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## Family in the Face of Globalization

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Philosophy and Canon Law 2, 253-267

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2016

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](http://bazhum.muzhp.pl), gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

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## Family in the Face of Globalization

**Abstract:** The effects of the impact of globalization on the family were presented in this article. Globalization of culture and globalization of consumption became the main causes of changes in the value system. So-called uniformity (unification) of life and its homogenization were a result of global transformation. Relations with people and objects take on a new, transitional character. Mankind seeks to achieve happiness and joy, but the boundaries between good and evil, truth and falsehood, values and anti-values are blurred. The fast pace of changes contributes, on the one hand, to a multiplicity of choices but, on the other hand, to the formation of transience, temporality, and changeability. Since the 1960s there have been new, alternative forms of family life. The 1990s brought the fashion for “invisible women” manifested in blurring gender difference. In the first decade of the twenty-first century some legal changes concerning same sex partnerships were made common and in some countries such partnerships were regarded as equivalent to marriage, thus weakening understanding of the traditional definition of the family.

**Key words:** family, marriage, globalization, consumption

### Introduction

In the early 1960s an American sociologist, Ronald Robertson, created the theory of globalization and defined it as the process of social phenomena that make the world as a whole.<sup>1</sup> The process connected with the expansive develop-

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<sup>1</sup> See Roland Robertson, *Globalization: Social Theory and Global Culture* (London, Thousand Oaks, New Dehli: Sage Publications), 1992; Marguerite A. Peeters, *The Globalization of the Western Cultural Revolution: Key Concepts, Operational Mechanisms* (Brussels: Institute for Intercultural Dialogue Dynamics), 2012.

ment of the so-called modern social formation lies at the basis of globalization. As a result of dissemination of new technologies, communications, telecommunications and then the Internet, in the 1990s the world begun to “shrink” and turn into “a global village.”<sup>2</sup> The term global village was introduced to social communication by Canadian-born Herbert Marshall McLuhan<sup>3</sup> who described it by a situation when the results of an event happening in one part of the world could be experienced in other, even very remote, parts in real-time. Relationships and their effects in the area of economy, finances, politics, and culture have become stronger and stronger. Many organizations and large corporations have their networks all around the world. Among such international organizations there are: the World Bank, the International Monetary Fund,<sup>4</sup> and the World Trade Organization,<sup>5</sup> with the European Union also mentioned in this context. What is more, the conditions of life and work have changed. There is no longer one particular place where a job was, or is, preformed. Today with the introduction of free movement of persons, goods, services, and capital in the European Union, many professional groups must continually change their place of residence in connection with the work performed. In the past there were mostly diplomats, today—the managers, representatives of various companies, traders, artists, and scientists. Mobility has become a requirement of the modern labor market. For this purpose the European Parliament and the Council issued a special directive (2004/38/EC of 29 April 2004), among others, on the right of citizens of the Union and their family members to move and reside freely within the territory of the member states.<sup>6</sup> The aim of this directive was family reunion, therefore the term family had to be defined. The directive recognizes that the family is comprised of two adults of different sexes or of the same sex who are in a marriage, partnership or concubinage together with the direct descendants and dependent direct relatives in the ascending line.<sup>7</sup> The global transformation resulted in the so-called uniformity (unification) of life and its homogenization (i.e., forming

<sup>2</sup> See Lucjan Kocik, *Rodzina w obliczu wartości i wzorów życia ponowoczesnego świata* (Kraków: Oficyna Wydawnicza AFM, 2006), 108.

<sup>3</sup> Marshall McLuhan, *The Gutenberg Galaxy* (University of Toronto Press: Toronto 1962), also: *The Gutenberg Galaxy.pdf (PDFy mirror)*, Published January 1, 2014. Cf. Mateusz Szast, *Globalna wioska jako nowa rzeczywistość XXI wieku*, accessed November 4, 2015, <http://www.pedkat.pl/images/czasopisma/pk8/art25.pdf>.

<sup>4</sup> The World Bank and the International Monetary Fund were formed in 1944.

<sup>5</sup> Formed in Marakesh, the organization operates since January 1, 1995.

<sup>6</sup> *Directive on the right of citizens of the Union and their family members to move and reside freely within the territory of the member states*, Official Journal C 270 E, 25/09/2001 P. 0150-0160.

