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**RELIGIOUS AFFILIATION AND ITS MANIFESTATIONS IN
THE SYSTEM OF CULTURAL ELEMENTS IN SLOVAKIA****ZUZANA BEŇUŠKOVÁ**

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The denominational composition of Slovakia and cultural manifestations of selected denominations are discussed. Quantitative and geographical representation of individual denominations in present Slovakia are described. Focus is on the sign system created by these denominations and on its particular forms that determine the character of the folk culture in particular regions. Religiousness of the population influenced the traditional components of material, spiritual, and social culture but it also helps us to elucidate current differences in natality, economic behaviour, and in value systems of the inhabitants of particular regions. The article can serve as a basis for orientation in the denominational differentiation of the community and culture of Slovakia.

Kľúčové slová: náboženstvo, kultúrny systém
Key words: religion, system of culture

Transformation processes also include the process of the differentiation of the society and search for new or renewed identities. One of the traditionally significant differentiating elements of the inhabitants of Slovakia is their religious affiliation, which determined not only the cultural-social differences of the inhabitants and regions in Slovakia but, it also functioned, to a large extent, as a political factor in the shaping of the history of Slovakia.

Slovakia belongs to the European countries with the line dividing western and eastern religious rites running across. Religious affiliation of the population influenced many cultural elements which were formed in individual regions of Slovakia and which today participate in determining their characteristic ethnographic features. Although not very large in size, Slovakia has only few regions with the homogeneous religion of the inhabitants. Even within local communities, there were a number of regions, where people of at least two denominations lived in one village. Before World War II, the Jewish people who lived in

small dispersed communities throughout Slovakia played a significant part in it. Religious specifics were thus created within microregions with a more significant representation of the particular Churches.

Religiousness of the population as an important social phenomenon made an impact on the elements of material, spiritual and social culture of folklore. It is one of the phenomena significantly influencing the inter-generation transfer of cultural values; in the sphere of culture it affects not only the people of particular profession but also those who do not profess any religion or those who are just passive members of the Church. It can also elucidate the differences in natality, economic behaviour, and in value systems of the inhabitants of the particular regions to date.

Religiousness has two forms - subjective - emotional and objective - sign and they are interacting. The sign form can be absent (if a person declares to be a believer but does not profess any church institution) which is, however, rare in the Slovak rural milieu. Within the process of enculturation, people acquire the sign system, through which they identify themselves with "their" religion. Awareness of this sign system is distinct particularly in the denominationally mixed localities, where it is just religion that is one of the significant criteria of the differentiation within the local community. This sign system is to a large extent common to particular denominations, having, however, its regional or local specifics (e.g. folk costumes, customary elements). And, the other way round, some universal differentiating sign elements can be borrowed [e.g. processions with Bethlehem (model of the Nativity) in Evangelical localities]. The identifying signs in the denominationally mixed localities are e.g.:

- a) in Catholic-Evangelical localities: greetings, clothes, feasts, and ceremonial speeches at rituals, property differentiation, social area in villages (bonds to churches and parishes), schools (till the middle of the 20th century), pictures of saints,
- b) in Orthodox-Greek-Catholic localities: time (shift in the calendar), language of liturgy, different and yet close history with controversial interpretations of victories and wrongs, slight deviations in customs, space (changing during the 20th century).

Two cultural-historical models, two "worlds" are thus created in the religiously mixed areas, the significance of which is either emphasized or minimized in different situations. Before 1989 the differences in denominations appeared to be nonessential, in the last decade, just as a consequence of their suppression, revitalization of the religious life has taken place and the importance of the denominational identification has increased.

