CRISIS OF VALUES IN THE EUROPEAN UNION

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ABSTRACT

The author demonstrates how the current refugee situation reflects the crisis of values within the European Union. Brexit and the election of Donald Trump in the United States have revealed that some western citizens are eager to restore traditional values and extreme order as an opposition to the current idea of democracy within the EU member states which leads to libertarian tendencies, and potentially to chaos. The conflict of traditionalist and libertarian tendencies among the European Union citizens most likely will increase, and this can lead to the further European Union disintegration. The case of Latvia and related analyses have shown that some Central and Eastern Europe countries will are not willing to accept refugees. Therefore, this study uses the grounded theory approach, based on historical facts and opinions of classical authors, while explaining that healthy and wealthy society should be based on an extended or at least on a nuclear family. In this paper, a case study of Latvian citizens' attitudes towards refugees is used to support psychological hypotheses which are mainly of the theoretical nature. In the author's opinion, it is important to understand that real *traditionalism* means democracy which is based on order and hierarchy. In contrast, *libertarianism* leads to the democracy where the family model is not supported and the whole system of values is corrupted. The author demonstrates on historical events that such attitude can lead to destruction of the whole society, and explains why virtues and family oriented systems have been established and promoted by classical philosophers and by religions.
KEYWORDS: *corruption, family, emotions, prejudice, social disintegration.*

Introduction

Over the last 10,000 years, human beings have been almost completely extinct due to the loss of chromosome Y diversity. The loss coincided with the global change in culture which most probably led to the harem arrangement of society or to wars which then led to high mortality of males. The Harem arrangement of society happened sometime between 8000 to 4000 B.C. (Arisona State University, 2015). The author of this article is convinced that this might be a good theory and most probably one of the reasons why such philosophers as Plato, Aristotle and others analysed the question of virtues and vices, and why the Christian and Jewish Ten Commandments were introduced – to prevent the end of human beings. It is possible that females were corrupted by a few rich men and preferred easy life in comfort and became so emancipated that just one male was enough for the whole group. Nowadays, the situation in Europe seems to be not so far from such a model. It is easier for governments and multinational companies to rule collapsed, divorced, desperate people, broken homes and children who hate their parents. Drug abuse, alcoholism and mental disorders have been increasing more than ever. And there is the only one main reason of this – the idea of an extended family has been broken and the idea of a nuclear family has been corrupted as well.

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The World Health Organization (WHO) predicts that in 2030, depression will have become the most common disease on our planet and it will surpass even the heart disease and cancer. According to the model of development, depression can become the second most common disease in 2020. According to WHO, the main causes of depression are violence (especially domestic), poverty, homelessness, crime, war, environmental degradation, natural disasters, economic uncertainty, unemployment and lack of education. Symptoms of depression are sadness, lack of energy, loss of interest and joy, guilt, low self-esteem, disturbed sleep, loss of appetite and poor concentration. At present, the disease is among the ten most common reasons why the health of people is poor. The greatest concern is the fact that depression can lead to suicide. Each year, nearly one million people decide to end their life, out of which 86 percent are located in countries with low to average income. Suicide is among three leading causes of death among people under 25 years. Depression is thus one of the major risk factors leading to suicide. This applies especially to adolescents and women in reproductive age (Krumova, 2012).

Depression can be sometimes healed or prevented by aggression or hate and by a feeling of superiority. For example, the rise of nationalistic rhetoric is not unique for Latvia. It has just followed the established European pattern (Murašovs, Ruža, Raščevskis and Dombrovskis, 2016). Immigrants are often perceived as a threat to resources, employment opportunities and welfare of the host community. Therefore, realistic threats are defined as threats which challenge welfare, political and economic power of the majority group. <…> the high prevalence of negative attitudes towards refugees in the current sample. Three items, i.e., hatred, disdain and superiority, have the highest values on the prejudicial attitude scale. It can be concluded that the prejudicial attitudes are predominantly formed by mass media and other socialisation agents (Murašovs, Ruža, Raščevskis and Dombrovskis, 2016).

