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Issue of Acceptance of Teachings on Marriage by the Faithful of Religious Denominations in Selected Regions of Eastern Slovakia

Ecumeny and Law 1, 49-61

2013

Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

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Issue of Acceptance of Teachings on Marriage by the Faithful of Christian Denominations in Selected Regions of Eastern Slovakia

Keywords: marriage, cohabitation, divorce, research

From the earliest times of Church, we can find evidence of problematic acceptance of Christian teachings on the matters of marriage (the Encratites, the Manicheans, the Waldesians, the Albigensians). It is confirmed mainly by proclamations of synods and councils. For instance, synod at Toledo in 400 AD and synod at Braga in 563 AD, put an anathema on anybody who dared to perceive marriage as something bad. In 1139, the Second Lateran Council pronounced those who denounced marriage heretics and in 1208, Pope Innocent III denounced the Waldesians teaching as heretical. Similarly, at present, Church teaching is not accepted unanimously by the followers, and hence it would be very useful for priests to perform and analyse the research on acceptance of Church teaching on marriage.

The aim of this contribution is to introduce certain aspects of the research on acceptance of Church teachings on marriage by the believers of religious denominations in selected regions of eastern Slovakia, which was carried out by Monika Holubová under my supervision. It follows the first nationwide research carried out by J. Matulník,¹ while we focused analysing the respondents' attitude towards cohabitation of a man and a woman, towards the divorce of those who entered church/

¹ J. MATULNÍK a kol.: *Analýza religiozity katolíkov na Slovensku*. TF TU: Bratislava 2008.

sacral marriage and towards entering into mixed marriages. We deal with those issues from the point of view of the young and the elder, who we divide into two age groups, respectively 18—35 years old, and above 35. We also diversify the respondents according to their church membership/affiliation.

In order to reach our aims we put forward the following hypotheses:

Hypothesis no. 1: We presume that less than 50% of the young people in eastern Slovakia, at the age of 18—35 who belong to one of the Christian churches, accept the life in a civil union without entering into a valid marriage.

Hypothesis no. 2: We presume that more than 50% of people in the group of persons above 35 years old reject civil unions of their children.

Hypothesis no. 3: We presume that in case of misunderstandings in marriage, divorce is tolerated by more than 50% of Christians from eastern Slovakia.

Hypothesis no. 4: We presume that in present-day eastern Slovakia more than 50% of Christians who belong to the Catholic Church, Evangelical Church as well as the Orthodox Church accept entering into mixed marriages.

In order to prove those hypotheses, we have chosen questionnaire method of research. The questionnaire consisted of 30 open-ended and closed-ended questions. The respondents' attitude towards marriage was revealed by the questions, which were used by Professor Jozef Matulník in his sociological research in 2008 *Religiosity, family and reproductive behaviour of inhabitants in Slovakia*. The wording of questions was the following:

Please, consider carefully whether you agree or disagree with the following statements regarding marriage:

- Marriage is an outdated institution.
- Marriage is a union of a man and a woman and it should be entered in for a lifetime.
- Strictly speaking, marriage should be ended when a man and a woman stop understanding each other.
- If spouses understand each other well and have children, they should find a way to remain faithful to each other.
- If spouses do not understand each other well and they do not have children yet, they should get divorced as soon as possible.
- It does not matter whether one lives in a marriage or not, what is important is whether “it works or not.”²

In each entry, the respondents marked one of the possible answers within the scale: *I fully agree, I rather agree, I rather disagree, I disagree*. To these

² Cf. *Ibidem*, p. 179.

questions, we added other questions for the proving of the put forward hypotheses.

Questions in the first part of the questionnaire were aimed at getting information about respondents — sex, age, family status, and place of permanent residence. In the central part, we focused on general opinions on the institution of marriage and we were trying to get the information on respondents' attitude towards marriage from the point of view of affiliation with one of the Christian churches. We were trying to find out extent of their knowledge about teachings on marriage according to their religious affiliation. The respondents marked a chosen answer with a circle.