A survey of the percentage representation of the members of particular denominations from the 1930 and 1991 population censuses (Religious structure 1992:1):

Denomination (in %)	1930	1991
Roman-Catholic	71,6	60,3
Evangelical a.c.	12,0	6,2
Reformed (Calvinists)	4,4	1,6
Greek-Catholic	6,4	3,4
Orthodox	0,3	0,6
Jewish	4,1	
without denomination	5,3	9,7
others and unfound	18,2	

Roman Catholics

The Roman Catholic Church is dominant in Slovakia. Today, 78 % of the Slovak inhabitants who profess some religion, are the Roman Catholics. The areas with a strong representation of Roman Catholicism in Slovakia are the regions of Trnava, the southern and middle Záhorie, Nitra and the surroundings, upper Nitra, middle Tekov, Kysuce, upper Orava, lower Liptov, and Spiš. The 1991 population census showed that the number of the Roman Catholics was higher than that of the members of other denominations in all former districts of the Slovak republic. Their representation is less than half only in larger towns (Bratislava, Banská Bystrica and Košice), in Turiec and Gemer, where the Evangelicals of Augsburg creed and inhabitants without denomination are in the majority. The Roman Catholics are in the minority also in the regions of eastern Slovakia due to the Churches of eastern rites. From the ethnic point of view the Catholic faith is linked with the Slovaks and Hungarians chiefly in the area of former Nitra county, with the Germans in the regions of Kremnica and Turiec, with the Croats in south-western Slovakia and with the majority of the Romany population. There are not many Catholics among Ruthenians-Ukrainians.

Particularly from the period of the re-catholicization in the seventeenth and eighteenth centuries, Catholicism promoted the spread of ostentatious, massively visited religious festivals, pilgrimages, and the cult of saints. The significant pilgrimage places are in Šaštín-Stráže in the territory of Záhorie, in Levoča and Litmanová in Spiš, in Turzovka in Kysuce, in Rajecká Lesná near Žilina, in Staré Hory near Banská Bystrica and Gaboltovo in Šariš. In upper Orava, around Trnava and in Záhorie there are sculptures of holy persons, small sacral buildings, spread thanks to local stonecutting centres. It was the Baroque style that expressed its pleasure in decoration in the period of re-catholicization, whose elements were reflected e.g. in folk building, clothes, and textiles.

Everyday life of the Catholics is associated with churchgoing and religious practices at home and outdoors. With regard to the day-to-day manifestation of the religious affiliation in public, Catholicism can be characterized as a communal religion (Heller, 1990: 290). Pictures of the saints and small home altars, to which praying belonged, could not have been missing in the homes of the Catholics. Small sculptures of the saints have also their places on the walls of the houses. Churches are sacred to particular patron saints, whose days or the anniversaries of church consecration are celebrated as church-secular festivals - feasts, called "odpust" in eastern Slovakia. The greatest church festival is Easter Sunday - the Resurrection - the rising of Jesus from the tomb. The Mary cult is widely spread and, which was also reflected in the folk fine art. The links with the Catholic Church were particularly reflected in folk costumes of the Trnava region using golden and silver threads as used for the decoration of the priests' robes. Bethlehem (Nativity) plays (Orava, Spiš) and Christmas carols were spread in the Catholic milieu, models of the Nativity scenes being installed at Christmas in churches, Christmas church singings have been renewed recently (upper Nitra). Gravestones in cemeteries have the shape of a cross.

A close link with the parish, a strong social control is characteristic. The church has an important socializing function. Mother plays a very important role in the religious education. Male religious roles are oriented more outside the family, they take place in mass religious events - pilgrimages, processions, as acolytes, etc. The strongest experiences of recent years are associated with Rome - Pope's visits of Slovakia and pilgrimages of the

Slovaks to the Vatican (e.g. a Christmas tree from the region of Orava was installed in the Vatican in 1995). After 1989, the pilgrim's tourism was spread within Europe. The Roman-Catholic education and culture was secured by a chain of schools and monasteries. In mixed Catholic-Evangelical regions, the Catholics usually occupied the lower place in social stratification than the Evangelicals. It was associated with more children in the families, which led to the crumbling of the property. Even today, the regions with the highest birthrate are those with the strong representation of the Catholics - Kysuce, upper Orava, Spiš. The dominance of the Catholicism causes a considerable intolerance within Catholic communities with respect to other denominations, manifestations of centrism, strict adherence to the observance of the sacrament and the interconnection of the religious faith with politics.