<sup>7</sup> In the European Union Member States there are five types of relationships which are legally recognized as marriage and which can form the family: (1) the marriage of man and woman, (2) the same-sex marriage, (3) registered partnership of persons of different sexes, (4) registered partnership of persons of the same sex, (5) concubinage.

a homogenous mixture of two or more elements). It also affected culture. First, it was connected with the language as the intensification of contacts, common interests and politics required one tool of communication. Therefore, the English language became such a tool—earlier there were some attempts to introduce Esperanto, but they failed.<sup>8</sup> Today the most expansive cultures are these of the most developed Western countries and the economic strength decides about the directions of the flow of culture. In this respect the United States of America is the leading country as it spends the greatest amount of money on marketing its products. Nowadays, consumption shapes social life and it has become a determinant of postmodern society, not as it was still in the first half of the twentieth century when production was characteristic of the industrial period. At that time society had to work together. Now it is not so important because life consists of consecutive kaleidoscopic images that are often ambivalent and contradictory. What is required today are constant negotiations, tenders, public procurement. Whereas lack of precision, indefiniteness, and ambiguities are not, as it turns out, symptoms of an illness of society but of its vitality.<sup>9</sup>

Globalization of culture and globalization of consumption became the main causes of changes in the value system.<sup>10</sup> There are more and more places which facilitate consumption. Both daily and festive life has moved to and is now taking place in shopping centers. There is a widespread “McDonaldization” or as some people define it “Cocaolization” of social life. More and more often modern man comes into contact with things rather than people. The other man arouses one’s interest only because of the position which he holds and not his or her personality. Relations with people and objects take on a new, transitional character. Life is made up of episodes which occur next to each other and often have nothing in common. This, in turn, deprives man of a sense of stability and security. What is characteristic of contemporary times is the pursuit of happiness and joy; the boundaries between good and evil, truth and falsehood, values and anti-values are blurred. The fast pace of changes contributes, on the one hand, to a multiplicity of choices but, on the other hand, to the formation of transience, temporality, and changeability. There is a requirement to lead a fast life. The culture that dominates now is the so-called instant culture, reflected in the famous saying “fast food, fast sex, fast car.” Today everything can be put up on sale and social behaviors are governed by the rules of free market. Modern

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<sup>8</sup> Kocik, *Rodzina w obliczu wartości*, 110–12; Esperanto was created by Ludwik Zamenhof (1859–1917), a Polish Jew born in Białystok.

<sup>9</sup> Kocik, *Rodzina w obliczu wartości*, 114.

<sup>10</sup> Kocik, *Rodzina w obliczu wartości*, 111; Krystyna Slany, *Alternatywne formy życia małżeńsko-rodzinnego w ponowoczesnym świecie* (Kraków: Zakład Wydawniczy ‘Nomos,’ 2002), 42–6; Ryszard Legutko, *Triumf człowieka polspolitego* (Poznań: ZYSK I S-KA Wydawnictwo, 2012), 165–66, 202.

man can be defined with the motto: “I am what I have and what I consume.”<sup>11</sup> Consumers worldwide, who are under the influence of mass culture, have a great difficulty to raise their children without any contact with mass culture, mass media, and their products. Man has become a compulsive buyer in the supermarket called culture. In his apostolic exhortation *Ecclesia in Europa* of 2003 the Pope, St. John Paul II emphasized that nowadays we witness a widespread existential fragmentation, dominated by a feeling of loneliness, in which divisions and conflicts are on the rise. Among other symptoms of this state of affairs, Europe is also experiencing the grave phenomenon of family crises and the weakening of the very concept of the family.<sup>12</sup>

## Problems with Defining the *Family*

Globalization has also influenced the way marriage and family were defined. In the second half of the twentieth century it was not difficult to explain these terms. Both in legal terms and in everyday language the family was understood as a married couple with children. It was a nuclear family relationship based on legally contracted marriage and biological parenthood.<sup>13</sup> Since the 1960s there have been new, alternative forms of family life, and therefore the question of how to meet the definitional challenges in the face of such diversity was posed.<sup>14</sup> The universal concept of the family assumes that the family is a group of people, defined normatively, who are related to each other and whose aim is to procreate and socialize. In this case, relationship does not define the number of parents or children. A monoparental relationship, both with adopted children and conceived in this relationship, is also considered to be the family. “A normatively

<sup>11</sup> Kocik, *Rodzina w obliczu wartości*, 118–19.

