



MACEDONIAN
CENTER FOR
INTERNATIONAL
COOPERATION

**RELATION
TOWARDS
TRADITIONAL
/SECULAR/
VALUES**

Skopje, May 2009



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Publisher

Macedonian Center for International Cooperation

For the Publisher

Sašo Klekovski, First Executive Director

Author

Sašo Klekovski

Translation

Viktorija Dimitrovska

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INTRODUCTION

BACKGROUND

This report provides an analysis of the findings from the survey “**Relation towards Traditional/Secular Values**”.

The Macedonian Centre for International Cooperation (MCIC) has entrusted the role of surveying the public opinion, on which this Report is based, to the Institute of Sociological, Juridical and Political Researches (ISPP), which was also responsible for the methodology applied in the survey.

TERMS AND DEFINITIONS

In the measurement of all major areas of human concern, from religion to politics to economic and social life, two dimensions dominate the picture: Traditional/ Secular-rational and Survival/Self-expression values (Inglehart, 1977, 2000).

The Traditional/Secular-rational values dimension reflects the contrast between societies in which religion is very important and those in which it is not. A wide range of other orientations are closely linked with this dimension. Societies near the traditional pole emphasize the importance of parent-child ties and deference to authority, along with absolute standards and traditional family values, and reject divorce, abortion, euthanasia, and suicide. These societies have high levels of national pride, and a nationalistic outlook. Societies with secular-rational values have the opposite preferences on all of these topics.

Social conservatism is a political or moral ideology that believes the government has a role in encouraging or enforcing traditional values or behaviors based on the belief that these are what keep people civilized and decent. The accepted meaning of traditional morality often differs from society to society. Thus, there are really no policies or positions that could be considered universal among social conservatives. There are, however, a number of principles to which at least a majority of social conservatives adhere. Social conservatives in many countries generally: favor the pro-life position in the abortion controversy and oppose embryonic stem cell research; support the death penalty, oppose same-sex marriage; oppose child adoption rights to couples in homosexual relationships; promote public morality and traditional family values; oppose secularism and privatization of religious belief; support the prohibition of drugs, sex work (prostitution) and euthanasia; and support the censorship of pornography, etc. Despite the principles of social conservatism, the differences from society to society may be illustrated with the opposition to homosexuality, which in some contexts means reluctance to accept same-sex marriages, while in other contexts it is considered to be a criminal offense.

The survey uses the term prostitution, though considered as discriminatory, as a clarification of the term sex work.

METHODOLOGY AND APPROACH

The survey was carried out through face-to-face interviews in the households in March 2009 on a representative sample of 1,600 respondents.

Questionnaire

The questionnaires were the same as the ones used in the global survey CIVICUS – Civil Society Index, but were modified and adjusted by the author and MCIC's project team in cooperation with ISPPi's experts. The questionnaire covered the following variables:

- Level of justification of divorce, abortion, euthanasia, homosexuality, suicide, sex work (prostitution) and domestic violence
- Socio-demographic characteristics

Sample

The poll was carried out in March 2009 on a representative sample of 1,600 respondents. The population of the sample was comprised of citizens older than 18 years of age, while representation criteria included: gender, ethnical belonging, age, place of residence and regions. Attention was also paid on other criteria such as the education level, religious affiliation and so on.

Out of 1,600 surveyed citizens, 49.6% were women, while 50.4% were men. Regarding the ethnical representation, 63.8% were Macedonians, 24.1% were Albanians, while 12.1% were from the other ethnical groups. Regarding the place of residence, 41.2% live in rural, while 58.8% in urban areas (21.3% in Skopje).

Processing and Presentation of Results

The collected data were processed using the frequency and proportion of answers. The probability is 95% with a margin of error (significance level) of +/- 5%. The findings on the whole sample are presented in graphs, followed by numbers.

The report uses the term insignificant minority for answers provided by less than 10% of the sample, small minority from 11-30%, minority from 30-50%, majority from 51-70% and large majority for over 70%.