Protestants - Evangelicals a.c., Calvinists, Baptists

The Evangelical Church of Augsburg creed is the second largest religious community in Slovakia. The Reformation entered Slovakia in the 16th century from the west, and its currents of thought addressed mainly German population, which had the decisive position in towns. The Reformation and chiefly the following re-catholicization pressures stimulated immigration of the members of persecuted religious communities from Moravia, Bohemia, and Austria and indirectly emigration of the part of the Slovak population to the Lower Land. In the period of the Reformation the inhabitants of Slovakia were divided by religion and the formation of the denominational identity belonged to it.

The Evangelical Church of Augsburg creed, also called the *Lutheran Church* was shaped in Slovakia during the period of the Reformation in the sixteenth century. At the beginning of the seventeenth century the majority of the Carpathian Germans and the Slovak gentry together with their subjects professed this denomination. They were also strengthened by Czech exiles who arrived in Slovakia after the Battle on the White Mountain. The Catholic Royal Court reacted by the counter Reformation leading to the uprisings of the social estates, which negatively afflicted the population almost all over Slovakia. The sharp counter-Reformation course was intensified particularly after the Wesselényi's revolt in 1671. It was not until the 1781 Tolerance Patent of Joseph II, that the Protestant Churches were made equal with others. The Evangelical faith dominated in the Slovaks living in the Lower Land who were not much touched by the re-catholicization efforts of the Habsburg Royal court.

The *Evangelicals* presented themselves as a significant social and cultural phenomenon at the Slovak-Moravian border, in the lower Orava, Turiec, in upper Liptov and in the central part of Novohrad, Gemer, and Malohont. Ethnically they were partly bound to the Germans, Czechs, Slovaks, less to the Hungarians, socially to landed gentry, lower gentry and burghers. In everyday culture the Evangelicals were characterized by plainness, rationality, and pragmatism in contrast to the Catholics. The interiors of Evangelical homes are not decorated with the pictures of the saints, there are only the citations from the Bible, sometimes Martin Luther's pictures. There must be hymnals *Tranoscius* and *Funeral* in Evangelical families. The cult of the saints, oral tradition (annunciation, revelation), pilgrimages, or consecration of objects and food are not recognized by the Evangelicals, their religious ceremonies are rationalized. Their greatest church festival is Good Friday. In autumn, farmers celebrate the harvest festival to give thanks for the gathering of the harvest. They are rather tolerant in fasting. In the calendar custom cycle the Evangelical

rational measures were reflected in the reduction of custom elements, particularly those taking place in public (processions, masks). On Christmas Eve they eat smoked meat and leguminous soups. The biblical Czech penetrated into the family customs as the language of rituals, used chiefly in wedding speeches. Funereal laments were replaced by funereal versing (Vanovičová, 1997). The only sacraments recognized by Evangelicals are baptism and the Holy Communion. Their rationality was also reflected in clothing. For instance, in the region of Myjava and Senica, the traditional costumes are not very colourful using the lace and silver buttons as the only decorating elements. Gravestones are built as pillars or panels, their archaic forms were preserved in the region of Novohrad.

The Evangelicals laid greater emphasis on education. This became evident particularly in the nineteenth century, when a number of prominent people of national life were of Evangelical denomination. In Slovakia, the Evangelicals had a network of folk schools and several secondary grammar schools (gymnasium). The national school system contributed to the maintenance of the Slovak language and the Slovak ethnic consciousness among the Slovaks from the Low Lands. Efforts to change religion into inner conviction led, however, to the less frequent attendance of public worship and to the isolation of the religious life within families. In social culture, the pragmatism of the Evangelicals was reflected in assembling and creating cooperatives, spread particularly in western Slovakia. Owing to these properties, the last decades witnessed the atheization of the part of the Evangelical population (e.g. Turiec and Gemer).