The research was carried out from December 2009 to February 2010 in Prešov and Košice Regions, at three secondary schools, one university, three organisations of state administration, within five parish communities of the Catholic Church, two congregations of ECAV and within one Orthodox Church village. Overall, we sent out 264 pcs of questionnaire. From these, 223 pcs were returned filled in, which makes 84.45% returnability.

Research sample consisted of 223 respondents. The age group of 18—35 consisted of 117 respondents, which amounts to 52.5% of the set and the age group of above 35 was represented by 106 respondents, which amounts to 47.5% of the total sample.

Regarding church affiliation, the respondents were grouped as follows: Roman Catholics — 82 respondents, that is 36.8% of the group, Greek Catholics — 59 respondents, that is 26.5% of the group, Orthodox Church followers — 27 respondents, that is 12.1%, Evangelicals a.c. — 40 respondents, that is 17.9% of the sample and 15 respondents of other churches or religions, which amounts to 6.7% of the sample.

The research was performed in the regions of eastern Slovakia. According to districts, respondents were grouped as follows: 58.8% Vranov nad Topľou, 10.8% Svidník, 10.8% Prešov, 8.5% Humenné, 6.7% Michalovce, 2.2% Sobrance and 2.2% Poprad.

Evaluation

After processing the questionnaire results, we verified whether the hypotheses put forward were proven or not. Hypothesis no. 1: “We presume that less than 50% of the young people in eastern Slovakia at the age of 18—35 who belong to one of the Christian churches, accept the life in a civil union without entering into a valid marriage” and hypoth-

esis no. 2: “We presume that more than 50% of people in the group above 35 years old reject civil unions of their children” were verified with the questions no. 8, 10, 12, 13, 19, 22.

The question “In your opinion, is marriage an outdated institution?” was answered with “I fully agree” or “I rather agree” by 78 respondents, that is 35% of people questioned. From that, in the age group of 18–35 it was 67 respondents (30%) and in the age group of above 35 only 11 respondents (5%). 145 respondents, that is 65%, rather disagreed or disagreed with obsolescence of the institution of marriage. From the lower age group, it is 50 people (22.4%) and 95 people (42.6%) from the age group of above 35 years old. That is, in our sample, marriage came out positively, but it is important to point out the fact that it was the young up to 35 years of age who agreed with the obsolescence of marriage even though they belong to one of the Christian churches.

TABLE 1. In your opinion, is marriage an outdated institution?

Responses	Church affiliation					Total	Age group			
	RC	GC	Or.	Ev.	other		18–35		above 35	
							n	per cent	n	per cent
1. I fully agree	21 (26)	10 (17)	2 (7)	4 (10)	8	45	39	17.5	6	2.7
2. I rather agree	12 (15)	7 (12)	4 (15)	7 (18)	3	33	28	12.5	5	2.3
3. I rather disagree	30 (36)	15 (25)	14 (52)	15 (37)	2	76	30	13.5	46	20.6
4. I disagree	19 (23)	27 (46)	7 (26)	14 (35)	2	69	20	8.9	49	22.0
Total	82 (100)	59 (100)	27 (100)	40 (100)	15	223	117	52.5	106	47.5

36.8% of the age group up to 35 years old and 42.6% of the older age group fully agreed or rather agreed with entering into a marriage for a lifetime. Regarding the affiliation to individual churches, the respondents from the Greek Catholic Church agreed the most and the respondents from ECAV the least.

TABLE 2. Marriage is a union of a man and a woman and it should be entered in for a lifetime

Responses	Church affiliation					Total	Age group			
	RC	GC	Or.	Ev.	other		18–35		above 35	
							n	per cent	n	per cent
1. I fully agree	42 (51)	34 (58)	20 (74)	12 (30)	2	110	52	23.3	58	26.0
2. I rather agree	28 (34)	19 (32)	4 (15)	13 (32)	3	67	30	13.5	37	16.6
3. I rather disagree	8 (10)	4 (7)	3 (11)	5 (13)	4	24	20	9.0	4	1.8
4. I disagree	4 (5)	2 (3)	0 (0)	10 (25)	6	22	15	6.7	7	3.1
Total	82 (100)	59 (100)	27 (100)	40 (100)	15	223	117	52.5	106	47.5

With the sentence “It does not matter whether they live in marriage or not. It is important that they understand each other,” 161 respondents, that is 72.2%, fully agreed or rather agreed. From that, 106 respondents (47.5%) in younger group and 55 older respondents (24.6%). 62 people questioned (27.8%) rather disagreed or disagreed. From that, only 0.5% in the age category of 18—35 years of age and 22.8% in older category.