<sup>12</sup> John Paul II, Post-Synodal Apostolic Exhortation *Ecclesia in Europa* of 28 June 2003, Pallottinum 2003, n. 8.

<sup>13</sup> See Grażyna Firlit-Fesnak, *Rodziny polskie i polityka rodzinna; stan i kierunki przemian*, in *Polityka społeczna. Podręcznik akademicki*, ed. Grażyna Firlit-Fesnak and Małgorzata Szyłko-Skoczny (Warszawa: Wydawnictwo PWN, 2008), 187–88; Anna Kwak, *Rodzina w dobie przemian. Małżeństwo i kohabitacja* (Warszawa: Wydawnictwo Akademickie „Żak,” 2005), 12–20; Kocik, *Rodzina w obliczu wartości*, 61–64. Kocik notes that from the very beginning of human existence man was defined by and identified with the family. Lack of affiliation caused difficulties with identification or even made it impossible to identify him. Moreover, the institution of marriage and the family was often more important than faith, ethnicity, citizenship or nationality as this all could be changed to sanctify marriage and the family. See Jan J. Sztudynger, *Rodzinny kapitał społeczny a wzrost gospodarczy w Polsce*, accessed June 5, 2010, [www.jjsztudynger.yoyo.pl/e2009-2-sztudynger.pdf](http://www.jjsztudynger.yoyo.pl/e2009-2-sztudynger.pdf).

<sup>14</sup> Slany, *Alternatywne formy życia*, 42; Kocik, *Rodzina w obliczu wartości*, 67.

defined relationship” points to the important role that society has in defining the family. However, a childless marriage—although each of the partners has their own family related by affinity, is not considered to constitute the family.<sup>15</sup>

In Poland the term family was specified for the purpose of the National Census conducted<sup>16</sup> in 2002. The Polish legislator described it as two or more persons who are related as husband and wife or partners living together (cohabitants)<sup>17</sup>—persons of the opposite sex, or living as a parent and a child. Therefore, according to the criterion adopted for the purpose of the national census the family included: a couple without children and a couple with one child or more children, a single-parent with one child or more children, and partners with children. However, the Act of 4 March 2010 on the national census of population and housing in 2011 (Journal of Laws No. 47, item. 277) does not specify the term family. The Act includes only the definition of a non-marital relationship (in Article 2 point 14), understood as two people living in the same household who are not married in the form provided by Polish law yet the relationship of these people is of a marital nature. It needs to be emphasized that the last national census was conducted after Poland had joined the European Union and was carried out according to the criteria established by the Union.<sup>18</sup>

The family formed in the initial period of the so-called modernization of societies with the so-called sole breadwinner, who was a man, underwent some serious changes in a short time. In the second half of the twentieth century there was a breakdown of traditional family which ceased to be authoritarian, durable, sacred, stable, multifunctional, multigenerational, and with many children. The family is no longer an institution based on the public interest but it is a small group which is nuclear, democratic, unstable, secular, mobile, based on

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<sup>15</sup> Ibid., 69–70; Slany, *Alternatywne formy życia*, 7–82. Cf. Tadeusz Guz, “Koncepcje małżeństwa i rodziny w nowożytnej filozofii,” in *Prawo rodzinne w dobie przemian*, ed. Piotr Kasprzyk and Piotr Wiśniewski (Lublin: TN KUL, 2009), 9–20.

<sup>16</sup> Chronologically it was the last national census which was carried out before the Polish accession to the European Union.

<sup>17</sup> Cohabitation is understood as a situation when two unrelated adult people live together, maintain intimate contacts and run the same household, yet their relationship is not formalized. Another example of an informal relationship is the so-called LAT (*living apart together*), which means that partners have an intimate relationship but they do not live together. Whereas the household should be understood as a group of people living together and joining their sources of income. See: Slany, *Alternatywne formy życia*, 134–38. Slany notes that cohabitation is a different form of relationship than *common-law-marriage*. “This term does not sound romantic but it also does not have a pejorative meaning like, for example, concubinage which is often used in Poland as a substitute for cohabitation,” see Ibid., 135; Kwak, *Rodzina w dobie przemian*, 177–78.