In fact, such a phenomenon can be seen as *traditionalism* clashing with the *libertarian* attitude. Libertarian attitude has led to the current state of democracy in some EU states.

It is customary today to criticize certain autocratic governments, such as that of the colonels in Greece. Little do people realise that the choice in such society is not between dictatorship and democracy but between dictatorship and chaos. Democracy in the sense of self-government becomes possible only when people are bound together by a common culture, and when a strong public opinion develops to sanction if any deviation from the established code of behaviour appears (Goldsmith, 1971).

The citizens of the Great Britain have showed their will to leave the EU in the referendum called *Brexit*. The British writer John Michell shared the traditionalist attitude of anti-modernism, believing that modernity brought about chaos, destruction of the land, and spiritual degradation. He believed that humanity would return to what he perceived as its natural order and would enter a Golden Age (Screeton, 2010). He was described as an exponent of "British nativist spirituality" (Hale, 2011).

Adopting a millennialist attitude, he believed that in future, Britain would be reborn as the New Jerusalem with the coming of a new Golden Age (Hale, 2011). He believed that humans really desired to live in a state of extreme order (Screeton, 2010), deeming a societal hierarchy to be natural and inevitable (Hale, 2011). Michell generally opposed to democracy, except within small groups in which every person knew the individual being elected, and instead he believed that communities should be led by a strong leader (Hale, 2011). He was critical to multiculturalism in Britain, believing that each ethnic or cultural group should live independently in an area segregated from the other groups, stating that this would allow people's traditions to remain vibrant (Hale, 2011). He did not espouse racial supremacy, his ideas on this subject instead being similar to the ethnopluralism of Alain de Benoist and other New Right thinkers. He was an opponent of the British membership in the European Union (Hale, 2011). The potential explanation of the current UK exit from the EU and such potential tendencies in some other EU countries can be found in John Michell's works.

The strategies commonly used in a qualitative research are a case study, ethnography, grounded theory, and action research (Collis, Hussey, 2003). The grounded theory approach, based on historical facts, is used, explaining that healthy and wealthy society should be based on extended or at least on the nuclear family and a case study of Latvian citizens' attitudes towards refugees is used to support psychological hypotheses in this exploratory paper. In 2015 Latvian psychology experts – Vadims Murašovs, Aleksejs Ruža and Vitālijs

Raščevskis – conducted a survey on Latvian citizens' attitudes towards refugees, called "The Prejudicial Attitude Survey" (Murašovs, Ruža, Raščevskis and Dombrovskis, 2016). The flexibility of the case study strategy lends itself particularly well to exploration (Robson, 1993). A case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context; the case study is the most appropriate strategy when how and why questions are there to resolve mainly exploratory research (Yin, 2003).

When utilising the grounded theory method, a researcher does not formulate hypotheses in advance, since preconceived hypotheses result in a theory that is not grounded in the data. If the researcher's goal is an accurate description, then other method should be chosen since grounded theory is not a descriptive method. Instead, its goal is generating concepts which explain the way people resolve their central concerns, regardless time and place. The function of description in a theory generated by the grounded theory method is mainly to illustrate concepts. In most behavioral research endeavors, persons or patients are units of analysis, while in the grounded theory the unit of analysis is an incident (Glaser, Strauss, 1967).

The aim of this paper is to look closer at the prospect of the European Union while traditionalist and libertarian tendencies among the citizens of the European Union are increasing.

1. Harem society as part of the human nature

In the author's opinion, there are deep historical roots of why so many people suffer from depression and why a model of the extended family has been broken.