Working Group

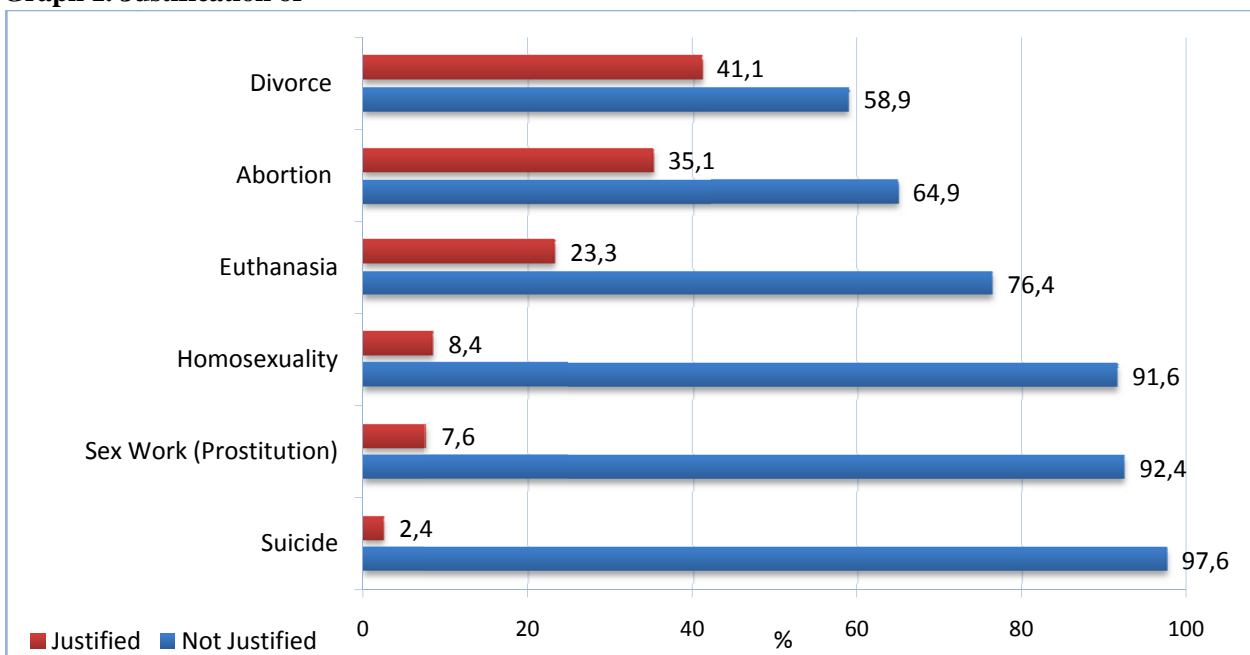
MCIC has included some of its staff in all stages of the research: Sašo Klekovski, Aleksandar Kržalovski, Gonce Jakovleska, Sunčica Sazdovska, Miodrag Kolić and Daniela Stojanova.

The ISPPi's team included: Klime Babunski, Aneta Jovevska, Petar Atanasov and Emilija Simovska.

RELATION TOWARDS TRADITIONAL/ SECULAR VALUES

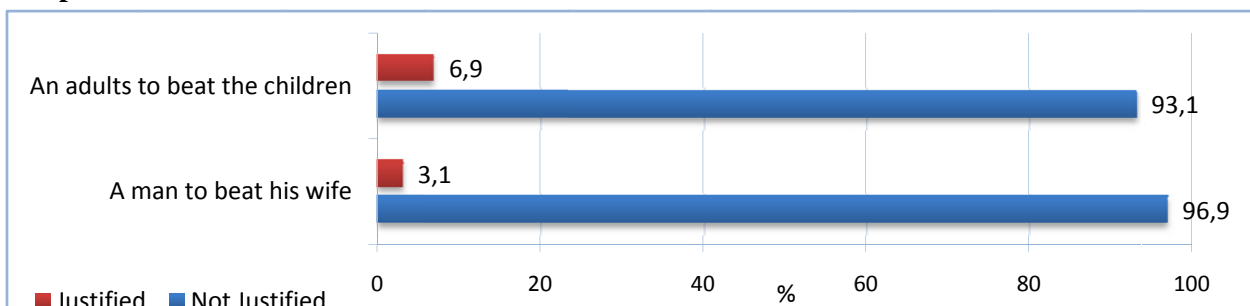
The survey on the relation towards the traditional/ secular values explores the topics such as divorce, abortion, euthanasia and homosexuality. The survey also includes questions on domestic violence. In order to understand the local context in the country, the question on religiousness of citizens is also included.