Among sacred buildings preserved in Slovakia there are wooden articular churches in Itebné, Leštiny, Paludza-Svätý Kríž, Hronsek and Kežmarok. The building of such churches during the counter-Reformation was made possible by concessions made by the Sopron Diet in 1681 under the pressure of the Thököly's revolts: the Evangelicals were allowed to build in each county two wooden churches without towers not higher than the local built-up area (Mayer 1990). Wooden belfries also belong to sacred architecture; they are also called Hussite belfries and are mainly spread in the regions with greater number of the Evangelicals - in Liptov, Turiec, Gemer, and Novohrad. The Reformation was linked with the ideas of Hussitism, which were disseminated in Slovakia by Czech priests and by students studying in the Czech lands. That is why they are often associated with the Czechs in oral tradition, particularly in the regions of Gemer, Novohrad and around Myjava and Trenčín (Hlôšková, 1995: 55).

Mansions and manors in lower Orava, Turiec, and in upper Liptov can also be regarded as part of folk architecture in the northern regions of Slovakia with the spread Evangelical denomination. They were built at the turn of the nineteenth and twentieth centuries, following Baroque and classicist architectural patterns. They represented the wealth and the social position of their owners and they were one of the most typical manifestations of landed gentry.

In the southern regions of central Slovakia, there was the so-called single-child system, i.e. birth control, which helped to maintain the higher social status of the Evangelicals (Botíková, 1997: 153) and limited the crumbling of the land among many inheritors. Also today, with the general decrease in natality, the regions of Hont, Novohrad, and Gemer belong to the areas with the lowest birth rate. The lower birth rate together with the atheization are the reasons for a decline in the Evangelical population in Slovakia. A similar trend is also observable among the Slovaks living in Rumania, where the originally local Evangelical communities have increasingly been intermixed with Catholics from Bihor. The reduction of the sacraments to baptism and the Holy Communion and the ac-

ceptance of the worldly power in recent years made civil ceremonies more popular.

The Reformed Christian Church - the *Calvinists* - are greatest in number in the southern regions of Slovakia inhabited by the Hungarian ethnic group (chiefly around Komárno and Trebišov). Calvinism was spreading in Slovakia from the 1520s. As early as towards the end of the sixteenth century it was so widely spread that laws were adopted directed against the Calvinists and Baptists. They were made equal with other churches through the Tolerance Patent of Joseph II in 1781.

Calvinism rejected decoration, splendour both in sacred and worldly presentations. There are no altars, pictures of the saints, or crosses in Calvinist churches, priests do not wear robes. The aim of Calvinist ideology was the accumulation of wealth. Success in business, becoming rich are regarded as a sign of being elect by God. Unproductive money and time spending are considered to be the greatest sin. It is not by coincidence that Calvinism became the ideology of burghers in Anglo-Saxon countries and Max Weber connected the Calvinist ideology with the development of capitalist economy in western Europe. Cromwell expressed the essence of his relation to property by saying that "He who has no property should have no right within society" (Jodl, 1994: 10).

In traditional culture, the pragmatic approach of the Calvinists was characterized by smaller emphasis on festivals, single-child system, endogamy and higher social status (Feglová, 1996) as well as less colourful or dark clothes decorated with precious jewellery. For instance, in Hont, where there are Roman-Catholic, Evangelical and Calvinist villages, the decor became ethnic and denominational indicator, the most decorative being with Catholics and the least ornamental with the Calvinists (Danglová, 1996: 34). The peculiarity of the Calvinists are wooden pillars on the graves in cemeteries (Kovačevićová, 1990: 75).