4000–8000 years ago, human beings almost died out. Three hundred generations ago, men were on the verge of extinction. How it is that population was still growing at the time? *It may be related to a number of harems, we need to think of celibacy, castration and men being killed in fights or wars.* And we are talking about the Stone Age. Instead of bravery, prowess and power played a decisive role in sex wealth and power. And that is when we still did not know of the bronze axe. Furthermore, we know that in the period before 100–50 thousand years ago, the total number of people on the planet who were able to reproduce dropped, perhaps down to only ten thousand adults. Our most risky population decline was probably volcanic eruption in Sumatra, Toba, 71 thousand years ago. A strong eruption caused the year without a summer, and the subsequent fallout of volcanic ash covered South Asia with a layer of ash of a height of about fifteen centimeters. The eruption impaired the photosynthesis on the planet, almost deforested the Southeast Asia, eroded the food chain and hit the Earth by a volcanic winter. Today's more than 7 billion people have probably originated from just a few thousand individuals who just found a partner and were on a diet good enough to raise a child. Prior to approximately 4000–8000 years ago, we had begun to settle and some of us had become farmers. Men had ceased to hunt and had become more observant over women. There was enough food for everyone and the period was accompanied by a big baby boom. By this time, the relative abundance of the fit population has declined. And even more interestingly, it had decreased in men only. The DNA decline did not affect women. On the contrary! How comes that women thrive, human population in general grows and the Y chromosome reports that men are being threatened by the extinction? Scientists think they might have an explanation for that. They said men too might have fared fairly well, just not all of them had sex. It is probably a reflection of the fact that the society had stratified by then, and the right to sex became related to the status and power. It is not as stupid idea as it might seem. Powerful people have always had such inclinations, and it has not been long since nobility usurped the right of the first night. Ancient inclination to the harem organization of the society is really like a type of damage and it is undoubtedly weakening in terms of long-term survival. This is because, as people say, the fortune is blind. In genetics, the harem tendency translates to decline in the size of the population, and it will begin to generate adverse and disadvantageous characteristics. *Today, therefore, we have a disposition to diseases such as Crohn's disease, cystic fibrosis, haemophilia, neuroblastoma, <...> but not only that. The tendency also increases the risk of spreading of the pandemic.* However, blaming solely the lust of the rich would not be entirely fair. It cannot be ruled out that everything happened under the baton of women. Perhaps they had already been very much impressed and attracted by wealth (Arisona State University, 2015).

Nowadays situation is just slightly different. Rich, and some not that rich too, men in the region of the European Union still have something like *virtual harems*. Being rich is not always important because of the above mentioned diseases. Some men obviously do not have sex (or very occasionally or with prostitutes only). Such men are sometimes abused by single or divorced mothers who are a part of the above mentioned modern virtual harems. Some biological fathers do not pay money for their children because they have to take care about their virtual harems and to their conscience – the state will take care about such single or divorced mothers.

And it is not fair that some men are being abused (particularly financially, emotionally and their time is obviously stolen as well) by divorced or single mothers in the name of their children. Such mothers are obviously desperate since they most probably have happened to have a baby with a notorious harem owner. So, they made "mistake" and "error" in ways similar to men whom they like to abuse.

It is logical that in such a model depressed and collapsed citizens are abundant within the EU states. There is a big chance that they will be dying alone, dumped by the whole world because the life works probably as described above and simply not all men are here to be "happy" in a relationship with women or have their own children.

Additionally, the modern dogma that men and women are psychologically, if not physically, fit to perform the same tasks, and the development of an educational system in which women acquire the same information and are provided with the same social and economic aspirations as men, has led to a further disintegration of the family. What bonds are there to hold two people who both have similar jobs, earn the same amount of money and live in a household in which all the household chores are done for them by the big corporations, together?

Sexual attraction is basically all that has been left, and in this respect it is interesting to note that of all the 3,000 or so societies examined by anthropologists so far, ours is the first in which sexual attraction is regarded as a reason for marriage. It is undoubtedly the most unstable of links; too much so to serve as the principal, let alone the only, bond to a union on whose duration must depend the stability and mental health of the children born of it (Goldsmith, 1971).

1.1. Crisis of values within the European Union

It is not the young people that degenerate; they are not spoiled till those of mature age are already sunk into corruption. (Baron de Montesquieu).

