



SOCIAL RESPONSIBILITY OF CITIZENS



RESPONSIBILITY

Responsibility for societal issues

PUBLIC SPIRITEDNESS

Observance of the legal obligations on behalf of the citizens

ENVIRONMENT

Responsibility for the environment and nature

SOCIALIZATION

Spending time with relatives, friends, colleagues, spare time...

POLITICAL ACTIVITY

Participation of citizens in political non-partisan activities

COMMUNITY

Voluntary activities in the community

CIVIL SOCIETY

Participation and activity of citizens in the civil society organizations

DONATIONS

Charity through in-kind activities, funding, knowledge and/or goods



MACEDONIAN
CENTER FOR
INTERNATIONAL
COOPERATION

SOCIAL RESPONSIBILITY OF CITIZENS

Skopje, April 2009

Publisher

Macedonian Centre for International Cooperation

For the Publishers

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No. of copies:

300

CIP – Каталогизација во публикација

Национална и универзитетска библиотека „Св. Климент Охридски“, Скопје

342.57(497.4)“2007”(047.034.44)

061.2(497.4)“2007”(047.034.44)

SOCIAL Responsibility of Citizens / [authors Sašo Klekovski ... и др.]– [Skopje] : Macedonian Centre for International Cooperation, 2009. – 1 електронски оптички диск (ЦД-РОМ) ; 12 см.

Системски побарувања не се наведени. – Автори: Sašo Klekovski, Aleksandar Kržalovski, Sunčica Sazdovska, Miodrag Kolić, Daniela Stojanova

ISBN 978-9989-102-84-4

1. Klekovski, Sašo [автор]

а) Граѓанска партиципација – Македонија – 2009 – Извештаи – CD-а

б) Невладини организации – Македонија – 2009 – Извештаи – CD-а

COBISS.MK-ID 78314250

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FOREWORD

For the third time, the Macedonian Centre for International Cooperation has surveyed the social responsibility of citizens. In 2006, the social responsibility was explored together with the confidence, while in 2007 and 2008 i.e. 2009 separate surveys were made. This report is improved by incorporating the previous experience and is in line with the needs of CIVICUS – Civil Society Index, which is to be carried out again in 2009 by MCIC. Some of the major changes include the environmental responsibility, level of socialization and attitudes on life, but also some of the questions in the other parts of social responsibility were modified.

Several indexes are used for monitoring citizens' attitudes and habits on certain issues, which facilitate the trend analysis. With the new questions, the periodical replication of the report and chapter by chapter publication, we believe we have improved the usefulness of this report.

We hope that the civil society organizations, but also the public and the business sector will use the findings and conclusions on the social responsibility of citizens to plan their future activities.

Sašo Klekovski, First Executive Director

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EXECUTIVE SUMMARY

The report “**Social Responsibility of Citizens**” comes out of the need to examine the responsibility of citizens in a broader sense. The report gives an insight in the citizens’ attitudes about their responsibility on the crucial social issues, the legal, moral or ideological responsibility of citizens towards the community and, in wider context, towards the society. In addition, several indicators illustrate the habits and actions of citizens regarding certain issues. The report also gives an overview of the attitudes, motivation, situation and mechanisms of charity giving.

The large number of variables allows us to see how the attitudes and statements are correlated with the social indicators, ethnical and religious belonging or the region of residence. This also allows creating a profile of a citizen for a specific question which facilitates the further analysis. The report provides several such profiles. In order to improve the usability of the report and to ensure further analyses and comparisons several indexes were developed, indicating the attitude of citizens on certain issue. The survey was conducted on a representative sample, through face-to-face interviews, which is an appropriate methodology for examining the social responsibility of citizens.

