THE TRADITIONAL FAMILY, IN THE ROLE OF THE FUNDAMENTAL MATRIX OF THE FORMATION OF INDIVIDUAL CONSCIOUSNESS – A RADIOGRAPHY AT THE LEVEL OF THE ROMANIAN SOCIETY

Mirela Cristiana NILĂ STRATONE[*]
Bogdan MARINESCU[**]

Abstract

The primary group, accepted at all times as the core of society, is subject to a continuous assault. The reason invoked is so-called change, novelty, elements that only open-minded can accept.

The main problem that arises in this approach is that the open mind does not mean the mind that accepts any element of novelty, but the mind that analyzes and selects. Between the acceptance of everything and the selection, it is desired to merge these two elements till total confusion.

But who wants to create this confusion and why? The answer to this question is actually the quintessence of the present study.

First of all, we need to make it clear that the traditional family has an important contribution to clarifying this issue. Of course, in terms of family and open-mind, we must admit that the time has come to make the difference between the modern family and the traditional family.

Another determining element which creates this confusion is represented by the mass media. Regardless of the type of communication channel, interest groups have not bypassed the opportunity of communication channel to reach their objectives through manipulation in the public sphere over time.

Along with the family and the media, with an influence that does not necessarily occupy the last place after the two social factors, we have to take in consideration the church. Of course, we need to make some clarifications at this point: firstly, the difference between the church as an institution, religion and faith, and second, the difference between the dominant religious beliefs in society. However, it should be noted that the church institution accepts only one way of family existence, namely the traditional one. Along with this, the church emphasizes the conservative elements of social and individual culture, guiding the individual on the analytical and selective sphere, which predominantly leads to the positive segment of social values.

Our study aims to highlight the role of the traditional family in the process of building the matrix on which individual consciousness is developed and, in the course of time, in an area comprised of territorial and cultural borders, national consciousness.

Interesting is the barrier that emerged between the Romanian traditional consciousness and the diversified novelty wave, the barrier materialized in an increasingly visible resistance both in material and virtual way in accepting the modern type of family to the detriment of the traditional one.

Keywords: *primary group; open mind; confusion; cultural borders; novelty.*

1. Introduction

1.1. The family, traditional/alternative valoral model

In pursuit of the purpose of any effort made in the field of scientific research, namely *social health*, it is imperative to thoroughly analyze the sources from which *the alternative values* arise, as well as the effects that these values may trigger in the medium or long term in a society fighting for democracy.

It is certainly necessary to review the trajectory followed by social values over time, or only to track the return of some tendencies that are slightly modified or otherwise approached.[1]

Thus, it is worth mentioning that in the traditional societies of the pre-modern period the values embraced a universal pattern imposed on the human individual: social order dictated from the sphere of the church, all knowing and knowing, identical individuals with identical needs, a unique and absolute truth, owned by entities superior to ordinary people.

In the modern age we encounter secularization, the need for science and its explanation, the opening to newness with reason. It is the moment of the emergence of the social norm, which determines the normative model of the individual, the norm being at the same time precursor of social responsibility. However, this normative model maintains identity in terms of human needs and aspirations.

In the 20th century, post industrialism, postmodernism, etc., occult western values and

[*] Lecturer, PhD, Faculty of International Relations and Administration, „Nicolae Titulescu" University, Bucharest (e-mail: mirelastratone@yahoo.com);

[**] Lecturer, PhD, FSESSP, University of Piteşti, Târgu din Vale Street, nr.1, Piteşti, Romania, e-mail: marinescub@gmail.com;

[1] Giddens, A., *The consequences of Modernity*, Cambridge, Polity Press, 1990, p. 237.

openness to them. Thus, we become acquainted with the tolerance, which, as we shall see in the present material, carries drastic analyzes and interpretations, some of which give rise to errors in the sphere of logic. However, we cannot overlook the positive contribution of accepting the differences between individuals, the need to know and understand these differences, and the need for genuine tolerance. In addition, it takes place in social consciousness and especially in the individual one, precisely the relativity of truth. Also, as a result of social change, there is a need to permanently define the concepts, social needs, values, attitudes and aspirations that matter to the individual, group and society as a whole.