<sup>18</sup> Regulation (EC) No 763/2008 of the European Parliament and the Council of 9 July 2008 on population and housing censuses (Text with EFA relevance), L 218/14 EN Official Journal of the European Union 13.8.2008, accessed January 21, 2016, <http://eur-lex.europa.eu/legal-content/EN/ALL/?uri=CELEX%3A32008R0763>. accessed: January 21, 2016.

love, with few children and limited functions.<sup>19</sup> What is disturbing in all these changes related to the family is the fact that they happened not within centuries but within decades. For example, marriage, as shown by Slany, used to be an institution *sui generis* over the individual and today is has become more of a product and construct of individuals who constitute it. The family has become a creative and dynamic project, implemented in many variations.<sup>20</sup> Lucjan Kocik aptly notes that for the first time in the history of humankind the individual does not need lasting relationships with other individuals in order to survive and satisfy all their needs, and pass on their genes to the next generation. The individual only needs money. Moreover, there has been a change in the role and position of women in marriage and the family. Until the 1960s the so-called model of “a good wife and mother” functioned, in the 1970s in the West, there was the model of “a superwoman,” whereas the 1990s brought the fashion for “invisible women” manifested in blurring gender difference.<sup>21</sup> In the first decade of the twenty-first century some legal changes concerning same sex partnerships were made common and in some countries such partnerships were regarded as equivalent to marriage,<sup>22</sup> thus weakening understanding of the traditional definition of the family.

It is worth noting that many of the poorer European societies, Polish society included, have recently been affected by a serious problem of emigration, especially after the EU enlargement in 2004. Economists emphasize the positive aspects of emigration, for example, an increase of money transfers to the country of origin. The results of studies on emigration from the poorest parts of Poland show that women are the group which most often decides to leave their country for economic reasons and they take seasonal jobs. Women are characterized by greater activity, are less prone to depression and less affected by addictions. Most often they leave their children with less active or incapable

<sup>19</sup> Slany, *Alternatywne formy pożycia*, 52.

<sup>20</sup> Ibid., 53. Ewa Karabin in the article entitled *Mężczyzny i niewiasty porządne złączenie. O małżeństwie encyklopedycznie*, in „Więź” 11–12(2009), 5–10 notices that the encyclopedic editions published after 2000 no longer use gender terms. The definition of marriage does not use the words “woman,” “man,” “husband,” and “wife” but some gender-neutral terms like “persons,” “people.” In *Encyklopedia PWN A–Z* the 2008 edition has no entrance “marriage,” though the 2007 edition still includes this term. Cf. Kocik, *Rodzina w obliczu wartości*, 64.

<sup>21</sup> Slany, *Alternatywne formy życia*, 15. Cf. Polish Episcopal Conference, document prepared by the Council for Family, *Służyć prawdzie o małżeństwie i rodzinie*, Łomża, 19 June 2009: “Avoiding anything that blurs gender differences is the basic expression of gratitude to God for having created us men and women,” no. 66.

<sup>22</sup> See: Tomasz Ponikło, “Czym jest małżeństwo. Krótka historia zmian w prawie,” in *Więź* 11–12(2009): 22–28; Joanna Pietrzak-Thébault, “Formy życia wspólnego Francuzów,” in *Więź* 11–12(2009): 36–46; Joanna Petry Mroczkowska, “Małżeństwo: kwestia dyskusyjna. Spory i argumenty w USA,” in *Więź* 11–12(2009): 29–34; Marek Rymsza, “Małżeństwo nie jest sprawą prywatną,” in *Więź* 11–12(2009): 57–72.

parent, “who often cannot provide the child with necessary social and emotional support.”<sup>23</sup> Female migration has led to the creation of a new social phenomenon called “transnational motherhood” and the Euro-orphans phenomenon has become a subject of research and scientific analyses.

## The Teaching of the Catholic Church on the Family

Because of its views on the family the Church is often viewed, especially by young people, as a relic of the past with medieval rules. How can the following principles be implemented: St. John Paul II’s rule to put “be” before “have” and the idea that the family is the natural and fundamental unit of society and is entitled to protection by society and the State<sup>24</sup>?