The corruption of this government generally begins with that of the principles.
The principle of democracy is corrupted not only when the spirit of equality is extinct, but also when it falls into a spirit of extreme equality, when each citizen would fail to be at the level with those whom they have chosen to command them. Then the people, incapable of bearing the very power they have delegated, want to manage everything themselves, to debate for the senate, to execute for the magistrate, and to decide for the judges. Virtue in a republic is the simplest thing: it is a love for the republic; it is a sensation, and not a consequence of acquired knowledge: a sensation that may be felt by the meanest as well as by the highest person in the state. When the common people adopt good maxims, they adhere to them more steadily than those whom we call gentlemen. The corruption very rarely commences with the former: nay, they frequently derive stronger attachment to the established laws and customs from their imperfect light. The love for our country is directive for a purity of morals, and the latter is again directive to the former. There are two sorts of corruptions – one, when the people do not obey the laws; the other when they are corrupted by the laws: an incurable evil, because it is in the very remedy itself (Montesquieu, 1748).

Latvian research has shown that the problem might be much wider than just refugees in Latvia. Latvian citizens can consciously or uncosiously feel the potential corruption of the principles of democracy when the EU politicians from Brussels decide about their country. Such voices have as well been heard from politicians from countries such as Czech Republic, Slovakia or Hungary. The United Kingdom is leaving the EU

after the referendum has been made. Hypotheses that abovementioned Baron de Montesquieu's statements are grounded in the current EU situation should be investigated further. To solve this question is beyond the scope of his paper, but *two major points of view formed by the refugee question can be seen among the EU citizens. Principles of the EU like solidarity among member states versus attitudes* (it would be a question of opinion to say "common sense") *of citizens of some EU countries.*

According to Komov, the Frankfurt School has prepared the intellectual *background for the sexual revolution and drug sixties' psychedelia* on the basis of neo-Marxism and neofreudism. *Drugs are useful to them to liberate all inner desires just like in Marxism, the oppressed proletariat has been liberated from the bourgeoisie. In this theory, the individual is oppressed by Christian traditional values that must be destroyed* (Petřík, 2015). Komov calls for the rule of the common sense.

Such an idea of Komov is very interesting in relation to the current refugee problematics and in relation to the idea of Corruption of the Principle of democracy. It is also of high interest that he is targeting the psychology of the citizens and his explanation can be grounded in results of abovementioned Prejudicial Attitude Survey in which significant amount of respondents seemed to had been driven by emotions and prejudice.

However, such approach is not the only one available. More rational and more analytical approach is possible too, and for example famous French writer Marcel Proust showed this in his work *In Search of Lost Time.* His Publisher, Mr. Rybka, describes his psychology as follows: "Proustian psychology, however, is somewhat different from what we are used to. First, because it is not "normative", not based on the category of mental "health" and "Satisfaction" category, which became the basis of a vanishing point of "our" psychology". The fact that we tend to measure psychological phenomena through the prism of the "Satisfaction" or "fullness", and also to believe that the contentment is a natural state, which, although it is usually not achieved, still remains our vanishing point and that we might even qualify (law, but and the obligation to "enjoy"), then de facto scratched psychic phenomena that do not fit those categories across the galaxy. They are not interesting to us, but they are still superfluous. We care about our "emotional life" that profess cult of immediacy, "the manifestation and expression of emotions." *"Express" is however not the same thing as to understand and illuminate. In the spirit of a kind of debased psychoanalysis we have come to some form of (pagan) illiterate vitalism.* Proust is the designer of the Cathedral of spirit (but without any vaguely metaphysical or spiritual connotations). Proust did not want to tear up the world, he tried to hold it together and convey its wealth to its cohesion. Today, a person's own volatile Clip-fragmenting divides the world into small particles, into a plurality of discrete parallel worlds. Is it not just that we are so foreign and distant, the perfect antidote to our time?" (Proust, 2012).

G. W. F. Hegel was an important philosopher of the 19th century and representative of German idealism. Hegel's main contribution is the discovery of the "historicity". Hegel understood history primarily as an inevitable process, crucial for which being not an individual but, as there are spiritual worlds acting via the individual as via their instrument, individuals, nations and the entire epoch are not only necessary stages, which must go through the entire process of the world. *Even excellent individuals, but also a weakling head of the state a subject in their actions a "cunning of reason, are mere executors of the hidden historical intent, because history is apart development of objective spirit*, so all existing historical past is necessary, as well as a historical presence in accordance with ruling in history (Horyna, 1998).

