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Reasons to Support the Natural Marriage Model

1. Introduction

Why should society support a natural marriage model?[1] What should move society to support this model and not another?

One of the arguments can be the fact that family, as socially recognized unit of man, woman and their children, more or less lasting, is a universal phenomenon, which is present in every society.[2] More than 85% of world society bases its physical and social reproduction on the institution of monogamous pair family. Moreover, three out of five world religions

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[1]   The *Natural marriage model* is characterized as heterosexual, monogamous, permanent and indissoluble. We avoid the use of the term *traditional marriage model*, which, for the sake of association with a certain historical period, for which the use of term traditional family is typical, may give the impression that a traditional model needs to be replaced by another model (e.g. modern). The use of the term *traditional* itself is ambiguous, since even divorce can be considered as traditional. On the other side, the natural marriage model is not linked to any historical period, but to what is given and possible on the basis of the human nature.

[2]   Cf. F. D´Agostino, *La legge naturale. I principi dell´umano e la molteplicità delle culture,* Miláno: Glossa 2007, p. 53.

(Christianity, Judaism and Hinduism) are monogamous. Only the Muslim religion accepts polygamy.[3] The monogamous marriage bond survived the despotic Babylon, the immoral Greece, promiscuous Rome, and emerged as the basis of an industrial age family. Even in the most despotic and the most polygamous moments of history, mankind has remained faithful to the monogamous marriage institution. Even the Oriental despots had only one queen in addition to many concubines.[4]

However, this argument can be disputed. If the marriage is only a cultural fact, it is possible to claim, that the natural marriage model has already been superseded and that the time has come for new, more popular cohabitation models. The fact that natural marriage is the most common form of cohabitation does not deny the fact that, in addition to such a form of cohabitation, the state can accept other minor forms of cohabitation.

Furthermore, based on this argument, the crisis of marriage could represent a crisis of the natural marriage model, which is leading to divorced marriages and an unwillingness for the union in marriage. It also raises new questions. If this happens with marriage, then is the union in marriage for a man something unnatural? Is the requirement of fidelity and indissolubility impossible or inadequate, if so many marriages convince us of the difficulty of staying with one person forever? This raises further questions: Is marriage a fact of human nature? Is there a *natura matrimonii* in man, any inclination towards natural marriage? Is it possible to say that marriage of man and woman is *institutum naturae* – i.e. natural human institution?

We are confronted with the problem of a clear distinction between natural and cultural, since secularized and radically liberal anthropological theories assume that the emergence and development of marital and family forms is only a question of the development of culture, economy and interpersonal relationships, and thus consider marriage as merely a human institution.[5]

This problem is justified because every person is influenced by the culture in which he is born and lives,[6] and obviously always considers things from

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3   Cf. I. Možný, *Rodina a společnost,* p. 114.

4   Cf. M. Ridley, *Červená královna: sexualita a vývoj lidské přirozenosti,* Praha: Portál 2007. p. 168.

5   Cf. S. Matulay, *Anómia a súčasná slovenská katolícka rodina*, in: *Anómia v spoločnosti – anómia v rodine.* Nitra: UKF FF 2009, p. 133.

6   Cf. F. D´Agostino, *La legge naturale. I principi dell´umano e la molteplicità delle culture*, p. 48.

the point of view of that particular culture. The relationship between the influence of culture and nature is mutual, infinite and reciprocal.[7] Despite this dynamic relationship, the clear definition of the boundaries between nature and culture is crucial to the marriage itself.

2. Anthropological arguments

What about the existence of the *naturalness of marriage*? Is the inclination towards marriage universal, innate, given, unchangeable for every person and every culture? Since there is no space for a profound cross-section of philosophical thinking that would support our argument, we will confine ourselves to two anthropological arguments.

2.1. The nature of marriage is based on sexuality

Marriage is a highly human fact and relates only to man. The basic principle of marriage is human nature. Marriage is based on the naturalness of a person, which means that the explanation and meaning of marriage can be understood only in the natural person.[8]

Norms of natural law can be derived from natural human inclinations. The most obvious tendency that we can encounter not only in man but also in all animals is a tendency to reproduction that is common to all living creatures and becomes a basic good. This tendency points to other tendencies that are present in the human person. The propensity for reproduction is very closely linked to the natural tendency that brings man to woman and woman to man - a universal fact recognizable in all societies. This most obvious tendency is internally determined by the sexuality of a person which is much wider than just reproduction.[9] Human sexuality is fundamentally different from the sexuality of inferior creatures, precisely because it is integrated into a complete gift of love – as well as human reproduction is at a qualitatively incomprehensible level with reproduction

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[7]   Cf. M. Fafejta, *Úvod do sociologie pohlaví a sexuality*, pp. 36, 24.

[8]   Cf. C. Caffarra, *Creati per amare.* Siena: Cantagalli, 2006. pp. 161, 164.

[9]   International Theological Commission, *Alla ricerca di un'etica universale: nuovo sguardo sulla legge naturale,* Clauses 45-49. http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_con_cfaith_doc_20090520_legge-naturale_it.html (03.08.2011).

in animals or plants. Human sexuality is something much more than mere instinct.