The question on the sense of belonging primarily to the state or another (ethnic) group is an indicator of the development of the social and political culture. **Majority of citizens (61.1%) primarily feel as Macedonian citizens.**

The attitudes on the social responsibility have not changed since 2007. The citizens still believe that the state is the most responsible for resolving the social needs; the trust in solidarity has increased, while the new development and the demand from the state to take responsibility are believed to be solution for the social problems. However, there is an increased awareness of the citizens on their own civic responsibility and the need for their participation, but there is also an increased gap in the perception of responsibility, evident from the general towards the specific attitudes.

Majority of citizens (51.9%) still find the **state as most responsible** for meeting the social needs. The high expectations from the state, lower expectations from the citizens themselves (6.9%) and almost no expectations from the business sector (1.6%) is in favour of the etatistic culture, which is a remainder of the centralized state socialism, i.e. low public support for Macedonia’s organization as liberal – democratic constitutional system. **The trust in the solidarity of citizens has increased** from 26.4% in 2004, through 39.3% in 2007 to 49.3% in 2009. However, the majority citizens still believe that people are selfish. Majority of citizens (64.3%) believe that the new development, employment and empowerment of citizens may resolve the problems. These attitudes of the public are stable and may be used in support of paying more attention to the new development instead of providing social assistance.

There is an increased gap between the statements on the civic responsibility and the reality, except in the area of public spiritedness. In average, the parameters for civic responsibility have increased for about 15 percentage points (from 51.1% to 66.2%), while the specific indicators on the same issues for about 10 percentage points (from 37.8% to 48.1%). There is a deep gap between the attitude on the responsibility and the real participation in the political non-partisan activities (62.8% and 25.3%), involvement in civil society organizations (59.6% and 26.1%), voluntary activity in the community (57.1% and 27.4%). There is a large gap, but in opposite direction, in the charity giving (feeling of lower responsibility vs. the stated participation in charity giving).

The public spiritedness is on the rise in comparison with 2007 and the previous survey in 2004, as Macedonia is moving towards a moderate degree of public spiritedness.

Only one in five citizens feels responsible for environmental protection. On the other hand, large majority of citizens **support the introduction of the environmental standards and measures** (e.g. closing the factories – polluters until they meet the environmental standards or raising the construction standards for the purpose of energy saving. Most of the respondents believe that the compulsory waste selection and recycling is justified. Also, majority of citizens justify the ban of plastic bags and their replacement with paper or shopping ones and the strict fines for disposing garbage in unsuitable places. However, minority of citizens justifies the payment of deposit for the packaging that pollutes the environment. Majority of citizens disapproves the hunt of wild animals.

The citizens mainly associate with the members of their closer/wider family and friends. One quarter of the citizens fail to make friends with their colleagues after the working hours, while more than a half does not attend any organized form of association in the community (sport clubs, etc.). Half of the citizens visit the religious temples several times a year.

In 2009, there is an increased participation of citizens in non-partisan political activities (protests, rallies, petitions, boycotts, etc.). The potential for increased participation of citizens is relatively high (around 30%), which means they would participate, although they have not done this so far.

The interest for voluntary activity in the community is small and there is no continuity in the voluntary activities. **The citizens do not have habits and awareness to do something more** (outside the family and the personal interest) **for the community and the fellow citizens.** Again, men are more likely than women to participate in the community activities.

The involvement of the citizens in the civil society organizations is small (24% are members) and there is no significant difference in comparison with the previous surveys. The membership in the other types of associations in the civil society (churches and faith-based communities as well as trade unions) is similar, while the **membership in the political parties is rather high** (41.6%). Only 10% of the citizens practice the voluntary work in the civil society organizations, motivated mainly by altruistic reasons.

The number of people giving charity has increased, from 64.6% last year to 70.9% this year, but it is still lower than in 2006 (75.5%). The main motive for charity giving is the growing solidarity, while the first priority in charity giving is the social care or humanitarian purposes. This year the municipal and national level of charity giving is higher on the priority list. The citizens usually give money, in amount of MKD 100 to 500. They prefer to give directly and in hand. The main reason for avoiding the mediators is the desire to see to whom the assistance is given (39.5%) and to avoid abuse (27.6%). Most of the citizens (32.5%) learn about the voluntary actions directly from the beneficiaries, while the electronic media come on the second place (27.1%). The perception on the purposeful use of donated money is still divided. Total of 55.7% of the respondents believe that the donations are used purposefully.