From among specific religious elements, cultural items should also be mentioned, which were left in south-western Slovakia by the Habans. From the denominational point of view they were the *Baptists*, the branch of Protestantism struggling for both religious and social reforms. The point at issue was chiefly the baptism from the age of 14 years, common ownership and their aims being moral actions and satisfaction of the material needs of their fellowmen (Kalesný, 1981: 16). The social teaching of this denomination was attractive particularly to poorer strata of urban population and it was reflected in the occupation and clothes of the Habans. They were skilled craftsmen and their clothes differed from those of the peasant population in urban articles of clothing. In Slovakia they found shelter from persecution in Alpine countries and in Moravia. In addition to the Habans who arrived in Slovakia from Moravia, the Baptist missionaries moved also to the eastern part of the country - as far as to Spiš, their programme addressed chiefly miners, who liked the social programme of the Anabaptists. Here we can also look for the cause of the more frequent bonds between the Anabaptists and the German ethnic group in Slovakia. The first centre of the Anabaptists in Slovakia was Švedlár (Kalesný, 1981: 40). In the sixteenth century the Habans began to build the so-called Haban courts in south-western Slovakia. Haban houses are a peculiarity of this region. Apart from the buildings where they lived, there were common kitchens, craftsmen's workshops and other equipments in the courts. Some Haban courts were preserved in Veľké, Leváre, Sobotište, and in Moravský Ján. Towards the end of the seventeenth century the common ownership broke down and the Habans merged with the indigenous population both ethnically and denominationally. The Habans entered the culture of south-western Slovakia through their material expression - architecture and faience.



1. Adornment of windows by Orthodox Catholics during the Whitsuntide („Turíce“, „Rusadlá“). Greek Catholics had a similar decoration one week sooner. Ladomírová 1998 - foto: Z. Beňušková

2. Decorated cross in front of the Orthodox Catholic church during the Whitsuntide. Svidník 1998 - foto: Z. Beňušková



3. Small shrine of Roman Catholics during the Corpus Christi. Svidník 1998 - foto: Z. Beňušková

4. Greek Catholic procession during the Corpus Christi. Ladomírová 1998 - foto: Z. Beňušková

Churches of eastern rite - Orthodox and Greek Catholics

Denominations of eastern rite - the Orthodox and Greek Catholics belong to religions which are concentrated in particular regions. In Slovakia the Orthodox Church was originally linked particularly with the Ruthenian-Ukrainian ethnic group, which, during Walachian colonization settled in the north-eastern regions of Slovakia.

The Orthodox Church split away from Roman Catholicism in 1054 as an Orthodox eastern Byzantine branch of the Christian Church. Also this denomination was afflicted by the period of re-catholicization. As a result of the efforts to catholicize the Orthodox, an Užhorod union was founded - a unification of part of the Orthodox with Catholic Rome (Unitarianism) with the Greek eastern rite preserved, which respected the Orthodox traditions and recognized Pope as head of the Church. The Union meant the establishment of the Greek Catholic Church. In the following centuries the Orthodox could not found its own Church in the old Kingdom of Hungary, it was only perceived as church diaspora. It was restored as a church organization as late as after the establishment of the Czechoslovak republic, at first as part of the Serbian Orthodox Church. It was strengthened after 1950 by creating the Czechoslovak autocephalous Orthodox Church and by political and power interventions in the church system. In 1950 the Union was abolished in Slovakia. The Greek Catholic Church was prohibited and great part of its clergy and believers joined the Orthodox Church. The Orthodox Church in eastern Slovakia became attractive because the believers were not burdened with obligatory rates as the Greek Catholics. The Americans (re-emigrants) significantly contributed to the restoration of the Church. The enforced Orthodoxization connected with the orientation of the members of the Eastern Churches toward the East (which was also associated with the accentuation of the Ukrainian national consciousness and oppression of the Ruthenians) met with resistance. In 1968 the Greek Catholic Church was officially again permitted but only a minimum of churches taken over by the Orthodox was returned and it was suppressed politically - similarly as other Churches. Greek Catholics had no church of their own and they prayed after Orthodox worships or outside the churches - near the chapels. It was not until 1989 that the Greek Catholics became equal with the Orthodox. In the first stage there were feuds over churches, which had been taken from the Greek Catholics in 1950 and returned after 1989, followed by building new Orthodox churches.