The Synod Fathers sitting at the Council were well aware of the changes that were taking place in the social order. In their documents the Council warned against the new, negative phenomena. Yet, did they realize the pace of these changes well enough as they were debating in the first half of the 1960s? Probably not entirely. Though they already wrote in *The Pastoral Constitution on the Church in the Modern World* that “the traditional local communities such as families, clans, tribes, villages, various groups and associations stemming from social contracts, experience more thorough changes every day” (n. 6). Also, “a change in attitudes and in human structures frequently calls accepted values into question, especially among young people, who have grown impatient on more than one occasion, and indeed become rebels in their distress. Aware of their own influence in the life of society, they want a part in it sooner. This frequently causes parents and educators to experience greater difficulties day by day in discharging their tasks” (n. 7). On the subject of marriage and the family the Council emphasized that “the well-being of the individual person and of human and Christian society is intimately linked with the healthy condition of that community produced by marriage and family [...]” (n. 47). It was also noted that the dignity of this basic social institution is heavily affected by “polygamy, the plague of divorce, the so-called free love and other disfigurements”

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<sup>23</sup> Cf. Aleksandra Brzemia-Bonarek, “Lepiej zapobiegać niż sądzić. Uwagi prawnika-kanonisty odnośnie do przygotowania do małżeństwa,” in *Miłość i odpowiedzialność – wyznaczniki kanonicznego przygotowania do małżeństwa*, ed. Andrzej Pastwa and Monika Gwóźdź (Katowice: Wydawnictwo Uniwersytetu Śląskiego, 2013), 132.

<sup>24</sup> See: Article 16.3 of The Universal Declaration of Human Rights, accessed October 21, 2015, [http://www.ohchr.org/EN/UDHR/Documents/UDHR\\_Translations/eng.pdf](http://www.ohchr.org/EN/UDHR/Documents/UDHR_Translations/eng.pdf).

(n. 47). What is more, “married love is too often profaned by excessive self-love, the worship of pleasure and illicit practices against human generation. Moreover, serious disturbances are caused in families by modern economic conditions, by influences at once social and psychological, and by the demands of civil society” (n. 47).

The Council, and the provisions of the Pastoral Constitution on the Church in the Modern World in particular, helped to initiate some changes in defining and normalizing the institution of marriage and the family at the level of the Church law. However, it needs to be emphasized that the applicable Code of Canon Law of 1983 does not contain any special sections on family law, it only specifies the institution of marriage. Yet it does not mean that there are not any references to the family and its laws. The scheme *De iure Familiae* prepared by the Pontifical Commission for the Revision of the Code of Canon Law, though it was not included in the Code, has references to the family in all but one of its books, that is, *The Temporal Goods of the Church*. The above-mentioned events and documents of the Church show that the post-synodal popes cared a lot about the well-being of the family. In 1980 St. John Paul II convened the first Synod dedicated to the family. In 1981 he established The Pontifical Council for the Family and on 21 November 1981 he announced the Post-synodal Exhortation *Familiaris Consortio*. On 22 October 1983 the Holy See presented The Charter of the Rights of the Family which lists some specified rights that the family as a legal entity enjoys.

Characterizing the last century Archbishop Marek Jędraszewski notices that postmodernism gradually replaced faith.<sup>25</sup> It is the pleasure of the moment (hedonism) that offers hope which is necessary for each human being to live. The love for God and neighbor is being replaced by extreme selfishness that goes hand in hand with wrongly understood tolerance. The period which we are experiencing now is a stage of degradation. The concept of *human machine* is now becoming the ideal, facilitated by a previously unknown development of medicine and technology. Biotechnology is taking the place of faith, whereas the order of hope is being replaced by “everlasting life” on earth. There is no room for the love for God and neighbor in the order of love—there is only the worship of the body. Based on this way of viewing the world, great sports and recreation industry are being built, with fitness clubs and spas.<sup>26</sup>

<sup>25</sup> On the subject of liberal ironist see: [http://etyka.uw.edu.pl/wp-content/uploads/2014/07/Etyka26\\_A\\_Szahaj.pdf](http://etyka.uw.edu.pl/wp-content/uploads/2014/07/Etyka26_A_Szahaj.pdf), accessed October 28, 2015. Also: Andrzej Szahaj, “Richarda Rorty’ego humanizm bez metafizyki i jego etyczno-polityczne implikacje,” in *Etyka*, no. 26 (1993): 109–24.