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We are currently witnessing the change of values, with a strong tendency toward post materialism. In Modernization and Post modernization[2], Ronald Inglehart analyzes social values through the hypothesis of rarity and socialization, and then leads to an absolutely obligatory question at least from a sociological point of view: the effect of globalization on values will lead to multiculturalism-the aspect of amalgam of cultures traditional, population-specific, or uniformity - as a common cultural line, universally valid, in which, of course, will prevail the values of politically sustained culture? In this sense, we can speak of a middle path characterized by tolerance and acceptance of value differences, so a certain multiculturalism can become a uniformist vector.

The most important aspect of values is that values are internalized at the individual and then community level, through socialization. As far as socialization is concerned, it is imperative to take into account the relationships that arise between individuals - social interaction, relationship with others. It is clear that changing values undoubtedly drives the social group.

At the same time, changing values or adding value to new groups in the area, as well as creating a new value, are ways to implement what is called alternative values. We are most aware of a conversion of social values, in the sense that old ideas are re-evaluated, reformulated according to the new cultural guidelines. Importantly, these new cultural guidelines are more imposed outside the communities in which traditional cultural elements are governed.

This is primarily about freedom. These are not new social values, but because of the fact that they are re-evaluated, repositioned in the cultural-value system, they acquire new valences and interpretations that lead to derisory morals. Freedom is a fundamental right and also a socio-cultural value conditioned by limits. Without limits and sanctions, the freedom of the individual is at risk of being eliminated, annihilated. Or, the new form of freedom that was born mainly by the removal of traditional moral norms is part of the alternative value baggage that seeks to reconfigure the individual's life and, last but not least, the life of the primary group , the family.

Analyzing *the traditional model of the family,* it presents itself as a group characterized by association, based on private relations. Structurally, the traditional family is made up of a man, a woman - the marital couple - and children from their sexual relationship.

In parallel with the private domain of the family we are dealing with the public sphere, a complex ensemble of social-political relations that accompanies the family in society, a dimension regulated by social contract. In the traditional family model there is a clear division between the private and the public sphere, but also a linear relationship: the laws regulate the family relations with the public sphere, and the man represents the family in the public sphere.

Regarding marriage, it is governed by a law that is based on the sexual division of labor in the household and society. This is where the gender role, identity with gender and gender stereotypes are discussed. The latter govern as templates of social life, according to which the woman and the man have internalized that social learning that led to the finalization and stability of the traditional family model.

In considerable opposition, *the contract model* is centered on the autonomous individual in social relationships with others in the form of agreements. Marriage is seen as a partnership similar to partnership with other types of civil associations. The marriage contract does not involve the state's participation, it only calls for the will of the parties. In this respect, the freedom of the parties in respect of family life is absolute, within the framework of the self-imposed obligations, on the basis of the contractual order. Those who promote this family model also highlight certain advantages deriving from these contracts:[3]

- – pluralism and diversity in family life;
- – the possibility of exceeding the limits imposed by gender stereotypes;
- – Alternative ways in which children adopted or born under contract can gain family membership;
- – offers the opportunity to devote parents to both gay and single-parent couples.

The community model promotes a specific family ideal, namely to act as the core of human society. The values underpinning the community model of the family are the common values of individuals in a society, influenced by the culture of its origin and subjected to collective judiciary systems. This model

[2] R. Inglehart, Modernization and Post-Modernization. Cultural, Economic and Political Change in 43 Societies, Princeton University Press, 1997, (op.cit.);

[3] Broderick, C., History Currents in Family Forms, în Marriage and the Family, Englewood Cliff, New York, Prentice Hall, 1988, p. 86.

presents as a specific limit the appreciation of the social role of the family to the detriment of the private one.

The family-based model of rights predominantly addresses the normative dimension at the family level, which contributes substantially to the promotion of the private character of the family. In this respect, emphasis is placed on the inequalities and dependencies that arise in relations between family members and the rights of family relations are promoted. This model based on rights leads to a conflict between the rights of the individual and the family: on the one hand, the family claims the right to be protected against the interference of the state in its intimacy as a group, and on the other hand the individual claims protection with regard to the possible damage that the state could bring to the family and intimate life - here is the appeal of domestic violence, the right to contraception, etc. The rights-based model fits into a limited theory that in this way family-friendly family issues cannot be adequately managed.