Edward Gibbon was an English historian and Member of the Parliament. His most important work, *The History of the Decline and Fall of the Roman Empire*, was published between 1776 and 1788. He described twenty phenomena which had led to the end of the civilization. Eleven of them were as follows:

- The traditional role of fathers as breadwinners has been questioned, multiple relationships broken and mothers are living freely without fathers.
- The general majority of the population prefer fun to work.
- Seniors are being neglected. People care for pets more than for their elderly parents.
- Those who have got into a position when they can steal from the state, mostly do so. Punishability of these crimes is very small.

- Giving birth to and raising the children is considered annoying and there are less and less children born.
- Honorary military national service is rejected, questioned and then the derided law is repealed. The army consists of mercenaries.
- People who work hard are being ridiculed and empty hypocrites, populists, dubious artists and so-called celebrity are promoted as models.
- Well-proven mechanisms protecting fair against rogue suddenly fail.
- A large influx of foreigners into a country.
- The tax burden on the population has been continuing to grow and disproportionately high amount is redistributed. People are not afraid of being unemployed, because the state will always take care about them.
- Citizens are complaining on everything (Matuška, 2013).

The above mentioned Hegel's and Gibbon's theories have been coming to the centre of attention in these days in connection to the refugee situation in EU which, due to its complexity, is not easy to understand even for scientists and politicians.

2. Traditionalism and Libertarianism

Properly speaking, traditionalism means handing same ideas, beliefs, faith etc. down to the next generation. This process, continuing generation after generation, forms the core of traditionalism. Hence traditionalism implies scrupulous adherence to the past. One generation accepts the ideas, beliefs and faith of the earlier generation (Nitisha, 2015).

This traditionalist concept leads to the questions about nationalism.

The Eastern nationalism arose later than the western one, and on the more backward stage of social and political development. Being in conflict with the existing state pattern, it found its first expression in the cultural field and sought for the justification in the "natural" fact of a community being held together by *traditional ties of kinship and status*. The frontiers of the existing policy rarely coincided with those of the rising nationality. *This type of nationalism meant collective power and national unity, independence from foreign domination* or the necessity for expansion by a superior nation. It reflected the aspirations of the lower aristocracy and the masses. Since it was not rooted in a political and social reality, *it lacked self-assurance and this inferiority complex was often compensated by overconfidence.* The dependence on the West, which remained the model for a long time, coupled with a social backwardness, produced a much more emotional and authoritarian nationalism. The East was also detached from political reality, and searched for the ideal fatherland. Its nationalism was mostly concerned with myths and dreams about the future, without an immediate connection with the present. Breton notes that such societies and their institutions are considered to be founded on a cultural unity. This type of nationalism has been labelled cultural, ethnic, primary, or a nation state (Murašovs, Ruža, Raščevskis and Dombrovskis, 2016).

Libertarianism (Latin: *liber*, "free") is a collection of political philosophies that uphold liberty as a core principle (Boaz, 2009). Libertarians seek to maximize political freedom and autonomy while emphasizing the freedom of choice, voluntary association, and self-ownership (Woodcock, 2004).

Libertarianism political philosophies in the today's European Union can compete with the Traditionalism. The situation in the European Union seems even like anarchy and chaos (Brexit and no joint approach on the solution of the refugee question).

However, some ideas should be presented while libertarianism is on the increase within EU member states. As abovementioned by Gibbon and by other analyses, there are many weak people within the EU states who would just suffer should that self-ownership attitude be on the increase. The result, of course, will be many depressed and collapsed people.

"Seniors have been neglected. People care for pets more than for their elderly parents. Honorary military national service is rejected, questioned and then the derided law is repealed. Army consists of mercenaries. People who work hard are ridiculed and empty hypocrites, populists, dubious artists and so-called celebrity are built as a model. Well-proven mechanisms protecting fair against rogue suddenly fail. The traditional role of fathers as breadwinners has been questioned, multiple relationships broken and mothers have been living freely without fathers."