Graph 1. Justification of



The citizens are most likely to justify the divorce (41.1%) and abortion (35.1%), while least likely to justify the suicide (2.4%).

Graph 2. Justification of



Total of 96.9% of the citizens do not justify the behavior when the man is beating his wife, while 93.1% of the citizens disapprove when adults are beating the children.

The gender differences on important gender issues are relatively small.

Table 1. Comparison of the attitudes between men and women on important gender issues

	Men / not justified	Women / not justified
Divorce	60.5 %	57.4 %
Abortion	67.3 %	62.4 %
Sex Work (Prostitution)	89.8 %	95.1 %
Homosexuality	92.3 %	90.8 %
A man to beat his wife	94.9 %	99 %

The ethnical differences between the ethnic Macedonians and ethnic Albanians as well as between the Orthodox Christians and Muslims are evident in all attitudes, and for some of them, the differences are significant.

Table 2. Comparison of the attitudes between ethnic Macedonians and Albanians

	Macedonians / not justified	Albanians / not justified
Divorce	53.5 %	72.5 %
Abortion	59.0 %	79.8 %
Homosexuality	90.1 %	94.8 %
A man to beat his wife	98.6 %	91.5 %
An adults to beat children	97.3 %	80.1 %

The differences between the ethnic Macedonians and ethnic Albanians and between the Orthodox Christians and Muslims may be due to the different degree of religiousness. For further details please see Table 3 and 6.

The religiousness affects certain attitudes. The religious and non-religious citizens have similar positions on suicide and sex work (prostitution). The religious citizens are less likely to justify the divorce, abortion, homosexuality and euthanasia. The non-religious citizens are less likely to justify the domestic violence.

Table 3. Comparison of attitudes between religious and non-religious citizens

	Religious / not justified	Non-religious / not justified
Divorce	61.9 %	41.8 %
Abortion	69.9 %	48.9 %
Homosexuality	93.8 %	78.9 %
Euthanasia	79.3 %	60.8 %
Sex Work (Prostitution)	93.1 %	90.3 %
Suicide	98.2 %	95.8 %
A man to beat his wife	91.9 %	97.5 %
Adults beating children	92.9 %	94.5 %

The place of residence, also, affects the attitudes, with the exception of those on suicide and domestic violence, where no significant differences are observed. The citizens of Skopje are more likely to approve the divorce, abortion and homosexuality.

Table 4. Comparison of attitudes between citizens from rural areas and from the City of Skopje

	Rural / not justified	Skopje / not justified
Divorce	63.3 %	46.2 %
Abortion	71.3 %	50.3 %
Homosexuality	97 %	78.9 %
Euthanasia	80.1 %	64.1 %
Sex Work (Prostitution)	93.9 %	87.4 %

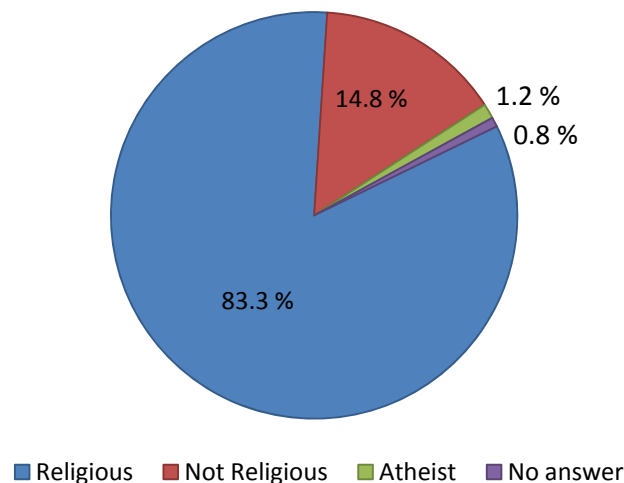
Despite the expectations, there is no significant difference based on party (ideological) affiliation between the right and the left wing, i.e. VMRO-DPMNE and SDSM supporters.