<sup>26</sup> See: Abp. Marek Jędraszewski, *Bóg filozofów i Bóg Jezusa Chrystusa* (Poznań: Wydawnictwo Naukowe Uniwersytetu im. Adama Mickiewicza), 2011; cf. Abp Stanisław Gądecki, *Siedem etapów degradacji kultury europejskiej*, accessed October 25, 2015, <https://ekai.pl/wydarzenia/polska/x63092/siedem-etapow-degradacji-kultury-europejskiej/>.

The Catholic Church teaches that the first, basic element defining the family is its emergence from marriage. Although marriage and the family are two different realities they are related to each other. The conjugal community per se does not constitute the family and not every family forms a conjugal community.<sup>27</sup> The family is a bigger community whose source is in the order of the conjugal community. Its basis is in its purpose, that is, marriage. Not every relationship which forms a community between man and woman can be called the family. A family-like community is, for example, a relationship whose driving force is cohabitation, and not marriage, or a civil union concluded between two people which according to canon law is considered as invalid marriage. The second element which defines the family is cohabitation of two generations, that is, a situation when parents and children live together, children are raised to full manhood and prepared to participate in practicing faith and in the life of the Church. According to the teaching of the Church this upbringing should include physical, social, cultural, moral, and religious education (can. 1136). In the canonical sense, the family is a community between parents and children whose foundation and driving force is marriage, that is, marriage which is valid for the Church or at least putative.

In 2004, in his speech on the importance of the family in whole Europe, Pope John Paul II emphasized that “the family mirrors society, hence, also the Europe that is under construction. The development of families is and will be the most important indicator of cultural and institutional development on the Continent.”<sup>28</sup>

## Conclusion

Can we protect the family? Probably yes, because this oldest social institution stemming from natural law has already survived some historical turmoil. This, however, does not mean that the condition of the family will not be further weakened. Maybe in one thousand years' time it will be a rarity?

What needs to be done is to increase efforts to protect the family, respect its rights and not discriminate the family by equating it in its rights with free

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<sup>27</sup> Jan Vries, *Die christliche Familie aus kanonistischer Sicht*, in *Iuri Canonici Promovendo. Festschrift für Heribert Schmitz zum 65. Geburtstag*, ed. Winfried Aymans and Karl Theodor Geringer (Regensbrug: Pustet, 1994), 100–101.

<sup>28</sup> John Paul II, Address to the participants in the European symposium for university teachers, 25 June 2004, accessed October 21, 2015, [http://w2.vatican.va/content/john-paul-ii/en/speeches/2004/june/documents/hf\\_jp-ii\\_spe\\_20040625\\_famiglia-europa.html](http://w2.vatican.va/content/john-paul-ii/en/speeches/2004/june/documents/hf_jp-ii_spe_20040625_famiglia-europa.html). The Polish text in *L'Osservatore Romano* 11–12 (268) 2004: 20–21, no. 1.

relationships. People need to be more carefully prepared to marriage, families need to be given support and adequate facilities, immigrants need to be supported—also these ones who are left on their own or with children in the country of origin, and last but not least, a favorable environment needs to be created to encourage demographic growth.

*Ius saquitur vitam.* Human life should go before law, therefore the role of law is to recognize the legal standards of conduct and rules of behavior. A question may be asked whether the cultural processes which are now taking place did not have too much pressure on the Church. The new Motu Proprio *Mitis iudex Dominus Iesus*<sup>29</sup> and *Mitis et misericors Iesus*<sup>30</sup> by Pope Francis are both devoted to speeding up the processes regarding the nullity of marriage. Firstly, the procedures have been made briefer. Secondly, the appointed priests can decide whether the divorced faithful who is in a new relationship can take Holy Communion. Moreover, the role of divine mercy has been emphasized.<sup>31</sup>

What allows us to have hopes for the future is the fact that the family has survived despite many changes, such as globalization or the primacy of the individual over the community. And though it has become more sensitive the family managed to adapt to the changing conditions of life and it satisfies the natural and basic desire of mankind to search for love, assistance, and solidarity. The surveys carried out among different social groups, including young people, reveal the persistence of this desire. Less and less people believe that it is possible to be happy without marriage, children, and the family.<sup>32</sup> According to the European Economic and Social Committee the family carries with itself some favorable factors which contribute to the economic development and social balance in the following basic areas<sup>33</sup>:

<sup>29</sup> Pope Francis, Motu proprio *Mitis iudex Dominus Iesus* by which the canons of the Code of Canon Law pertaining to cases regarding the nullity of marriage are reformed of 15.08.2015, accessed November 3, 2015, [https://w2.vatican.va/content/francesco/en/motu\\_proprio/documents/papa-francesco-motu-proprio\\_20150815\\_mitis-iudex-dominus-iesus.html](https://w2.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco-motu-proprio_20150815_mitis-iudex-dominus-iesus.html). The reform came into force on 8 December 2015.