Today, in the northernmost part of Šariš and Zemplín, inhabited by the Ruthenians and Ukrainians, more than half of the population profess the Greek Catholic and Orthodox religion; these denominations are significantly represented also around Prešov, Michalovce, and Vranov nad Topľou. Through successive migrations, the Orthodox and Greek Catholics reached the region of Horehronie and the borderline between Zemplín and Abov. There are Orthodox temples in western Slovakia as well - in Komárno and in Bratislava, but they were built within entirely different contexts. In Komárno, the impetus for the construction of the church were the displaced Serbs, who were there to do military duties. The Bratislava Nicholas church was originally used by the Catholics and in 1950 it was handed over to the Orthodox Church.

Wooden churches called "cerkva" represent one of the specific cultural manifestations of eastern rite. The growth in the building of Greek Catholic wooden churches took place after the establishment of the union between the Greek Orthodox and the Roman Catholic Churches in 1646. In contrast to the western hall area, these buildings were constructed by adding smaller areas, which is seen from the outside as cascade roofs and steeples.

There was a choir under the highest one with an area for women underneath, men were standing in the central area and the priest used to be at the rear behind the iconostas. Their creators - carpenters and painters - were the local ones but they also used to come from Halíč (Galicia), Carpatho-Ukraine and Moldavia. The result is the common character of the Carpathian sacral wooden architecture (Sopoliga, 1996). These churches date back to the sixteenth and seventeenth centuries. But not all wooden churches in eastern Slovakia are Orthodox or Greek Catholic (e.g. those in Hervartov, Hraničné, Kalná Roztoka are Catholic).

Icons represent a special kind of art bound to the Church of eastern rite and to wooden churches in north-eastern Slovakia. Icons are sacred images or pictures preserved from the sixteenth century. They were painted by local painters, who added to the religious theme the elements of the local heritage and visions. The icons were also part of the sacral decoration of the cult corner and were placed along the walls under the ceilings of the homes of the Orthodox and the Greek Catholics.

Religious singing in the churches of eastern rite were secured by choirs who cultivated the singing of the believers and this was also reflected in folk songs. The influence of the Greek Catholic church singing is seen e.g. in the folklore of Horehronie as male-voice singing without accompanying musical instrument (Elschek, 1974: 150). Traditionalism is typical of the spiritual and social culture of the members of the Orthodox and Greek Catholic Churches (Filadelfiová..., 1995: 43). It follows from the character of the Orthodox faith, for which it is difficult to accept any possibility to change or develop since it is allegedly given by God as well as from the tolerance towards folk customs, which the Orthodox Churches have not tried to Christianize so much as the Roman Catholic Church. Pilgrimages made to holy places also visited by Roman Catholics are also widely spread among the Greek Catholics (e.g. Litmanová) (Zajicová, 1996: 16). A significant Orthodox centre of Orthodox believers in Slovakia was Ladomírová, where used to be an Orthodox monastery with a printing house in the past. It was founded by Russian Orthodox monks who moved there after World War I.

The shift of 13 days in the calendar was natural in the inter-war period in the regions inhabited by the Greek Catholics and the Orthodox people; from the second half of the twentieth century there has been a tendency, with the Greek Catholics in particular, to conform to the Gregorian calendar (e.g. in Horehronie from 1953; (Horváthová, 1974: 50), in Ladomírová from 1994, but e.g. in Krajné Bystré and Kajné Čierne, which are in the same parish as Ladomírová, the Julian calendar is still used). In villages where both calendars are used, some festivals are celebrated twice, or the members of different denominations respect the others' celebrations. For instance during Orthodox Christmas, i.e. January 6, the Twelfth Day (Three kings), there was no official public holiday until recently. In the north-eastern regions of Slovakia, the festival was respected for the members of the Orthodox Church at schools or at work. The others perceived the festival e.g. as "the second vigilia" (the second Christmas Eve). The differences in the calendar customs consisted not only in time shifts, there were also other special features - e.g. the period of the carnival before Lent did not end with Ash Wednesday but with the preceding Sunday, shifted in time, when the period of the seven fasting weeks to Easter begins. The term of Easter holidays does not correspond to a thirteen-day shift with respect to the Catholic and Evangelical Easter but it is reckoned in relation to the Jewish Nisan and is identical with the Easter term according to the Gregorian calendar once every six years. The cult of saints, ornateness of churches and holy places, a strict observance of fasting,