TABLE 3. It does not matter whether they live in marriage or not. It is important that they understand each other

Responses	Church affiliation					Total	Age group			
	RC	GC	Or.	Ev.	other		18—35		above 35	
							n	per cent	n	per cent
1. I fully agree	32 (39)	20 (34)	6 (22)	10 (25)	5	73	64	28.7	9	4.0
2. I rather agree	32 (39)	15 (25)	8 (29)	25 (62)	8	88	42	18.9	46	20.6
3. I rather disagree	6 (7)	20 (34)	8 (30)	4 (10)	1	39	9	4.0	30	13.5
4. I disagree	12 (15)	4 (7)	5 (19)	1 (3)	1	23	2	0.9	21	9.4
Total	82 (100)	59 (100)	27 (100)	40 (100)	15	223	117	52.5	106	47.5

Extramarital intercourse of married people is accepted only by up to 15% of our respondents, but 11.7% in the younger group.

TABLE 4. What is your opinion of extramarital intercourse of married people?

Responses	Church affiliation					Total	Age group			
	RC	GC	Or.	Ev.	other		18—35		above 35	
							n	per cent	n	per cent
1. I am not against it, it is not anything wrong	3 (4)	1 (2)	0 (0)	2 (5)	1	7	6	2.7	1	0.4
2. Why not? If a spouse is tolerant or he/she never finds out	14 (17)	6 (10)	3 (11)	2 (5)	1	26	20	9.0	6	2.7
3. I reject it because of possible troubles	16 (20)	15 (25)	2 (7)	8 (20)	1	42	22	9.9	20	9.0
4. I reject it, it is a betrayal	30 (36)	25 (43)	15 (56)	17 (42)	10	97	57	25.6	40	17.9
5. I reject it for fundamental reasons	19 (23)	12 (20)	7 (26)	11 (28)	2	51	12	5.3	39	17.5
Total	82 (100)	59 (100)	27 (100)	40 (100)	15	223	117	52.5	106	47.5

Cohabitation of a man and a woman in a common household without entering into a sacred marriage is approved by 158 people questioned, which amounts to 70.8%. From that, 26% of the young and 9% above 35 years of age. This kind of life is not approved rather for economic reasons — 13.8%, at the same level within both the age groups. Cohabitation of a man and a woman is not approved by 4.5% of the respondents, approximately of the same share in both the age groups. 10.8% of the respondents expressed uncertainty, and so in the age group up to 35 years of age only 1.8% and 9% in the age group above 35 years of age.

TABLE 5. What is your opinion on cohabitation of a man and a woman in a common household without entering into a marriage?

Responses	Church affiliation					Total	Age group			
	RC	GC	Or.	Ev.	other		18—35		above 35	
							n	per cent	n	per cent
1. I approve of it, because there is nothing wrong about it	19 (23)	21 (35)	13 (48)	16 (39)	9	78	58	26.0	20	9.0
2. I approve of it, if they want to get married	40 (49)	17 (29)	10 (37)	12 (30)	1	80	35	15.7	45	20.1
3. I do not know	6 (7)	11 (19)	1 (4)	3 (8)	3	24	4	1.8	20	9.0
4. I rather disagree, it may cause troubles	12 (15)	9 (15)	3 (11)	5 (13)	2	31	15	6.7	16	7.1
5. I do not approve it at all	5 (6)	1 (2)	0 (0)	4 (10)	0	10	5	2.3	5	2.3
Total	82 (100)	59 (100)	27 (100)	40 (100)	15	223	117	52.5	106	47.5

Question no. 22 was aimed at examining respondents' attitude towards cohabitation of their son or daughter. 52% of the people questioned would not mind it at all, as far as other do it, too. Share was 30.5% in the age group up to 35 and 21.5% in the age group above 35. 27.8% of the respondents would mind if their daughter/son do it, but they would not interfere in their children's lives. 17.5% of the respondents would try to influence the decision of their son/daughter, but only 4% in the age group up to 35. Only 2.7% of the people questioned would try to prevent this way of living, even at the cost of a family conflict.