The essence of marriage can be determined from the teleological observation of differences between the sexes.[10] The nature of marriage is based on sexuality, which is the dimension of the whole person.[11] The human body is the body that is characterized by sexuality.[12] Sensuousness never exists in an abstract way, every human body exists in a particular sexual determination, in male or female form. Through the body,[13] a person experiences a relationship because the body tells him that he is alone and that he is missing another person. The sexual difference that exists between man and woman is manifested through sexual tension.[14] We see that Plato's consideration of androgyny – man is somewhat incomplete and looking for another complementary part of his completeness and that only in a community with another sex can become "complete" – is somehow present also in Christian anthropology (Compare DCE 11). The body reveals to a person a certain imperfection, the feel of incompleteness and constant desire that attracts him to the opposite sex.[15]

Sexuality, as the dimension of the whole person, has an overwhelming character: it leads to an encounter with a person of the opposite sex. The distinction between man and woman is the reason for mutual attraction,[16] which is not just a sexual encounter in the narrow sense. This confirms that a person cannot realize his essence fully alone, only *with someone* and

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[10]   Cf. W. Brugger, *Filosofický slovník,* p. 226.

[11]   Cf. Bahounek, *Křesťanská sociologie pro každého* Třebíč: ArcaJiMfa 1997, pp. 97-98. By the term *human sexuality* we clearly differentiate human sexuality from sexuality of animals, which is limited to the physical and emotional level. Human sexuality is the dimension of the whole person, and therefore we understand it as the inner integrity of the person's physical, mental, and spiritual dimensions. Also, the word *sexuality* is different from the word *sex*, which represents only a certain part of sexuality.

[12]   Cf. M. Fula, *Antropológia ženy a náuka Jána Pavla II*, p. 163.

[13]   Wojtyła, in searching for an answer to the search for the meaning of existence, points to the human body, to what it is capable of telling man, what is his own meaning, and even what the meaning of marriage is. Wojtyła here does not understand the human body partially – that is, only on its physical level, but in a complex way as the unity of the physical, mental, and spiritual dimension of man.

[14]   Cf. A. Scola, *Uomo-donna. Il "caso serio" dell'amore*, Genova-Milano: Marietti 2002, pp. 17, 35-36.

[15]   Cf. Ján Pavol II, *Uomo e donna lo creò,* Rím: Città Nuova 2007, p. 74.

[16]   Cf. S. Bahounek, *Křesťanská sociologie pro každého*, pp. 97-98.

for somebody.[17] The body reveals the sense of its existence: to be *a gift to another.*[18] Through the body the man and woman feel a natural desire for mutual connection and the creation of a community of people. Human sexuality, which is a sign of difference between man and woman, suggests that this distinction is the essence of the relationship, and only because of it is the union in the relationship possible. Thus, distinction is not something to overcome, but that which should help a relationship.

A body (in a complex hypothesis) has, from the beginning, the ability to express love.[19] It is a way through which one learns to be there for another.[20] Human sexuality becomes a space and an opportunity for the birth of love. The sexual desire is characterized by completeness, which includes exclusivity (it is entirely possible to be given to one person only) and permanence (completeness includes the whole future, without boundaries).

2.2. Human reason recognizes the nature of marriage

Man fully develops only when in relationship. Only in the community with the other can one become completely oneself; because he is focused on the other and only through the other can one finds oneself.[21]

The life of a person and the very being of a person is directly tied to the spiritual level of the person which represents reason and will – these attributes build up the ability of man to take responsibility.[22] The senses are the main energy and power of human nature. They define what a person is (i.e. what is his naturalness), so that he can correctly express what is he to become. Senses have an important share in the process of improving mankind.[23] Reason and will distinguish man from animals that are, like humans, attracted to the opposite sex, but in their nature these attributes are absent. Based on these typically human qualities and abilities, man is capable of marriage. Since marriage is a permanent bond between man and woman, the use of reason and will is necessary in this case.

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17 Cf. Ján Pavol II, *Uomo e donna lo creò,* p. 74.
18 Cf. M. Healy, *Muži a ženy jsou z ráje,* Praha: Paulínky 2009, pp. 34-35.
19 Cf. Ján Pavol II, *Uomo e donna lo creò,* p. 77.
20 Cf. A. Scola, *Uomo-donna. Il "caso serio" dell'amore*, p. 39.
21 Cf. L. Csontos, *Manželský zväzok a jeho prirodzená podstata*, in: *Rodina v treťom tisícročí. Zborník z medzinárodnej konferencje,* Prešov: VMV 2010, pp. 66-68.
22 Cf. K. Wojtyła, *Rozważania o istocie człowieka,* Krakov: WAM 2000, p. 96.
23 Cf. K. Wojtyła, *Elementarz etyczny,* pp. 35-40.

The nature of marriage thus depends on the nature of human reason. Persons from all cultures are able, through natural human reason, to understand why the heterosexual, monogamous and lasting marriage is good to man and society. Man can live in a sexual relationship man-woman humanly, i.e. reasonably, only if this relationship includes a promise of exclusive, complete, and forever love.[24]

Natural reason tilts man to marriage in two ways: first through the primary goal of *the good of the offspring*. For the birth of the offspring, but also for its maintenance and development the child needs some parents. This ensures the permanent bond of a man to a particular woman that is realized in marriage. The second purpose of the marriage is the *mutual service* of spouses, which leads them to live and work together because one is not enough for everything. It is, therefore, a natural thing that demands the association of man and woman to be a monogamous and permanent association.[25]

Human reason is naturally inclined to the truth. On the basis of reason, one is able to discover, understand and admit the naturalness of marriage and its monogamous, heterosexual and lasting character. Through reason, one can also understand that natural marriage is the best model of sexual coexistence for oneself and for society. The truth, recognized by reason, also obliges the will, which is naturally inclined to the good and the duty to choose the good. Therefore, man is able to recognize the naturalness of marriage and to choose and live it based on reason and will.