In such a world, a traditionally minded person can simply get lost and they can be literally torn by self-owned "stronger" persons for the whole life, and die alone and without any money. It can simply happen as "Sometimes, you do things and you do them not because you're thinking but because you're feeling. Because you're feeling too much. And you can't always control the things you do when you're feeling too much" (Sáenz, 2012). Without military services and while living with single and divorced mothers someone can become a victim very easy.

3. The culture of poverty

If society disintegrates beyond the clan or village level, it ceases to be a viable social unit. Such disintegration can qualify as pathological. The peasant societies described by Banfield are pathological. The largest unit of organization is the family and above this, no effective co-operation is possible. According to Banfield, such a society will display a number of related characteristics. For instance, "no-one will further the interest of the group or the community except as it is to his private advantage to do so. In other words, the hope of material gain in the short run will be the only motive for concern of public affairs the law will be disregarded when there is no reason to fear punishment an office holder will take bribes when he can but whether he takes bribes or not, it will be assumed by society that he does."

Clearly such a society will not be capable of running itself, i.e., of constituting a self-regulating system. Rather, it will require a bureaucracy and other external controls to keep it together.

Similarly, a society in which the families themselves have disintegrated and in which the largest unit of effective organization is the individual or the incomplete, single-parent, family, is even more clearly pathological. An example is then found in certain urban slums. According to Oscar Lewis, the main social and psychological features of such a society "include living in crowded quarters, a lack of privacy, gregariousness, a high incidence of alcoholism, frequent resort to violence in the settlement of quarrels, frequent use of physical violence in the teaching of children, wife-beating, early initiation into sex, free unions or consensual marriages, a relatively high incidence of the abandonment of mothers and children, a trend towards mother centred families and a much greater knowledge of maternal relations, the predominance of the nuclear family, a *strong predisposition to authoritarianism, and a great emphasis upon family solidarity – an ideal only rarely achieved.* Other traits include a strong present and time orientation with relatively little ability to defer gratification and plan for the future, a sense of resignation and fatalism based upon the realities of their difficult life situation, a belief in male superiority which reaches its crystallization in *machismo* or the cult of masculinity, a correspondingly martyr complex among women, and finally, a high tolerance for psychological pathology of all sorts."

He regards this related set of behavioural traits as a culture all of its own which he refers to as *"the culture of poverty" (*Goldsmith, 1971)

4. Explanation from the regional development point of view

Regional development is a broad term but it can be seen as a general effort to reduce regional disparities by supporting (employment and wealth-generating) economic activities in regions. In the past, regional development policy tended to try to achieve these objectives by means of large-scale infrastructure development and by attracting inward investment.

Past policies have failed to reduce regional disparities significantly and have not been able to help individual lagging regions to catch up, despite the allocation of significant public funding. The result is under-used economic potential and weakened social cohesion (OECD).

And maybe this situation is another reason why some EU citizens are not loyal to the idea of the EU and they do not agree with it at all, not only on the migration policy.

Conclusions

The United Kingdom leaves the EU. This article shows that from the historical point of view, it is perhaps not a surprising step. The British writer John Michell wrote "a hallmark of the traditionalist is to see decline and degeneracy where other people see modernity and progress".

The Latvian research opens a lot of questions on why Latvian citizens have such negative attitudes towards refugees since not many of them are currently present in Latvia. Perhaps media and politicians play a significant role, however, this paper has demonstrated that the problem is probably much more complex, and the ideas of old scholars like Gibbon, Hegel, Plato, Montesquieu and others should be taken into account. According to the Latvian research, people in the whole European Union are probably too emotional. However, the further EU disintegration will probably happen, since some Central and Eastern European countries refuse to accept refugees because of their citizens' attitudes towards them. Libertarian tendencies in the EU resulted in chaos and today the EU is unable to manage its role towards the present tasks. Some EU countries will likely call for more autocratic systems given the use of the traditionalism rhetoric.