TABLE 6. What would be your attitude if your daughter/son wanted to live with her/his boyfriend/girlfriend in a common household without entering into a marriage?

Responses	Church affiliation					Total	Age group			
	RC	GC	Or.	Ev.	other		18—35		above 35	
							n	per cent	n	per cent
1. I would not mind it	46 (56)	31 (53)	12 (44)	20 (49)	7	116	68	30.5	48	21.5
2. I would rather be against it, but I would not interfere	23 (28)	15 (25)	8 (30)	11 (28)	5	62	39	17.5	23	10.3
3. I would be against it and I would try to influence it	10 (12)	12 (20)	5 (19)	9 (23)	3	39	9	4.0	30	13.5
4. I would be against it and I would interfere	3 (4)	1 (2)	2 (7)	0 (0)	—	6	1	0.5	5	2.2
Total	82 (100)	59 (100)	27 (100)	40 (100)	15	223	117	52.5	106	47.5

The results show that 65% of the respondents are for the institution of marriage, 79.4% are for marriage for a lifetime, but at the same time, up to 72% agreed or rather agreed with civil union between a man and a woman, while they do not consider entering into a marriage as important for common life of a couple. They do not refuse extramarital intercourse for fundamental reasons, but rather on account of consideration for a partner, or they are afraid of troubles the betrayal may cause. 70.8% expressed positive attitude as a reaction to a direct question about civil union between a man and a woman. From the answer of our respondents, we found out their high rate of benevolence related to a planned cohabitation of their own children. On the basis of this we observed that the hypothesis no. 1 was not proven, as far as more than 50% of the young people in eastern Slovakia at the age from 18 to 35, who belong to one of the Christian churches, accept life in a civil union without entering marriage.

Hypothesis no. 2 was proven, because only 24.6% of the respondents above 35 agreed or rather agreed on a civil union between a man and a woman with the emphasis on mutual understanding, 29.1% approved of common households without entering into a marriage and 31.8% would not mind cohabitation of their son or daughter, or they would not interfere in it (Tables 3, 5, 6).

Hypothesis no. 3: We presume that in case of misunderstandings in marriage, divorce is tolerated by more than 50% of Christians from eastern Slovakia. Hypothesis was verified by the questions no. 11, 15, 20.

As much as 95 of the respondents, that is 42.6%, were of the opinion that marriage should be ended when spouses stop understanding each other. In the age group up to 35, 26.9% agreed on divorce and 15.7% agreed in the age group above 35.

TABLE 7. Marriage should be ended when spouses stop understanding each other

Responses	Church affiliation					Total	Age group			
	RC	GC	Or.	Ev.	other		18–35		above 35	
							n	per cent	n	per cent
1. I fully agree	12 (15)	7 (12)	5 (19)	1 (3)	2	27	20	9.0	7	3.2
2. I rather agree	32 (39)	16 (27)	6 (22)	11 (27)	3	68	40	17.9	28	12.5
3. I rather disagree	35 (42)	20 (34)	15 (55)	23 (57)	8	101	42	18.9	59	26.5
4. I disagree	3 (4)	16 (27)	1 (4)	5 (13)	2	27	15	6.7	12	5.3
Total	82 (100)	59 (100)	27 (100)	40 (100)	15	223	117	52.5	106	47.5

It is important to enter into a sacred marriage for 55.1% of the respondents. 21.5% of the young and 33.6% above 35 expressed a positive attitude.