The human being is a person, and person is the good, who therefore cannot be treated as subject to use, as the means to achieve the goal. Wojtyła calls this principle *the personalistic norm*. It is right of a person to be treated as an object of love, not as a subject to use.[26] The personalistic norm recognizes the value of the person and puts it above bodily-sensory and emotional values, Problems of these values are time and instability. If the sexual relationship between man and woman corresponds to a personalistic norm, it must be exclusive (with only one person), complete and forever. Forms of sexual cohabitation, which are only temporary, are against this

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[24]   Cf. J. Noriega, *Natura matrimonii* [e-mail], Sent to: Richard Kucharčík, 2012-03-16 (16.03.2012.], Personal communication.

[25]   Cf. T. Akvinský, *Summa theologiae,* III, XLI, clauses 1-2.

[26]   Cf. K. Wojtyła, *Láska a zodpovednosť,* pp. 172, 36.

norm because they put the person in the position of use. The only opposite of use is exclusive, complete and forever love.

From previous considerations, we have shown the fact that marriage is natural to man. The human nature of man points to the decision for marriage, while this decision is made in the free will of man. Although marriage has its natural structure given the naturalness of man, it has had to undergo a certain cultural development or development in different cultures in the understanding of mankind.

Marriage as an institution has survived at all times its variability, but it retained its universality. It has changed its forms (polygamy, monogamy, matriarchy, patriarchy), but has always kept its naturalness as an institution characterized by specific functions.[27] Marriage is, therefore, a place where both natural and cultural find their connection; the place that sets the path through which, for which and by which it develops from nature to culture.[28]

Marriage is a universal phenomenon present in every culture and cannot be reduced to a biological or socio-cultural fact because it belongs constitutively to the very being of man.[29] The penetration of natural marriage through the most diverse cultures, times and systems proves that it is not a fact of culture, but somewhat deeper associated with the nature of man.

Marriage is a historical entity and is subject to change. Its structure and autonomy is changing. What matters, however, is that marriage and family, with their relationships, are a unique model for building relationships in society.[30] The law of marriage is not based on the impulse of the lawmaker, but on the nature of the human person and on the natural order. The legal protection given to the family is also derived from this natural nature of marriage and family.[31] Marriage is based on the elements in the natural law that leads a man to marry.[32] The natural model of marriage is present and legally codified in society because it is natural to mankind.

If the model of marriage to man were unnatural, the question of promoting such a model of marriage by society would be unreasonable. An

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27 Cf. P. Donati, *Manuale di sociologia della famiglia,* Roma: La Terza 2009, p. 29.

28 Cf. P. Donati, *Manuale di sociologia della famiglia,* Roma: La Terza 2009, p. 29.

29 Cf. F. D´Agostino, *Una filosofia della famiglia*, pp. 267-268.

30 Cf. T. Lenczová, *Občianska podpora manželstva a rodiny*, in: *Rodina v treťom tisícročí...,* pp. 92-93.

31 Cf. C.A. Anderson, *La famiglia – una risorsa per la societ**à***, p. 25.

32 Cf. F. D´Agostino, *Una filosofia della famiglia*, p. 41.

important argument for the promotion of natural marriage is the fact that this model is natural to man. Its very naturalness also manifests itself in its social significance for society. This is the reason why this model, and not others, deserves special social support and protection in order to build a culture of marriage in society. Society, however, can also endorse the issue of supporting the model of marriage by teleological arguments, in which it is important to truly know the goal of marriage and to adapt it to the support of a form of coexistence that best fits this goal.

3. Social arguments

Various models of marriage and family have changed in history. In our society, the polygamous model disappeared at a point in time. Now it seems that the Christian model is being extinguished. Why should society face the crisis or the extinction of this model?

The fact that a certain marriage model is better for man and society than others can be proven by its consequences. This is where social work and other helping professions are useful in showing since they help in formulating the social arguments which support why society should promote the natural model of marriage.

A stable and harmonious natural marriage brings the greatest benefit to the spouses themselves, their children and society as a whole compared to all models of cohabitation.