<sup>30</sup> Pope Francis, Motu proprio *Mitis et misericors Iesus* by which the canons of the Code of Canons of Eastern Churches pertaining to cases regarding the nullity of marriage are reformed at: [https://w2.vatican.va/content/francesco/en/motu\\_proprio/documents/papa-francesco-motu-proprio\\_20150815\\_mitis-et-misericors-iesus.html](https://w2.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco-motu-proprio_20150815_mitis-et-misericors-iesus.html), accessed November 3, 2015. The reform came into force on 8 December 2015.

<sup>31</sup> It needs to be remembered that *plenitudo ergo legis est dilectio!* (*Dilectio proximo malum non operatur plenitudo ergo legis est dilectio* – Rz 13, 10).

<sup>32</sup> Peter Hahne, *Dość tej zabawy! Koniec społeczeństwa przyjemności*, trans. Adam Pradela, (Katowice: Wydawnictwo św. Jacka, 2007), 79.

<sup>33</sup> Cf. Commission of the European Communities, Communication from the Commission *Green Paper: Confronting Demographic Change: A New Solidarity between Generations*, Brussels, 16.03.2005, COM (2005) 94 final. Accessed June 21, 2016, <http://eur-lex.europa.eu/legal-content/EN/TXT/?uri=URISERV%3Ac10128>, Institute for Family Policies, *Report on the Evolution of the Family in Europe 2009*, accessed October 25, 2015, <http://www.mmmeurope>.

1. The family is a hub of emotional, economic, and social solidarity which, for many people, makes it easier to deal with the vicissitudes of economic life. The unemployed can benefit from family, psychological and/or financial support. They find it easier to take steps to find a job, training program or even set up a business, although this does not alter the fact that unemployment places a heavy burden on the entire family.
2. The family is a direct economic drive because it is the source of what economists describe as “human capital.” Hence parents must get all support they need to raise their children. The real cost of Europe’s “demographic winter” can be felt when we consider the difficulties ahead in terms of funding pensions, rural depopulation, and the consequent disappearance of economic activities.
3. The family makes a great contribution to “human capital” through the education and value it imparts and support and stimulus the parents provide for their children. Qualities that will be crucial to professional as well as social life are acquired in the family: respect for others, making an effort, team spirit, tolerance, social behavior, responsible independence.
4. The family is a long-term economic drive, as parents use their economic resources to meet the family’s needs. Parental responsibility to educate and prepare children for the future contributes towards saving and investment in terms of money, real estate, training, and knowledge. Parents will also take steps to reduce pollution from all sources in order to preserve decent environment for their children.<sup>34</sup>

All surveys show that Europeans are not able to fulfill their wish to have children and the often-expressed desire for a third child frequently goes unfulfilled. This is often because of some financial or material reasons and some difficulties in balancing a career with family life, particularly for mothers.<sup>35</sup>

Nowadays, it is very important to contribute to the creation of the true culture of the family. Over the past decades a negative image of the family has been effectively projected. People have talked and written about it badly and it has been ridiculed. The social consequences of such actions will be long felt by next

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org/ficdoc/FAMILYPLATFORM-Final-Report-04-2011.pdf. Cf. [http://www.familywatchinternational.org/fwi/Report\\_Evolution\\_Famij\\_europe\\_2007\\_EU27.pdf](http://www.familywatchinternational.org/fwi/Report_Evolution_Famij_europe_2007_EU27.pdf), accessed October 25, 2015. Cf. *Family Policies and Diversity in Europe: The State-of-the-art Regarding Fertility, Work, Care, Leave, Laws and Self-Sufficiency*, ed. Olivier Thévenon and Gerda Neyer, accessed October 25, 2015, <http://www.familiesandsocieties.eu/wp-content/uploads/2014/12/WP7Thevenon-Neyer2014.pdf>. See: Elżbieta Szczot, *Rodzina a wolne związki. Skutki kanoniczne i społeczne deprecjacji rodziny* (Lublin: Stowarzyszenie Absolwentów Wydziału Prawa Katolickiego Uniwersytetu Lubelskiego, „Biuletyn” no. 4 (2009): 27–51.