TABLE 8. Is it, or would it be, important for you to enter into a sacred marriage?

Responses	Church affiliation					Total	Age group			
	RC	GC	Or.	Ev.	other		18–35		above 35	
							n	per cent	n	per cent
1. Yes	47 (57)	48 (81)	14 (52)	14 (25)	0	123	48	21.5	75	33.6
2. No	30 (37)	4 (7)	11 (41)	19 (47)	12	76	53	23.8	23	10.3
3. I do not know	5 (6)	6 (10)	2 (7)	5 (13)	3	21	13	5.8	8	3.6
4. Other	0 (0)	1 (2)	0 (0)	2 (13)	0	3	3	1.4	0	0
Total	82 (100)	59 (100)	27 (100)	40 (100)	15	223	117	52.5	106	47.5

In the case of misunderstandings, 19.3% fully agreed, 23.3% rather agreed, 30.9% rather disagreed and 26.5% disagreed with divorce as a solution to all problems, including the situation when a couple has children. Share in both the age groups was approximately the same.

TABLE 9. Do you think that spouses should get divorced for the common good, including the well-being of children if their relationship does not work?

Responses	Church affiliation					Total	Age group			
	RC	GC	Or.	Ev.	other		18–35		above 35	
							n	per cent	n	per cent
1. I fully agree	18 (22)	7 (12)	7 (26)	10 (25)	1	43	20	9.0	23	10.3
2. I rather agree	16 (20)	26 (44)	5 (19)	2 (5)	3	52	23	10.3	29	13.0
3. I rather disagree	27 (32)	15 (25)	6 (22)	16 (40)	5	69	35	15.7	34	15.2
4. I disagree	21 (26)	11 (19)	9 (33)	12 (30)	6	59	39	17.5	20	9.0
Total	82 (100)	59 (100)	27 (100)	40 (100)	15	223	117	52.5	106	47.5

With regard to the fact that more than a half of the respondents expressed a negative attitude to divorce, and at the same time, more than a half of them is for entering into a sacred marriage, we conclude that hypothesis no. 3 was not proven. Even though the motive behind entering into sacred marriage does not have to correspond with the canonical requirements with regard to evaluation of other answers.

Hypothesis no. 4: We presume that in present-day of eastern Slovakia more than 50% of Christians who belong to the Catholic Church, Evangelical Church, as well as the Orthodox Church accept entering into mixed marriages. Hypothesis was verified with the questions 16, 17, 18 and 19.

The question “Do you know what does your Church teach about marriage?” met with the following responses: 103 respondents, that is 46.2% answered “I do not know” or “I rather know.” Division according to age was: 14.3% of up to 35 years old and 31.9% above 35 years of age. As much as 120 respondents, that is 53.8%, of which 31.9% above 35 answered negatively, “I do not know at all” or “I do not know exactly.”

TABLE 10. Do you think that you know what your Church teaches about marriage?

Responses	Church affiliation					Total	Age group			
	RC	GC	Or.	Ev.	other		18–35		above 35	
							n	per cent	n	per cent
1. I know exactly	10 (12)	7 (12)	2 (7)	8 (20)	5	32	12	5.3	20	9.0
2. I rather know	20 (24)	26 (44)	8 (30)	13 (33)	4	71	20	9.0	51	22.9
3. I do not know exactly	33 (41)	25 (42)	15 (56)	16 (39)	3	92	69	31.0	23	10.3
4. I do not know at all	19 (23)	1 (2)	2 (7)	3 (8)	3	28	16	7.2	12	5.3
Total	82 (100)	59 (100)	27 (100)	40 (100)	15	223	117	52.5	106	47.5

Regarding the question no. 17, we observed surprising results. As many as 178 respondents, that is 79.8%, equally in both age groups, answered that they would ignore teachings on validity of marriage in their Church and that they would enter civil marriage with a beloved partner. Only 13.5% would not enter marriage, which is invalid from the point of view of the Church. Of that, only 3.6% in the age group up to 35 and 9.9% above 35. The undecided in the both the groups amounted to 6.7%.