Consequences on spouses. Married men and women are happier, healthier, and more prosperous than people in any other life situation.[33] Marriages that are actively involved in building their marital relationship, and who appreciate their moral commitment to fidelity and indissolubility, experience a greater subjective sense of satisfaction, fulfilment and self-realization, mutual and internal harmony, a sense of certainty and security, greater life happiness. A functioning marriage promotes physical and emotional health, greater success and economic stability, and opens wider economic possibilities. Functioning marriages are stable, lasting, and open to more children. A functioning marriage relationship also influences the

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[33] Cf. P. Sprigg, *No wedding, no benefits (25.6.2007)*, Available on the Internet: http://www.usatoday.com/news/opinion/2007-06-24-oppose_N.htm (06.02.2012).

effectiveness of education. People who live in a harmonious and stable marriage are happier, healthier, live longer, earn more, work harder and save up more.[34]

Consequences on children. Research clearly shows that happy heterosexual marriages provide the best space for the mental health of children, and that there is no adequate alternative to such marriages.[35] Children who grow up in complete married biological families tend to have better educational, social, cognitive and behavioural outcomes than children coming from alternative family forms. Adults from such families tend to be more stable in their relationships.[36] The benefits of a stable marriage on children have already been formulated by Aristotle, who claimed that cognitive, emotional and social problems are less likely in children growing up with two happily married biological parents, not only in childhood but also in adulthood. This is important not only to prevent the breakdown of families, but especially to healthier, safer and less conflicting parental relationships.[37]

Consequences for society. A married family is one of the key institutions that paves the way for development and prosperity. Marriage is the most important of the tools that influences society's future.[38] In every society, marriage plays a fundamental role. It is the institution of marriage that allows human societies to control their own future, and through them human society retains its own structures. Marriage establishes relations of affinity, establishes the entire society, and is the bolt of the whole social construction.[39] The natural family is the best stabilizing element of society.

According to the 2011 American Studies, economic well-being is strongly tied to marriage. Marriage-based families have higher incomes than families that are cohabiting, divorced, incomplete or living in separate households. Married partners have twice as much income as the divorced and four times as much income as separated households. When we compare the stable

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[34]   A. Fabian, M. Hockicková, *Sobášiť sa: Áno? Nie?*, in: *Metamorfózy rodiny v kontexte postmodernej spoločnosti,* pp. 148-150.

[35]   Cf. J. Kennett, *Children need mum and dad for best mental health* (9.9.2011), http://www.heraldsun.com.au/opinion/children-need-mum-and-dad-for-best-mental-health/story-e6frfhqf-1226132579875 (17.04.2012).

[36]   Cf. S. Brown, *Marriage and Child Well-Being: Research and Policy Perspectives*, in: *Journal of Marriage and Family,* 2010, y. 72, No. 5, pp. 1059-1077.

[37]   Cf. Aristoteles, *Politika*, Praha: Rezek 1998, 1334b, pp. 29-32.

[38]   Cf. I. Možný, *Rodina a společnost,* p. 114, 143.

[39]   Cf. G. Duby, *Rytíř, žena a kněz,* p. 14.

employment of single and married men, there is 30% more married men with stable employment than single ones. Cohabiting men have less stable employment than free and married men. Married families are the best economic environment for children. Children in married families are less likely to live in poverty and these children have greater economic mobility in their adulthood than children in other family structures.[40] This study explains why marriage is an important and fundamental part of society.[41] However, the relationship between economic stability and marriage can also work in reverse. People who are economically active tend to guarantee more stable marriages than other types of sexual relationships.

Not any sexual coexistence will ensure the social and economic stability of society. The stability of society depends on the stability of the natural family. For family stability, a stable and harmonious marriage is a prerequisite.

4. Tasks in building a culture in favour of marriage

Society grants benefits to marriage because marriage provides benefits to society.[42] A stable marriage stabilizes society, so society is also expected to help to stabilize the marriage.

A healthy, functional, and harmonious family creates and spreads an authentic culture of marriage that honours and highlights marriage and its values of fidelity and indissolubility that have a positive impact on the family and society itself. The renewal and strengthening of the culture of marriage appears to be a necessary step, which should become a socio-economic interest in restoring the stability of society. However, the primary role is primarily the role of the family, since the renewal and strengthening of the culture can only take place through family rehabilitation. It is therefore the role of the family to take on the privilege of holding up   marriage (primarily by their own authenticity) and building an authentic culture of marriage. It

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[40]   Cf. P. Fagan, *Marriage and economic well-being: the economy of the family rises or falls with marriage* [online], http://downloads.frc.org/EF/EF11E70.pdf (19.04.2012).

[41]   Cf. J.P. Duffy, *Research shows marriage reduces childhood poverty by two thirds (27.5.2011)*,   http://www.frc.org/newsroom/research-shows-marriage-reduces-childhood-poverty-by-two-thirds (19.04.2012).

[42]   Cf. P. Sprigg, *No wedding, no benefits (25.6.2007)*, http://www.usatoday.com/news/opinion/2007-06-24-oppose_N.htm (06.02.2012).

is necessary to return the family to the privileged place to that it belongs to in education.

Family is the place where people are brought up to love.[43] In this role, no other institution can replace it in such a way. Education for love and in love is a very important foundation for the whole formation of people who will assume responsibility for society in the future.

In the current state of marriage and family crisis, when many marriages are broken or in crisis, and when marriages spread different views and interpretations, it may be risky to return the privileged place to the family. It is necessary to engage the whole society to believe in, reproduce and further promote such a model of co-existence, which will bring long-term benefits for society.

In all its important roles, the family needs protection and support at different levels. This is what society has to undertake. The culture of marriage presupposes the promotion of marriage in the areas of legal protection, socio-economic security, pre-natal policy, marriage programs and other areas.

What concrete steps can a society use to build a culture of marriage?

4.1. The vision of a stable marriage

For an authentic culture of marriage, a clear vision of marriage and the necessary qualities are important – i.e. a clear definition of such a marriage model, which contributes to the creation of a marriage culture and to the stability of society. The basic characteristics that stabilize both marriage and society are: heterosexuality, institutionalization, fidelity, and indissolubility.