<sup>34</sup> Opinion of the European Economic and Social Committee on *The family and demographic change* (2007/C 161/19), accessed October 21, 2015, <http://eur-lex.europa.eu/legal-content/EN/TXT/?uri=celex%3A52007AE0423>.

<sup>35</sup> *Ibid.*, no. 8.13.

generations. As aptly noted by Joaquín Navarro-Valls, the culture of the family cannot develop in a society whose basic institutions—legislative and judicial, universities and religious centers—not only do not defend it but, in fact, they theoretically and practically destroy it.<sup>36</sup>

The family is the first and the most important place where values are passed on. It is in the family where the foundations for the future life of each person are laid or otherwise the person has not got any.<sup>37</sup> The negative effects of social depreciation of the family are closely related to the departure of societies from the teaching of the Church on the family. Concern for the family, protection of its rights and safeguarding them are not only in the interest of the Church, but they should be preserved as the highest values by each state and the whole mankind.

*Translated by Anna Bysiecka-Maciaszek*

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<sup>36</sup> Statement by Joaquín Navarro-Valls of 16 June 2007 in Gniezno, accessed October 21, 2015, <http://ekai.pl/serwis/?print=17MID=12877>.

<sup>37</sup> Hahne, *Dość tej zabawy*, 78.

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Elżbieta Szczot

## La famille face au phénomène de la mondialisation

### Résumé

Dans l'article, on a présenté les conséquences de l'influence de la mondialisation sur la famille. La mondialisation de la culture et celle de la consommation sont devenues la raison principale du changement du système de valeurs. Cela étant, on a affaire à l'uniformisation (unification) et l'homogénéisation de la vie. Les contacts avec les gens aussi bien qu'avec les choses ont acquis un nouveau caractère passager. L'homme cherche à atteindre le bonheur et la joie, mais les frontières entre le bien et le mal, le vrai et le faux, la valeur et l'antivaleur se sont effacées. Le rythme rapide de changements contribue, d'une part, à la multiplicité de choix, d'autre part, à l'émergence de tout ce qui est passager, temporaire et susceptible aux changements. Depuis les années soixante du XX<sup>e</sup> siècle apparaissent de nouvelles formes alternatives de la vie familiale. Dans les années quatre-vingt-dix, on aperçoit la mode des « invisible women » qui se manifeste, entre autres, dans l'effacement de la différence de sexe. Dans la première décennie du XXI<sup>e</sup> siècle, on a répandu les changements juridiques concernant la réglementation des unions homosexuelles et, dans certains pays, elles ont égalé les mariages, en affaiblissant de cette façon la compréhension traditionnelle de la famille.

Mots clés: famille, mariage, mondialisation, consommation

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Elżbieta Szczot

## La famiglia dinanzi al fenomeno della globalizzazione

### Sommario

Nell'articolo sono stati presentati gli effetti dell'influenza della globalizzazione sulla famiglia. La globalizzazione della cultura e la globalizzazione del consumo sono divenuti la causa principale del cambiamento del sistema di valori. Ha avuto luogo un'uniformazione (standardizzazione) e un'omogenizzazione della vita. I contatti sia con le persone, sia con le cose hanno assunto un carattere nuovo, provvisorio. L'uomo aspira a raggiungere la felicità e la gioia ma si sono cancellati i limiti del bene e del male, della verità e della falsità, del valore e dell'antivalore. Il ritmo veloce dei cambiamenti contribuisce da un lato a possedere una molteplicità di scelta, dall'altro al sorgere di provvisorietà, temporaneità e variabilità. Dagli anni '60 del XX secolo sorgono nuove forme alternative di vita familiare. Gli anni '90 hanno portato la moda delle „invisible women” che si manifesta tra l'altro nella cancellazione della differenza sessuale. Nella prima decade del XXI secolo sono state diffuse modifiche giuridiche riguardanti la regolazione delle unioni omosessuali, ed in alcuni paesi sono state equiparate ai matrimoni, indebolendo in tal modo la concezione tradizionale della famiglia.

Parole chiave: famiglia, matrimonio, globalizzazione, consumo