The model based on relational rights and responsibilities is grounded in the idea that family group relationships are part of the vast and complex relational system of proximity, education, religion, politics, ethnicity. For this reason, it is necessary to define a relationship between family life and political and economic order in order to establish the responsibilities that derive from this relationship. A theory of relational rights and responsibilities will encompass not only individual freedoms but also the rights to establish and maintain private associations that are compatible with public perceptions of the responsibilities that those associations bring to themselves, including the connections between families and the wider community.[4]

2. Content

Actions to influence of consciousness through the virtual environment

In the dynamics of the Romanian society, many groups have emerged that militate against or support some debatable interests from the point of view of democracy and balance which hardly manage to maintain a political/cultural balance between tradition and specific elements of globalization. All this invades social consciousness in the on-line environment, where the fight tends to take a magnitude that would have been difficult to imagine in the printing era.

The most extensive public demonstrations are certainly held in the same on-line environment where the number of protesters reaches the widest representation. The communication opportunities offered by the virtual groups support the discovery and permanent formation of the Romanian collective mentality and beyond.

Relationship and networking offered by *virtual platforms* inevitably leads to the learning of a new way of social life where elements of traditional values blend with those of new social needs.

Therefore, particular attention should be paid to the way of a healthy development and consultation of these on-line environments, raising the level of culture of the users in appreciating and taking over the messages, especially those related to radicalization actions, referring to totalitarian or extremist attitudes.

A starting point for all platforms, groups, associations, etc. in the constitution of the group of supporters as well as in the presentation of the directions of action and the proposed goals is represented by the on-line environment, especially the social networks, the ways of relations that are within reach of the masses. Among these groups, by far the most infallible defender of the traditional values of the Romanian family is the NGO - Coalition for Family Association, having as objectives:[5]

1. Defining the family in legislation to be a fundamental institution for society. In this sense, it is necessary for the family to be built on marriage. In turn, marriage necessarily implies free consent between a man and a woman, as well as parent-child legal relationships. This form of family definition must be enshrined in the Romanian Constitution.

2. The population is obliged to be fully informed about the importance of marriage and family based on the moral and legal principles mentioned, both for themselves and for society.

3. Society's respect for and support for the family would be mandatory, as these considerations depend largely on the social peace and future of a nation.

4. The unique character of the marriage requires a reassessment and reconsideration of the status. This status needs protection in order to preserve its uniqueness and strength. Protection directly addresses non-recognition of alternative forms of cohabitation, forms that affect marriage both in terms of importance and uniqueness.

5. With regard to family education, emphasis is placed on the need for stability as a child's development environment. That is why public policies and family legislation must start from the family form in which there are a mother and a father, so we mean clearly the traditional pattern.

The most important actions of this association that triggered vehement disputes in public space began in 2013 when the Coalition for the Family campaigned to redefine the family concept (article 48). The request was aimed at a more precise reformulation that fulfilled a restrictive purpose. In particular, the Coalition opposed the legalization of alternative forms of family

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[4] M. Minow, Shanley Lyndon M., Relational Rights and Responsibilities: Revisioning the Family in Liberal Political Theory and Law, Hypatia, A Journal of Feminist Philosophy, 2001, p. 141;
[5] http://coalitiapentrufamilie.ro/despre-coalitia-pentru-familie/misiune/;

cohabitation, such as civil partnership. This partnership aims at eliminating the notions of spouse / children, replacing it with that of the family group partners, which leads to losing the importance of the family, throwing in the derision and then gradually eliminating one of the oldest traditional Romanian values. At the same time, this form of private union, which, according to the above, is part of the family group's contractual model makes homosexual couples marrying in public consciousness.

To this end, in 2016, the Coalition for the Family collected three million signatures in favor of replacing the expression "spouses" with "a man and a woman" in Article 48 on the family in the Romanian Constitution.[6] In support of the Coalition's initiative came the Romanian Orthodox Church, the Liberty Counsel and the Alliance Defending Freedom NGO. All these organizations have fought the Constitutional Court for a referendum in support of the Coalition's initiative. In 2016, the Constitutional Court has voted positively to revise the Constitution. Adverse reactions were not delayed: the LGBT community came in counterpart with an online petition signed with 11,000 signatures.