4.1.1. Heterosexuality

The fact that marriage can exist only between man and woman is absolutely evident, because it is an institution that is supported by society, because it ensures a birth which is possible only through man and woman.[44] Only sexual intercourse between man and woman can lead to natural reproduction for the preservation of the human race.[45] Sexuality as expressed in their

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[43]   Cf. L. Melina, *Per una cultura della famiglia...,* p. 164.

[44]   Cf. G. Salmeri, *Natura matrimonii* [e-mail], Sent to: Richard Kucharčík, 2012-03-16 (16.03.2012). Personal communication.

[45]   Cf. P. Sprigg, *No wedding, no benefits (25.6.2007),* http://www.usatoday.com/news/opinion/2007-06-24-oppose_N.htm (06.02.2012).

physical, mental and spiritual affections leads the man and the woman to marriage and birth.[46] Every human society is aware of the need to encourage the promotion of lasting heterosexual relationships to ensure their own reproduction and survival. So more paradoxical are the tendencies towards the gradual liberalization of this area now and in our culture.

According to Christian anthropology, the marital community has roots in the natural complementarity of man and woman, and it feeds the decision of the spouses to live together for their whole life (Compare FC 19). Thus, Christian anthropology confirms that, in the human being there is the *natura matrimonii*, which is manifested by a natural tendency to marriage. Even Christian sociology, which emerges from this anthropology, defines marriage as a social formation that results from the fact that human race exists as a man and a woman.

On the other hand, what natural reason is leaning on does not bind everyone – i.e. not everyone has to choose marriage.[47] Sexuality does not mean that marriage is necessary for every person, but that it is necessary for human society.[48] On the basis of the sexual determination of the human being, one can say that there is sexual attraction in the human being to the opposite sex, which becomes the basic prerequisite for the institution of marriage. The inclination to marriage is *in potentia* in every person, not everyone in the same way, so not everyone is married. In some people, there may even be an inability to have a natural marriage.[49] This inability, however, does not concern the natural tendency, but some other characteristics or assumptions for life in marriage. It can be inherited or influenced by culture (i.e. upbringing). On the other hand, there are people who, despite having a natural affection for the opposite sex and fulfilling other prerequisites for marriage, freely surrender marriage for personal or religious reasons.[50]

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[46]   Cf. C. Caffarra, *Creati per amare*, p. 165.

[47]   Cf. T. Akvinský, *Summa theologiae.* III, XLI, articles 1-2.

[48]   Cf. S. Bahounek, *Křesťanská sociologie pro každého*, pp. 96-97, 100.

[49]   It's not just another sexual orientation, mental and physiological disorders. There are approximately 10-15% of men and women in the population who are unsuitable for a more lasting relationship. They are immature people, dependent on something or someone, morbid jealousy, narcissists, exaggerated pedants. Compare *Povolanie k manželstvu, pred-poklady dobrého manželstva, in:* Rada KBS Pre Rodinu, *Kurz prípravy na manželstvo. Projekt pastoračného plánu Katolíckej cirkvi na Slovensku 2007-2013,* Stará Ľubovňa: Kumrán 2011, p. 13.

[50]   Saying biblically, "There are men unable to marry, because they were born of the mother's life, others was made so by men, and others did themselves." (Matt 19:12). (For the-

4.1.2. Institutionalization

One of the first institutionalized parts of social life was sexuality, which was subjected to social control. Every society is built on the institutionalization of sexuality. Its social organization is given by marriage, the married state and family institutions. The cornerstones of every community are the prohibitions, regulations and orders that regulate sex life between men and women.[51] Wedding ceremonies have been introduced to ensure a proper division of women among men, and have introduced discipline into male rivalry for them to make birth socialized and to become official.[52] The marriage community is based on a marriage. Due to its social significance, husband and wife are married publicly by witnesses of a civil or church community.[53] Public marriage has its logical reasoning.

Institutions normalize the behaviour of people in individual areas, important for the (religious or civic) community. If something is institutionalized, it is understandable and generalizable. Institutions determine our roles, which thus prepare us to face new   situations because we know how to react, what to expect, and even how to feel.[54]

With regard to the social impact of sexual behaviour, the expression of commitment to sexual union is not just something personal but also public.[55] The coexistence of two people can not only be a private good. A community must ensure stability, reproduction, care for children, and at the same time, it has to develop intergenerational continuity.[56]

Marriage brings order to sexual activity, especially its fertile aspect. The laws to which it is subject are of the both orders: secular and religious. Both regulatory systems usually adapt to each other and support each other.[57]

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re are eunuchs who were born that way, and there are eunuchs who have been made eunuchs by others—and there are those who choose to live like eunuchs for the sake of the kingdom of heaven. The one who can accept this should accept it.)

[51]   Cf. M. Fafejta, *Úvod do sociologie pohlaví a sexuality*, pp. 20, 99.

[52]   Cf. G. Duby, *Rytíř, žena a kněz,* Praha: Garamond 2003. p. 14.

[53]   Cf. W. Brugger, *Filosofický slovník,* p. 227.

[54]   Cf. M. Fafejta, *Úvod do sociologie pohlaví a sexuality*, p. 20.

