mandate which Jesus Christ passed to the apostles with the commission 'Go ye therefore, and teach all nations...' (Mt 28, 19), cannot be abolished by the human orders. On the other side, it is important for the Christians to remember that the mission of the apostles was to change the world and not to be conformed to the mentality of this world. The Church cannot lose its identity, because its vital element is Christ, but the people and the families without Christ can lose it.

### Conclusion

In the conclusion, I would like to underline the fact that one of the ways, how to achieve a change in the countries of European Union, and thus also in the Slovak reality, is the pressure of the citizens on the interests and the contents of the national and supranational Legislations, regarding the social and family politics in every state-member, up to the non-undervaluation of the election of the representatives in the European Parliament. The majority part of heterosexual couples should not allow that the status of the matrimony between a man and a woman and the institution of matrimony could be identical with the status of homosexual couples. The children have the right not to be an object of legal pretension of whosoever. From this aspect the question of the homosexual pairs to adopt the children is a very delicate matter. In the social network, nowadays, is available a lot of evidence of the children, educated in the homosexual background, which were negatively marked for their future life.

In the same way, it is necessary to continue incessantly the campaign against pornography and paedophilia and to be involved in the moral and spiritual renewal of Europe, for the regeneration of the traditional family, the rights of the parents for education of own children. Sexual education is justified and very important for the engaged couples who are preparing for the matrimony, but not for the children. The children have the right for the pure, joyful and happy childhood in a complete family, consisting of the father, the mother, the brothers and sisters and the grandparents. The roots of Europe are Christian and deep, and only the superficial people forget to do what God requires from them. For this reason they prefer to do what they want. Let's record the fact of real danger, that without the traditional and Christian principles and the verified moral rules, the human freedom and humanity itself could be extinguished. The children in the entire world need love. The Slovak poet Milan

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Rúfus wrote in one of his poems the following verses [Rúfus 1996, p. 8]:

They do not know why,  
But they really need it.  
And maybe more than the bread,  
Not to feel lonely in the soul  
And to be loved by those around.

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**ВИДЕНИЕ И МОДЕЛИ СЕМЬИ В СОЦИОКУЛЬТУРНОМ КОНТЕКСТЕ В СЛОВАКИИ**

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В статье дан критический анализ моделей и представлений о семье и семейной жизни в I тысячелетии н.э. (до и после миссии Салониках братьев Свв. Кирилла и Мефодия), во II тысячелетии (под влиянием гуманизма, Просвещения, матери-



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ализм, эмансипации и реального социализма) и, наконец, в III тысячелетии, демонстрирующем такое усиление секуляризации, что социальная идентичность стала возможной без Бога. Современный мультикультурализм предлагает множество социальных моделей, но также и иллюзии и дезориентацию, которые релятивизировали ценности до такой степени, так что они ничем не напоминают традиционные. Так бездумное лицемерие поглощает опыт, зла оказывается больше, чем добра и врожденной культуры, что приводит к моральному упадку и кризису человечества. Дефицит демократии становится все более очевидным в нарастании разрыва между богатыми и бедными, а также в результате несправедливого перераспределения финансовых средств в сфере образования и науки. Кажется, секс и половое воспитание являются самым важным в жизни человека. Единственными решениями, способными привести к изменению, являются заинтересованность гражданского общества в содержании школьного образования, в национальном и международном законодательстве и социальной политике, в акценте на важности проверенных традиционных христианских ценностей и нравственных норм, а также защите традиционной семьи и брака от идеологии гомосексуальности, проникающей в сознание словацкого общества с Запада. Для словаков, как и для других славянских народов, семья является непреходящей и незаменимой ценностью. Правовой статус брака между мужчиной и женщиной не может быть равен статусу брака между гомосексуальными партнерами. Также нельзя согласиться ни с калечащим детскую психику усыновлением детей гомосексуальными партнерами, ни с сексуальным воспитанием детей от четырех лет по немецким, шведским и норвежским моделям. Словацкие семьи боятся за своих детей: избыточное давление с Запада огромно, и интересы меньшинств получают неоправданный режим благоприятствования. Большинство же населения все чаще ощущает себя беспомощным.

**Ключевые слова:** дом, история Словакии, семья, общество, человечество, система ценностей, социальная политика, мораль, правила, мультикультурализм.

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