LGBT rights organizations such as ACCEPT, MozaiQ, and TRANSform voiced dissatisfaction with the RCC's decision, arguing that it could "lead to an increase in social tensions and hate crimes." Moreover, 24 Romanian NGOs, including Amnesty International, International Commission of Jurists, ILGA-Europe and European Commission on Sexual Orientation Law, have warned that the initiative will limit the right to non-discrimination and to the private and family life of people LGBT.[7]

2.1. Preservation/loss of national cultural identity

A Europe in which we can trust and which we continue to honor through our work and culture needs to provide us with a social, cultural, and, last but not least, legislative framework capable of satisfying our moral-Christian aspirations.

The need for harmony between individuals includes the relationship between men and women. This relationship is intimate and underpins the status of parent and its role in childcare and education. The greatest honor of an individual is to bring the descendants to the world. The rise and care of the offspring is the profession of the father. The human society's victory implies the renewal of generations, and therefore the Christian peoples will not only support the social policies that encourage and strengthen marriage, oriented towards the fulfillment of the procreation and education of the offspring.

Europe has built itself as a paradigm on a cultural background dominated by Christianity. This has led to a common European culture in which civisms has developed harmoniously forcing civil society.

In parallel, however, another Europe has emerged, which uses the moral prerogatives of true Europe, but whose action is marked by manipulation and pursues the misappropriation of Christian consciousness towards a set of values that are totally opposed to traditional Christian ones. These are the alternative values, which once put into practice (which is the right of some), create danger as potentially triggering social conflict. On behalf of certain civic forces defending tradition, this Europe has been called false.[8]

Also noteworthy are the tools with which the fight in the street, as a continuation of training from the virtual environment, tries to accomplish the desire to achieve uniformity.

The main tool on the social networks remains the discussion group, which uses pro and against of the *public good*, exactly in the way desired by any well-meaning citizen. On these discussion platforms the habit of planning group meetings was formed, here a certain language is being promoted, consisting of slogans and suggestions that up to a point define groups/citizens. This is the first reason that leads to the numerical growth of the group: goals that defines fundamental human rights.

But as will be seen in the future, it remains important for these goals to direct individual and then collective mentality.

The group in the streets comes to confirm the purpose of online discussions as a crowning achievement of virtual socialization. In fact, there will be many groups in the street that will promote the same values, under the same manipulative form at a given time. Equally important is that these groups occur at the desired moment, and within them are professionally infiltrated conflicting elements of the groups of sports supporters as well as persons who respond to the request to show pro or against anything. Applicants aim to increase the numerical size of the group, the respondents aim to receive money and not only. The interests being satisfied by both sides, we have the painting of a long-running tandem, based on a partnership with immoral tendencies.

We can speak here of a certain type of *cohesion of chaos*, which defines an accentuated state of involvement, which apparently leaves no room for escape. The common slogans of supporter groups of the new family model, and more specifically of the new lifestyle, complement the picture of uniformity, which is based on the idea of equality and the elimination of differences between individuals. The aim pursued in this case is to eliminate the differences with sexual

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[6] https://www.digi24.ro/stiri/actualitate/evenimente/3-milioane-de-semnaturi-pentru-schimbarea-definitiei-casatoriei-din-constitutie-reactia-comunitatii-lgbt-521022;

[7] http://adevarul.ro/locale/constanta/coalitia-ong-urilor-versus-coalitia-familie-activistii-critica-initiativa-modificare-definitiei-familiei-constitutia-romaniei;

[8] https://www.geopolintelligence.com/europe-can-believe/, 2017;

connotation between the persons, both in terms of family and marriage.

Another element to be mentioned here is the distribution of action groups at European level and beyond. These groups tend to become part of *the new normality*, demand special rights, benefit from a certain influence in daily life, which gives them advantages and support.

If we look back, we remember the gay parades, which among the Romanian population almost did not find a correspondent. Over time, the Romanian mentality was conquered. There have been Romanians with sexual orientation different from that considered normal throughout the history of the Romanian people. It is not understood that there were no homosexuals in the history of the Romanian people. The novelty and more precisely the shock is the attack on the family.[9] If people with different sexual orientations existed and manifested themselves, the Romanian family of Christian origin has always been made up of man, woman, and children from their sexual union.