[55]   Cf. S. Bahounek, *Křesťanská sociologie pro každého*, pp. 97-98.

[56]   The family connects several generations and maintains dialogue between them, mediating the transfer of value inheritance, which is the source and power not only for the families themselves but also for the whole society. Cf. M. Fula, *Valorizácia sociálnej role rodiny*, in: *Sociálna patológia rodiny...,* p. 121.

[57]   Cf. G. Duby, *Rytíř, žena a kněz,* p. 14.

Marriage needs to be institutionalized primarily for the *spouses themselves* to know what to require from themselves and what they can expect from a partner, and then because of *the community* that needs to normalize childbirth and care for children due to reproduction.

Marriage, besides being a private bond of two, is also a public matter. Sexual union of man and woman, even though it has an intimate character, requires *justification* in society. It does not think only of legalization, i.e. conformity with the law, but the meaning of the word *to justify*, so *to do it fair*. This justification is implemented on four levels:

Justification in front of own self. The meaning of the marriage institution is based on the justification of the sexual coexistence of the couple. As an institution, marriage is irreplaceable for the justification of the man and woman especially to themselves. The marriage institution entitles the sexual coexistence between man and woman primarily in their consciousness.

Justification in front of children. This need arises from the fruit of coexistence between the man and woman – the child. The birth of a child causes marriage to become a family, that is a small community on which every large community depends.

Justification in front of society. The love of people requires a certain status and moral qualification in society as well. The love that co-existence justifies psychologically wants to gain the right and respect among people. At first, it may seem that this is not necessary, but without this right, love is lacking something substantive. It feels it must be mature enough to be able to show it to society. Without recognition before society, love does not feel complete.

Justification in front of God. Such a state of consciousness can only be created in a man whose intellect is enlightened by faith, which recognizes the existence of God. Only a religious person capable of recognizing the existence of God as the Creator, who from the act of creation includes everything he created, can do such an analysis and accept the conclusions from it. The fulfilment of the need to justify the relationship in front of God is experienced fully in the sacrament of marriage through grace.[58]

4.1.3. Fidelity and Indissolubility

Love needs a context of fidelity and stability. Purely emotional and sensual love are unable to give this promise. Without this promise, however, love

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[58]   Cf. K. Wojtyła, *Láska a zodpovednosť,* pp. 170-175.

becomes untrue, because it does not express its essence: I want the best for you. Fidelity and indissolubility are inevitable requirements of love. Love itself demands the qualities that protect it and make it true and lasting, so love itself is placed in the context of marriage. If love - the desire for the good of another - is true, it must contain a promise of *Only You* and *Forever*.

The first source of recognition of the principle of monogamy (fidelity) and indissolubility is the personalistic norm. This norm contradicts both polygamy and the acceptance of the possible marriage breakdown. The person is the good that cannot be treated as a temporary item. The person should, in principle, be subject of exclusive, faithful and lasting love. The union between a man and a woman must be permanent and must last as long as the two persons remain in a relationship. It is not only about spiritual permanence, but also about the body that ends with death. An adequate framework for the union between man and woman is therefore needed in which full sexual coexistence will be realized in order to ensure a permanent connection of the persons. Other solutions to the problem of marriage do not match the personalistic norm. Divorce itself goes against the personalistic norm. Lasting union is, however, a comprehensive and supersedes all decisions. Marriage lasts until people live and not until they want to be in marriage. It is about love here in the objective sense of the word, not just about love in subjective meaning. Maturity is important for marriage.[59]

The human family, as a social institution, must contain the element of permanence. As man matures mentally and physically over a long time, he needs institutionally fulfil his physical reproduction and reproduction of social capabilities.[60] The requirement of indissolubility becomes a social need. Stable marriage is the best environment for spouses, children and the whole society.

4.2. Legal protection of marriage

The crisis of marriage is also a crisis of law. In order to build a culture of marriage, the first necessary step is to have a marital legislation based on natural law that provides protection and support to natural marriage and its

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[59]   Cf. K. Wojtyła, *Láska a zodpovednosť,* pp. 165, 168.
[60]   Cf. I. Možný, *Rodina a společnost,* p. 114.

values. Equivalent family laws based on natural law is the only guarantee of a stable society.

It is not possible to give legal status to a family without the legal status of marriage.[61] Pro-family laws must be based on the marriage at the same time. The stability of society cannot be built on any human relationship, but only on natural marriage.

The laws on which the family is based must be in accordance with the personalistic norm.[62] Once a culture of person disappears, there is no other means of preparing for marriage, such as creating spaces where a person's culture can grow. The future of marriage depends on a person's culture.[63] Institutionalism, fidelity and indissolubility are social requirements that eliminate the view of man as a subject. The practice of a personalistic norm will ultimately save huge investments that are spent on therapeutic and even preventive programs against domestic violence.

Another considerable task of the state is to create a marital and pro-family environment through a prenatal policy that will motivate the birth and education of children in the marital environment.

A prenatal policy requires a modification of the legislation on the artificial termination of pregnancy, but also to prevent the promotion and commercialization of contraception. A positive solution is to educate people on abstinence and natural fertility control methods that support the stability of marriages, the birth of children in harmonious marriages and reduce the incidence of violent sexual behaviour.