Table 5. Comparison of attitudes between VMRO-DPMNE and SDSM supporters

	VMRO-DPMNE/ not justified	SDSM / not justified
Divorce	63.2 %	57.6 %
Abortion	66.1 %	59.4 %
Homosexuality	95.2 %	88.0 %
Euthanasia	79.6 %	66.4 %
Sex Work (Prostitution)	94.1 %	92.2 %
A man to beat his wife	98.7 %	99.5 %
An adults to beat children	97.0 %	98.2 %

Although declaring themselves as affiliated to a certain religion, 83.3% of the citizens believe to be religious, 14.8% consider themselves non-religious, 1.1% consider themselves atheists and 0.8% have no answer.

Graph 3. Do you consider yourself to be:



Some of the characteristics related to the level of religiousness are listed in the table below.

Table 6. Profile of more and less religious citizens

	More religious	Less religious
Age	18-29 (85.7%)	Over 65 (72.3%)
Ethnic belonging	Ethnic Albanians (92.2%)	Ethnic Macedonians (81.2%)
Religion	Muslims (90.4%)	Orthodox Christians (81.3%)
Education	Uncompleted primary (93.1%)	High education (75.7%)
Monthly income	Lowest (95.5%)	Highest (82.5%)
Place of residence	Rural (90.1%)	Skopje (67.1%)

Despite the expectations, again there is no significant difference based on party (ideological) affiliation between the right and the left wing, i.e. VMRO-DPMNE and SDSM supporters, of which 84.9% and 79.2%, accordingly, consider themselves religious.

CONCLUSIONS

1. Macedonia is a socially conservative country

In social terms, Macedonia is a relatively conservative country. The support for the traditional values i.e. the opposition to divorce is 58.9%, while to homosexuality is 91.6%.

The World Value Survey also confirms this as the traditional values in Macedonia are enhanced. The national index of traditional/ secular values for Macedonia has declined from 0.31 in 1995 to 0.12 in 2000 (no data available for 2006). According to the Inglehart-Welzel Cultural Map of the World, only Bosnia and Herzegovina and Romania have stronger traditional values than Macedonia in the region. The other countries (Albania, Bulgaria and Serbia) have stronger secular values. The strongest traditional values in Europe are found in Poland.

2. Domestic and generational violence is present

Although small minority of citizens approve the violence on women (3.1%) and children (6.9%), this issue requires further attention. Attention should be also paid on the relatively high approval of violence on children by ethnic Albanians (19.9%).

3. Men and women have similar positions on gender issues

The positions of men and women on gender issues, including abortion are similar and do not differ for more than +/- 5 percentage points, with the exception of sex work (prostitution).

4. Differences between ethnic Macedonians and ethnic Albanians

There are differences between ethnic Macedonians and ethnic Albanians, emerging also between the Orthodox Christians and Muslims. The support for traditional values ranges from 53.5% for the opposition to divorce to 90.1% for the opposition to the homosexuality among the ethnic Macedonians, compared to 72.5% to 94.8% among the ethnic Albanians. The difference is largest on the abortion (the disapproval is for 20.8 percentage points higher among the ethnic Albanians) and smallest on homosexuality (difference of 4.7 percentage points).

The ethnic differences are most likely related with the influence of religion on the attitudes and different religiousness of ethnic Macedonians and Albanians.

5. Difference on certain issues and similar positions on the others between the religious and non-religious citizens

The religious citizens are more likely to support the traditional values compared with the non-religious citizens. For example, disapproval of divorce is for 20.1 percentage points higher among the religious citizens. However, both groups have similar positions on the other issues, such as disapproving the sex work (prostitution).

6. Highest support for secular values in Skopje

The support for the secular values is highest in Skopje. On the other hand, it is lowest in the rural areas. For example, the opposition to divorce is for 17.1 percentage points lower among the citizens of Skopje compared with the residents of rural areas.

7. No significant difference on party (ideological) affiliation

There is no significant difference on party (ideological) grounds between the right and left wing i.e. the supporters of VMRO-DPMNE and SDSM.

Among VMRO-DPMNE supporters, 66.1% oppose the abortion, while this percentage among SDSM members reaches 59.4. The difference is higher only on the euthanasia issue.

There is no significant difference among VMRO-DPMNE and SDSM supporters in terms of religiousness, 84.9% of VMRO-DPMNE and 79.2% of SDSM supporters consider themselves to be religious.

8. High religiousness of citizens

Large majority of citizens (83.3%) consider them to be religious, 14.8% do not consider them to be religious and 1.1% report to be atheists.

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