Serious is that on the side of these ideas are attracted people who have nothing in common with their sexual orientation towards same-sex persons. But the lack of discernment based on the lack of education in school and in the family leads the crowd to the open mind, where everything new is to be accepted, without analysis, without verification, without additional information. See also the confusion that is made even about the concept of homosexual: not allowed by many specialists in the field, opinion makers, media people, talking about homosexuals and lesbians, as if they were not part of the homosexuals. Early interpretation, lack of attention, conscientiousness, inevitably lead to the chaos mentioned above and, implicitly, to manipulation.

Of course, there has been a *solidarity* of those who promote these values, and above all, the idea is that they are more open to information gathering, more skilled, more prepared for adaptation, so they are superior. Hence a development of a contempt for the citizens going on the traditional road. In some countries in Europe, this experiment has succeeded. Same-sex marriages have been legalized, they can adopt children, etc. It remains to be seen whether in the Romanian national consciousness these alternative values will take the place of the traditional ones in the case of the family.

2.2. Multiculturalism – denationalization

Promoting non-discrimination is, in fact, aimed at eliminating the borders of religion, identity, race, political orientation, sexual orientation, nation, etc. In part, these efforts are welcome and even necessary, if we consider, for example, the elimination of gender gaps in the labor market as an equal pay for the same work done by men or women. But it is necessary to observe certain limits, which is not desired. Thus, the idea of equality in everything and everything appears in the equation.

The new European stream has boosted by promoting equality. After the idea of equality has been sufficiently promoted, promoters have easily moved to the next stage - multiculturalism.[10]

A Europe of multiculturalism seemed to be acceptable for the first time, considering that it was initially perceived as a sum of identity cultures, each respecting the others without affecting them in any way. In fact, it turned out to be the tolerance of some cultural values for immigrants, then to go even to the annihilation of the peoples' native culture by promoting the culture of the newcomers. Immediately after promotion, support followed. It is well known that large sums of money are being spent in Romania to build camps for immigrants, social aid and especially the construction of mosques - their traditional worship places. These financial efforts are conflicting factors that lead to a potential state of revolt, with the local population being strongly dissatisfied with the shortcomings in national infrastructure.

Of course, it must not overlook the fact that all fall within globalism, where the dominant culture will be the most common number.

The global community is also feeling its presence in Romania. Partly, collective consciousness is very busy with virtual life, which slowly but surely gains solid ground at the expense of face-to-face socialization.

If we consider that individuals relate virtually even when a real group (see the behavior of individuals when summer terraces are in groups of 5-6 people at the same table, but each is engaged in virtual communication through social networking through personal gadgets, as if they did not know each other). Sometimes hilarious, but apparently true quiet is actually an expression of global communication, to the detriment of traditional.

Apparently, one can say that the enslavement of conscience is an ongoing process and most certainly is hope that soon we will have peace of universal collective mind, because everyone will get along with everyone, we all share the same values and ideals created by the uniformity born of globalism, equality and identity of all with all.

2.3. Influence of demographic factors on traditional culture

A mixture of cultures is imminent. Only if we take into account the critical situation in the labor market we will find that the mixture of cultures will lead to the need for an increased degree of tolerance.

Labor emigration leaves a gap in the vacant area in terms of skilled labor. This happens as it is known because of the insufficient or total satisfaction of the needs of individuals, which is why they seek (and find)

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[9] Giddens, A., Transformarea intimității. Sexualitatea, dragostea și erotismul în societățile moderne, Ed. Antet, București, 2000.

[10] Broderick, C., History Currents in Family Forms, în Marriage and the Family, Englewood Cliff, New York, Prentice Hall, 1988, p. 112.

what they need in other regions where they are established.

Individuals leaves, but not alone: they take with them the national culture and implement it in the host countries, with or without the acceptance of the local communities. There is still a need for labor in the area left after departure.