Promoting stable marriage requires tightening divorce legislation. The Italian model can be used where divorce follows a 6-year separation of the spouse. The total divorce rate in this country represents the lowest divorce rate in all Europe.[64] At the same time, it is necessary to develop support for marital and pro-family programs that will engage in the promotion and rehabilitation of marriage and the family.

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[61]   Cf. K. Wojtyła, *Láska a zodpovednosť*, pp. 169-171.

[62]   Cf. K. Wojtyła, *Láska a zodpovednosť,* pp. 169-171.

[63]   The Italian translation of the original Polish text uses the term *propedeutica al matrimonio*. Cf. K. Wojtyła, *Myśli o małżeństwie*, „Znak" (1957), No. 7 (42), pp. 595-604, in: L. Grygiel et al., *Bellezza e spiritualità dell´amore coniugale,* pp. 44-45.

[64]   Cf. B. Vaňo, *Populačný vývoj v Slovenskej republike 2008,* p. 20.

4.3. Marital and pro-family socio-economic environment

The culture of marriage should be reflected in the socio-economic support of the state. Although the foundation of society is every family, not any family, it actually develops and enhances its living, cultural, moral and spiritual level. Society should consider, in its policy, above all, what family it is[65] and, on that basis, to develop instruments of social and family policy.

Support for a married family should also be reflected in the social support of the state. Since children born in marriage have better preconditions for personal and social use, the system of social benefits and tax incentives must also distinguish whether or not the beneficiary is a marriage-based family. In some ways, society has to respond to the rapidly increasing number of children born out of marriage. A possible solution would be to distinguish benefits related to parenthood to those whose exclusive recipient is a child, regardless of whether he/ she is born in or out of marriage (this ensures that all human rights are preserved) and those intended for the parent whether or not a child is conceived, born and raised in or out of marriage. Even here, however, it would be necessary to take into account the specific cases and the objective reasons for which the child is not allowed to live in a complete family based on marriage.

It is important that the attitude of the state towards the promoted form of family is reflected in family policy and that this support is also financially motivating for the upbringing of children in marriage. In promoting parenthood and children, greater emphasis should be placed on tax and levy bonuses that encourage motivation to work. State aid is inevitably linked to housing policy and economic benefits in building savings and mortgages. One of the ways of supporting the family can also be the tax advantages of some products necessary for child care. Another form of supporting can be, for example, the support of breastfeeding counsellors that help mothers to get breastfeeding.

The family is an important consumer unit on which the economic growth of the country depends. Stable marriages are a prerequisite for the economic stability of the family. If marriage is functional and harmonious, it is more

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[65] Cf. S. Košč, Východiská prorodinnej politiky v kontexte aktuálnej sociálnej náuky Katolíckej cirkvi. In *„Spoločnosť, kríza, rodina". Zborník príspevkov z III. ročníka vedecko-odbornej konferencie „Sociálne posolstvo Jána Pavla II. pre dnešný svet",* Ružomberok: PF KU 2010, p. 295.

open to a higher number of children, and they will be better adjusted in society and thus will have better economic opportunities. Family support, through various discounts on products and services, is also a support of this important consumer unit in her marital and parental roles.

In a pro-family culture, the so-called *family friendly* institutions (restaurants, accommodations, hospitals ...), are involved with their pricing, space and access to children.

A culture of marriage and family needs to be fostered in the work environment by creating a corporate culture and working conditions that will not give advantage and favour the free and single to those who have marital and family responsibilities.

The culture of family relationships is inevitably linked to building a culture of marriage. Good relationships do not arise in the family themselves. They need to be fostered, and people should strive for them.[66] Spending time together, especially during the weekend, (if the profession allows it), is a natural part of a healthy ecology of marriage that ensures its stability. As part of the harmonization of work and family competencies, it is therefore necessary to clearly distinguish the time for work and for the family. First of all, it is necessary to create this consciousness in the families themselves, which have to lobby the employers and the state itself.

4.4. Marital programs

For marital stability, it is necessary to promote marriage programs that help to stimulate marital and family competencies. This system includes marriage education, but also programs for spouses and parents. Education in marital and family competencies should be included in the lifelong learning system. There are educational, counselling, but also optional programs.

For the stability of marriage, however, it is necessary to reject educational programs aimed at the early sexualisation of children, separate from the moral and religious dimension of a person, the context of marriage and love. Even more important is the creation of new educational programs based on an adequate anthropology, which will teach children to love with real love and to bring them to full self-gift in marriage.

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[66]   Cf. J. Prevendárová, *Základy rodinnej a sexuálnej výchovy,* Bratislava: SPN 1996, p. 164.

An important part involved in the creation of a culture of marriage is the media. In order for the media to offer what the culture of marriage is building there is the need for parents' associations to lobby for the media to offer marital and pro-family content and help parents critically distinguish between appropriate and inappropriate content.

The high increase of marital and family problems requires the creation of employment opportunities for marriage and family professionals.

4.5. The role of social work in creating a culture of marriage

The role of social work, which is also confronted with questions of marriage in its day-to-day practice, is to draw the consequences for building a culture of marriage. It is precisely because of its presence in the reality and experience of dysfunctional and divorced family practices that it is able to accurately identify, name and practically justify what is beneficial to society and what is not.