TABLE 11. What would you do if you found out that you could not enter valid marriage with a beloved partner because of the point of view of your Church?

Responses	Church affiliation					Total	Age group			
	RC	GC	Or.	Ev.	other		18—35		above 35	
							n	per cent	n	per cent
1. I would ignore it	67 (81)	52 (88)	20 (74)	31 (77)	8	178	98	44.0	80	35.8
2. I would not enter into marriage	12 (15)	6 (10)	5 (19)	4 (10)	3	30	8	3.6	22	9.9
3. I do not know	3 (4)	1 (2)	2 (17)	5 (13)	4	15	11	4.9	4	1.8
Total	82 (100)	59 (100)	27 (100)	40 (100)	15	223	117	52.5	106	47.5

As much as 53 respondents, that is 23.7%, defined valid marriage from the point of view of their Church correctly, in comparison between the observed age groups 6.7% (18—35) to 17.0% (above 35). Other 170 respondents did not know how to define mixed marriage from the point of view of their Church.

TABLE 12. Do you know what a mixed marriage is from the point of view of your Church?

Responses	Church affiliation					Total	Age group			
	RC	GC	Or.	Ev.	other		18—35		above 35	
							n	per cent	n	per cent
1. Yes	19	16	5	10	3	53	15	6.7	38	17.0
2. No	63	43	22	30	12	170	102	45.8	68	30.5
Total	82	59	27	40	15	223	117	52.5	106	47.5

We think that this unawareness influenced answers in the following question no. 19, to which 153 respondents answered that they would not be against entering into mixed marriage of their children, and 26 respondents would try to explain future pitfalls of entering such marriage, whereas 44 respondents would be against it, in principle.

TABLE 13. How would you react if your child wanted to enter into a mixed marriage?

Responses	Church affiliation					Total	Age group			
	RC	GC	Or.	Ev.	other		18—35		above 35	
							n	per cent	n	per cent
1. I would not interfere	52 (63)	44 (75)	19 (70)	27 (67)	11	153	97	43.5	56	25.1
2. I would explain them the pitfalls	12 (15)	5 (8)	3 (11)	5 (13)	1	26	8	3.6	18	8.1
3. I am against it	18 (22)	10 (17)	5 (19)	8 (20)	3	44	12	5.4	32	14.3
Total	82 (100)	59 (100)	27 (100)	40 (100)	15	223	117	52.5	106	47.5

Hypothesis no. 4 was proven in our research. As much as 68.6% of the people questioned would not interfere with their children entering into a mixed marriage. With regard to the age groups, 43.5% in the age group up to 35 and 25.7% in the age group above 35. The believers from the individual churches in districts of eastern Slovakia accept entering into mixed marriages. This high percentage of approval may have been influenced by the fact that up to 76.3% of the respondents did not know how to define mixed marriage correctly (Table 12).

Research results

Our attempt to examine the acceptance of teaching on marriage of particular Christian denominations by their believers (the above-described research sample) proved, similarly to the previous research regarding this issue, that the attitudes in question are varied. Majority of the respondents did not reject marriage as something outdated, but proportion of those who did reject it is in fact very high (35%), and this opinion was expressed mainly by the young people up to 35 years of age, who are in our research sample predominantly single.

As to religious affiliation, the respondents who agreed with the opinion that marriage is an outdated institution belonged to the Roman Catholic Church in 40% of cases. Positive attitude towards marriage of a man and a woman lasting for a lifetime was expressed by 177 respondents belonging to the Greek Catholic Church, which is 90%.

Free cohabitation of a man and a woman was accepted by 72% of the respondents belonging to ECAV. Divorce as a solution and as an interest of all was approved of by 42% of respondents, most of them in the Greek Catholic Church — 56%.

As much as 80% of the respondents would not mind cohabitation of their own children. Most of them (84%) belong to the Roman Catholic Church.

To enter into a marriage in a church is important for 55% of respondents. According to the church affiliation — 81% of the Greek Catholics consider it important. On the other hand, in case of the discovery that it is not possible to enter into a valid marriage with a beloved partner according to the church to which they belong, religious wedding ceremony would be ignored by 80% of the questioned, again, most of them (88%) were Greek Catholics.