In the author's view, the current EU situation happened because "Sometimes, you do things and you do them not because you're thinking but because you're feeling. Because you're feeling too much. And you can't always control the things you do when you're feeling too much." The EU simply invited refugees to come. The author suggests to make the European Union stronger and to educate people since childhood not to feel so much. However, it is probably too late. Hegel said that it is impossible to change what is historically given. Montesquieu would say that such corruption of the EU system happened because the parents of the EU citizens had been corrupted.

Some European citizens and decision makers were just feeling too much about refugees. Huge portion of emotions has been shown in the aforementioned Latvian survey. Komov also explained why the EU citizens are so emotional. Marcel Proust was against such "progress", however the Proustian psychology is somewhat different from what we are used to. First, because it is not "normative" and is not based on the category of mental "health" and "satisfaction", which has become the basis of a vanishing point of "our" psychology. We care about our "emotional life", profess cult of immediacy, "the manifestation and expression of emotions". "Express" is, however, not the same thing as to understand and illuminate. In the spirit debased psychoanalysis, we have come to some form of (pagan) illiterate vitalism.

The author shows that nowadays the culture of poverty has arisen from the fact that families within the EU are based mainly on sexual attraction, which is all about that is left. However in this respect, it is interesting to note that of all 3,000 or so societies have examined so far by anthropologists, ours is the first in which sexual attraction is regarded as a reason for marriage. It is undoubtedly the most unstable of links. The author showed the reason of this based on historical events, given that the Harem arrangement of society existed between 8000 to 4000 B.C., and today, therefore, we have a disposition to diseases such as Crohn's disease, cystic fibrosis, haemophilia, neuroblastoma, <...> but not only that. The risk for spread of the pandemic has increased also. Thus, it is quite logical that the sexual attraction, driven by liberation tendencies, is important in the EU.

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VERTYBIŲ KRIZĖ EUROPOS SĄJUNGOJE

ALES PACHMANN
Regioninio vystymo kolegija (Čekijos Respublika)

Santrauka

Straipsnyje pristatoma, kaip dabartinė pabėgėlių situacija atskleidžia vertybinę Europos Sąjungos krizę. Breksitas ir Donaldo Trumpo išrinkimas JAV parodė, kad kai kurie Vakarų piliečiai yra linkę puoselėti tradicines vertybes ir atkurti ekstremalią tvarką, kaip atsaką dabartinei demokratijos idėjai ES, o skatina dar didesnį liberalizmą ir potencialiai – chaosą. ES piliečių tradicionalistų ir liberalizmo šalininkų konfliktas turbūt aštrės ir tai gali lemti tolesnę ES dezintegraciją. Latvijos pavyzdys ir panašios analizės atskleidė, kad kai kurios Vidurio ir Rytų Europos valstybės nenori priimti pabėgėlių. Šiame tyrime laikomasi teorinių nuostatų, kurios, remiantis istoriniais faktais ir klasikinių autorių nuomonėmis, aiškina, kaip pasiturinti visuomenė turėtų elgtis priimdama pabėgėlius. Šiame darbe, pasitelkus Latvijos atvejį ir Latvijos piliečių požiūrį į pabėgėlius, dėmesys kreipiamas ir į psichologinio pobūdžio aspektus. Svarbu suvokti, kad tikrasis tradicionalizmas reiškia tvarka ir hierarchija paremtą demokratiją. O libertalizmas lemia demokratiją, kur neremiamas šeimos modelis, pažeista tikrųjų vertybių sistema. Autorius remiasi istorinių įvykių pavyzdžiais, kurie atskleidžia, kad toks požiūris gali sunaikinti visuomenę, ir paaiškina, kodėl į šeimą orientuotas vertybes vertino klasikiniai filosofai bei religijos.

PAGRINDINIAI ŽODŽIAI: *korupcija, šeima, emocijos, socialinė dezintegracija, išankstinės nuostatos.*

JEL KLASIFIKACIJA: D73, D1, D82, Z13.