which led to a special character of ceremonial meals, are widely spread. The period of fasting on the eve of the festival is observed till midnight. In the inter-war period, there were no house-to-house processions of St. Nicholas, there was a strong influence of the agrarian cult (Feglová, 1993: 13). The Christmas carol repertoire contains, in comparison to the Roman Catholic milieu, much more secular texts than the religious ones (Krekovičová, 1992: 25). In family customs, there is a speciality - the joining of baptism and confirmation of a new-born child.

The differences between the two Churches of eastern rites consist at present also in the measure of the use of the Slovak language as the language of liturgy. The Orthodox Church retreats from the Old Church Slavonic only exceptionally, while the Greek Catholic Church inclines more to the Slovak language trying to make worships understandable also to younger generation.

The Jews

The Jewish people's (Israelites) share in the shaping of religious distinctions was not great because of their scattering, family and religious isolation. Their social and political discrimination which was removed as late as during the nineteenth century also contributed to it. From 1868 they were divided into orthodox, neologists and the status quo, the third group not being large in Slovakia. The Jews had their own folk schools in towns and the schools called cheder affiliated to synagogues, where both children and adults were taught Jewish religion. There are regional differences in relation to Jewish culture between western and eastern Slovakia since in both regions the Jews settled within different colonization waves and branches. The regional differences also depended on the concentration of the Jewish people in particular regions. During World War II, about 60.000 Slovak Jews died in concentration camps, and most of those who survived, emigrated, mostly to Israel. Jewish communities were almost completely spoilt. It was hardly anywhere to find ten men, which is the minimum number needed for common prayers. At present, the Jews are partially grouped in Jewish religious communities with about 3000 members registered.

Religion is one of the co-factors for shaping regional cultural specific features. The mentioned characteristics in traditional culture and the lifestyle of the members of particular denominations are not absolutely valid everywhere, where such denominations exist. They should be understood therefore as certain presuppositions, which can have various regional, local, and family modifications and manifestations.

Translation: PhDr. Alena Rebrová

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PREJAVY KONFESIONÁLNEJ PRÍSLUŠNOSTI V SYSTÉME KULTÚRNYCH PRVKOV NA SLOVENSKU

Summary

Slovensko patrí k tým európskym krajinám, ktorými sa tiahne deliaca línia medzi západnými a východnými náboženskými rítmi. Konfesionalna príslušnosť obyvateľstva ovplyvnila mnohé kultúrne prvky, ktoré sa sformovali v jednotlivých regiónoch Slovenska. Konfesionalne špecifiká regiónov sa formovali v rámci mikroregiónov, v ktorých mali jednotlivé cirkvi významnejšie zastúpenie. Religiozita obyvateľstva ako významný sociálny fenomén ovplyvnila prvky materiálnej, duchovnej a sociálnej kultúry, folklóru, ale napr. cez ňu je možné osvetliť aj odlišnosti v natalite, ekonomickom správaní a v hodnotových systémoch obyvateľstva jednotlivých regiónov. Religiozita má dve podoby - subjektívnu (pocitovú) a objektívnu (znako-

vú). Uvedomenie si znakového systému je výrazné najmä v konfesionalne zmiešaných lokalitách, kde pôsobí ako diferenciačný determinant v rámci lokálneho spoločenstva. Po roku 1989 nastala revitalizácia náboženského života a význam konfesionalnej identity zosilnel.

Dominantnou cirkvou na Slovensku je rímskokatolícka, druhou najpočetnejšou je evanjelická cirkev a. v. K náboženstvám, ktorých početnejší výskyt je výrazne regionálne a etnicky ohraničený, patria kalvíni a konfesie východného rítu - pravoslávie a gréckokatolíci. Územne rozptýlenou konfesiou boli židia, ktorých náboženské obce sa počas 2. svetovej vojny v dôsledku holokaustu značne zredukovali.

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