Social work is *holistic*, taking into account all the features and circumstances of the system. It is the profession which can point to what model of marriage is good for society. At the same time, it is *teleological*, i.e. the one that points to the goal – the social (and socializing) functions of marriage, and then adapt the present vision of its characteristic features.[67]

Every science is inspired by a certain anthropology. This is also the case of social work, which is dependent on anthropology. The relation of anthropology and social work is realized in two directions - in the deductive and inductive direction. In the first case, it is a direction from the principles of anthropology to the practice of social work, i.e. anthropology inspires social work that draws from it the principles for its practice. Social work may be led to the principles of adequate anthropology in the opposite way – according to the law of negation. By analysis of the social consequences of inappropriate anthropologies and attempting to prevent them, it will eventually come to formulate the principles of a healthy anthropology. In this inductive direction, practice brings social work to the anthropological principles that it derives from its experience as essential to practice.

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[67]   Cf. S. Košč, „*Rozlučiteľnosť" vs. Nerozlučiteľnosť manželstva ako sociálny problem*, in: *Manželstvo dnes,* p. 30.

Social work is done in virtually two directions. The principles on which it is based make social work both, deductive - studying the principles of anthropology, on which it subsequently builds its practice as well as inductive - from its practice. It does matter what anthropology the social work is building, as it does matter even in practice what way, for example, social counsellor will lead husbands in the crisis of their marriage. First of all, it is necessary to clearly identify the anthropology, which should be the basis for the practice of social work and the building of a culture of marriage.

Building a culture of marriage means building it primarily from the roots, which is building an adequate anthropology, which is able to bring to the all spheres of society the preference of the model that will ensure the stability of society. Building a culture of marriage means stimulating the institution of marriage in society so that it is stable itself.

Social work, as an applied and practical scientific discipline, seeks solutions to eliminate the consequences of socio-pathological phenomena through social policy, social services, social counselling and social work. Its action is not only at the micro level but also at the macro level. The role of social work is to promote structural political and social changes and to set preventative interventions so that they are proactive, i.e. changing conditions of surroundings for the benefit of the family.[68]

Professional social work can unequivocally prove that divorce is a negative social phenomenon, can prove the harmfulness of divorce to its actors, including children (with a few exceptions). Social work has an important role in preventing the breakdown of marriage. Although the role of social policy is also to support citizens who find themselves in need, it is not to be the only and prime target.

It is more useful and economically convenient for the state to have a parent-based society that mitigates the demands for social services of a different kind. Therefore, the role of a social worker is to appeal for a social and family policy which supports marriage, and prioritize the promotion of healthy, natural families. It is better, and less expensive, to prevent the problem than subsequently helping broken marriages and families.

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[68] Cf. M. Fula, *Valorizácia sociálnej role rodiny*, in: *Sociálna patológia rodiny...,* p. 117.

A social worker should provide a service of logical reasoning,[69] serve as a guardian and stabilizer of change in social life, wake up social conscience,[70] should ponder rational reasons and defend social interests.

A social worker should point out that marriage and its attributes of fidelity and indissolubility are a social need, and that the stability of society that is given by the stability of families cannot be built on any relationship between the partners. It is precisely because he sees the consequences of a broken marriage that he should point out the necessity to change the vision of marriage and to present it particularly to those who still can decide how to organize their life relations.[71] Seeing these consequences he should also be the one who points to marriage in its full truth and helps the young person to re-learn that heterosexual, monogamous and indiscriminate marriage is a personal and social good. The most important way to do this is to prepare for marriage.

5. Conclusion

The only basis on which it is possible to build an authentic culture of marriage is human nature. In order for today's culture to be called a *cultura matrimonii*, it must be consistent with the *natura matrimonii*.

Society is constituted by families, and therefore it does matter which families constitute it. Not any sexual cohabitation contributes to building the social stability of society. The stability of society depends on the stability of the family based on natural marriage.

Every cohabitation brings with it some social consequences, so the way of sexual coexistence cannot only be a private matter of two persons. The questioning, even the rejection of marriage as a natural human institution, brings with it negative social consequences. The only solution to the marriage crisis is to return to the naturalness of marriage. The demand for institutionalization, heterosexuality, fidelity, and indissolubility – in view of the consequences that follow, as well as the consequences of opposing

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[69]   Cf. S. Košč, „*Rozlučiteľnosť*" *vs. Nerozlučiteľnosť manželstva ako sociálny problém*, in: *Manželstvo dnes,* pp. 29, 31.

[70]   Cf. E. Ryś, *Duchovnosť z aspektu sociálnej práce,* Ružomberok: PF KU 2008, p. 38.

[71]   Cf. S. Košč, „*Rozlučiteľnosť*" *vs. Nerozlučiteľnosť manželstva ako sociálny problém*, in: *Manželstvo dnes,* p. 31.

attitudes – becomes the well-founded social need of every union that constitutes society.

Building an authentic culture of marriage must inevitably be reflected in a marital family policy that will participate in the legal protection of natural marriage, in advancing socio-economic support for married couples, in a prenatal policy promoting the birth of children in harmonious and stable marriages, and in marital educational programs supporting the vision of a natural marriage.

An important role in formulating social arguments for the promotion of the natural model of marriage is played by social work with the family. For through its experience of working with dysfunctional families, it is an important partner in formulating family policy and educational programs that support marriage.

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