In Romania we face, among other things, a huge need for working in agriculture, construction, etc. In this case, the working environment in foreign areas is used by the Romanian and even European culture and civilization. This is how the elements of Asian culture and not only, and then communities, then families appeared in Romanian regions, in which completely different religions, customs, norms and values were interwoven.[11]

Demographic factors determine the change of peoples' culture, first by mixing, then by dominance. The result of the combination of cultures may be closer to one or another, depending on the perception of individuals, their power of adaptation, the degree of annihilation, and any antagonism that might exist between competing values.

2.4. The Romanians' absolute need of belonging to the traditional family

A certain form of chaos that gradually builds up in individual consciousness and then forms the collective matrix leads to a lack of motivation both individually and collectively about aspirations, ideals, the future. It is the land that is conducive to the demotivation of establishing a family to procreate.

Many people are skeptical about the hopes of returning to the previous social order. The despair that emerges in collective consciousness is related to the lack of social order in the context in which groups of immigrants with a totally different educational culture and even the opposite of the collectivities in which they have entered benefit from a certain kind of unofficial autonomy that contradicts the law. This situation gives rise to a state of insecurity and especially loneliness. The individual no longer feels like part of the entire collectivity, he no longer feels protected by the authorities, which leads to isolation. This isolation of everyone in the company of all, represents the general framework of globalism.[12]

Others, on the other hand, argue that there is an alternative to this situation. What would that be? Regarding Romania, we could say that the alternative is the fact that although the Romanians are subjected to the attack of virtual nature, at the end of an activity, a day of work or recreation, they come back within the family. Beyond chaos, virtual relationships, social networks, immigrants with most shocking behaviors, violence in different ways, nothing is overtaking the family, made up of mother, father, sister brothers, etc.

Of course, in Romania, as in any other state, there are monoparental families, etc., but most of the families function according to the traditional model and, above all, the Romanian-born Christian, has the matrix of his own consciousness built on the basis of the primary group, the traditional family. The needs and expectations of the Romanian citizen involve the family in all mental constructs governed by moral values. It belongs to the family having an associated gender parent, a father with an associated gender role, the two statuses being inseparable, in a reciprocal relationship, but never interchangeable. He is the family, and his family belongs in the above form, defines it, gives it dignity, and gives affection.

The gradual loss of sovereignty, de-nationalization, loss of national cultural identity, are the cornerstones of globalization. The last bastion, the most difficult to conquer, refers to culture. Why? Because the elements of culture are deeply entrenched in the mind, and individually bear as many physical deprivations, as long as he thinks how he wants, he judges at will and, in particular, is intimidated. The most important cultural value of the human individual is the family. The family is, among other things, its refuge, the fortress where no intruder penetrates, where it is protected and protected.

It is not hard to note that the followers of the change at any price, the traditional values combatants, operate with values that are unanimously appreciated and promoted: equality, non-discrimination, freedom, etc. It remains to be seen how many of us, the Romanians, especially after a period of limitations and constraints (see the Communist era), have the willingness to digest the scheming through the values we are promoting. Freedom and equality describe us as a nation, but it remains important to us who proposes them, in what form and purpose.

4. Conclusions

So the notion of family (traditional or modern) and the way it is accepted at the level of the Romanian society has given rise to a series of interpretations and sensitivities. Understanding how it is perceived helps to better adapt communication among individuals and avoid tensions that can often degenerate into conflicts between various social groups.

Introducing this study into the curriculum of the CSDP e-learning process and its extension to the other EU Member States would better help to understand these sensitivities and to calibrate approaches on these themes that will lead to the avoidance of escalating antagonistic positions in the approach and implementation of some projects relevant to the Union.

Last but not least, assessing the understanding of the family concept in third countries where the EU

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[11] Chipea, F.,Familia contemporană – tendințe globale și configurații locale, Ed. Expert, București, 2001.
[12] Beck, U., Beck-Gernsheim, E., Individualization: Institutionalized Individualism and its Social and Political Consequences, London, Sage, 2002.

external missions under the auspices of the CSDP would help participants to better understand how the family is perceived in that country, the sensitivities generated by these customs and the avoidance of antagonisms in the implementation of the mandate received.

These studies developed before detaching EU representatives to foreign missions and introducing them into the CSDP e-learning curriculum would be of great help in deepening the understanding of social phenomena in the area of responsibility and facilitating a beneficial interaction with the population of that country.

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