On the basis of conclusion of our research, we have found that within the research sample marriage is considered a formal matter without deeper understanding of Christian teachings on marriage, which are introduced to the believers by individual churches.

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Zagadnienie akceptacji kościelnego nauczania o małżeństwie wśród wiernych wyznań chrześcijańskich w wybranych regionach wschodniej Słowacji

Streszczenie

Artykuł przedstawia niektóre aspekty badań nad akceptacją kościelnego (zwłaszcza katolickiego) nauczania o małżeństwie przez osoby deklarujące się jako wierzące i należące do religijnych denominacji (Kościołów i wyznań chrześcijańskich) w wybranych regionach wschodniej Słowacji. Badania te nawiązywały do pierwszych na całej Słowacji reprezentatywnych socjologicznych badań religijności, które przeprowadził prof. J. Matulník. Koncentrują się one rozpoznaniu przekonań respondentów co do: uznawanych za dopuszczalne form związku (kohabitacji) mężczyzny i kobiety, rozwodu sakramentalnie zawartego małżeństwa oraz zawierania mieszanych wyznaniowo małżeństw. Zapytowania na te zagadnienia są rozpatrywane z punktu widzenia młodszych i starszych respondentów, których podzielono na dwie grupy wiekowe: 18—35 lat oraz ponad 35 lat z uwzględnieniem ich przynależności do Kościołów i wyznań chrześcijańskich.

Słowa kluczowe: małżeństwo, związek (kohabitacja) mężczyzny i kobiety, rozwód, badania

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Le problème de l'acceptation de l'enseignement
de l'Église sur le mariage parmi les fidèles des églises chrétiennes
dans des régions est de la Slovaquie

Résumé

L'article présente certains aspects des études sur l'acceptation de l'instruction de l'Église (surtout catholique) sur le mariage par des personnes qui se déclarent croyantes et appartenantes à de différentes dénominations chrétiennes dans les régions choisies de la Slovaquie de l'Est. Ces recherches font écho de premières représentatives études sociologiques de la religiosité, menées par professeur J. Matulník. Elles se concentrent sur l'analyse des opinions des répondants sur : des formes de cohabitation acceptables de l'homme et de la femme, le divorce du mariage contracté à l'église, des mariages mixtes religieusement. Les opinions sont classées selon l'âge des répondants, divisés en deux groupes : 18—35 ans et plus de 35 ans, en tenant compte de leurs appartenances aux Églises et communautés chrétiennes.

Mots-clés: mariage, liaison (cohabitation) de l'homme et de la femme, divorce, recherches

PAVOL DANCÁK

Il problema dell'accettazione dell'insegnamento della Chiesa
sul matrimonio da parte dei credenti in alcune regioni dell'est
della Slovacchia

Sommarìo

L'articolo presenta alcuni aspetti delle ricerche sull'accettazione dell'insegnamento della Chiesa (della Chiesa cattolica in particolare) sul matrimonio da parte delle persone che si dichiarano credenti e appartenenti a denominazioni religiose (Chiese e confessioni cristiane) in alcune regioni dell'est della Slovacchia. Le suddette ricerche fanno riferimento al primo rappresentativo studio sociologico sulla religiosità condotto in Slovacchia dal prof. J. Matulník e si concentrano sulle opinioni degli intervistati che riguardano: forme di relazione (coabitazione) tra uomo e donna ritenute accettabili, scioglimento del matrimonio sacramentale e contrazione di matrimoni interconfessionali. Le suddette questioni vengono esaminate dal punto di vista degli intervistati giovani e anche più maturi, che sono stati suddivisi in due gruppi: intervistati della fascia di età di 18—35 anni e intervistati che superano i 35 anni, secondo la loro appartenenza alle Chiese e alle confessioni cristiane.

Parole chiave: matrimonio, relazione (coabitazione) tra uomo e donna, divorzio, ricerca