INDEXES

Responsibility for resolving the social problems		
State	51,9	↔
Business Sector	1,6	↔
Citizens	6,9	↔
All together, the state, business (private) sector and citizens	33,8	↔
Social responsibility of citizens		
Respect the laws/ legal obligations	92,1	↑
Participation in political non-partisan activities	62,8	↑↑↑
Participation in voluntary activities in the community	57,1	↑↑↑
Participation in activities of the civil society organizations	59,6	↑↑↑
Charity giving (give charity donations)	59,1	↑↑
To protect the environment	21,3	-
Index of social responsibility of citizens	58,6	↑↑
Solidarity of citizens		
People have solidarity and are willing to help the people and the groups in need	49,3	↑↑
Public spiritedness		
It is not justified to seek privileges from the Government you are not entitled to	85,4	-
It is not justified to avoid paying for the public transport	92,3	-
It is not justified to avoid paying taxes	92,2	-
It is not justified to avoid paying for the communal services	91,2	-
It is not justified to receive or give bribe for a something that is someone's job	92,8	-
Index of public spiritedness	90,8	-
Participation of citizens in political non-partisan activities in the past 5 yrs		
Signed a petition	31,7	-
Participation in protest, rally	40,4	-
Participation in boycott	16,7	-
Citizen diary	12,3	-
Index of participation of citizens in political non-partisan activities	25,3	-
Voluntary activity in the community		
Index of voluntary activity in the community	27,4	-
Participation in civil society organization		
Index of participation in churches and faith-based communities, trade unions and civil society organizations	26,1	-
Index of participation in civil society organization	23,9	-
Charity giving		
Index of charity giving	70,9	(↑↑)

LEGEND

↔	without or insignificant changes	without or insignificant changes = 0 – 3 percentage points small = 3.01 – 5 percentage points moderate = 5.01 – 10 percentage points significant = over 10 percentage points
↑	small increase	
↓	small decrease	
↑↑	moderate increase	
↓↓	moderate decrease	
↑↑↑	significant increase	
↓↓↓	significant decrease	

INTRODUCTION

BACKGROUND

This report provides an analysis of findings from the survey “**Social Responsibility of Citizens**” administered on a nationally representative sample of citizens of the Republic of Macedonia. The purpose of the survey was to explore the responsibility of citizens about the social issues in Macedonia.

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

This survey is conducted for the third time. The first one realized in April 2006 was published in the booklet “Confidence, Responsibility for Social Issues and Charity Giving in Macedonia”. The second survey was carried out in December 2008 and was published one month later in the publication “Social Responsibility of Citizens”.

TERMS AND DEFINITIONS

The **social responsibility** may be legal, ethical, moral or based on faith or conviction (ideological). It can refer to the government (good governance), enterprises (corporate social responsibility) or the citizen (civic responsibility). This survey is focused on social responsibility of citizens in its broader sense. It is constituted of two elements, the public spiritedness and civic responsibility or civic participation (Civicus, 2004).

Public spiritedness is an indicator of citizens’ support to the rule of law (implementation of laws). The public spiritedness is measured through the support of paying taxes, public transport, communal services and not asking for privileges from the Government that one is not entitled to.

In the narrow sense, the social responsibility of citizens refers to the **civic responsibility or civic participation**. This is not a legal obligation, but ethical, moral or a conviction-based obligation. It is measured through non-partisan political activities, voluntary activities in the community, participation in civil society organizations, consent and justification for environmental measures and charitable donations.

Non-partisan political activities refer to activities such as writing letters to the newspapers, signing petitions or participation in protests, which are not organized by the political parties.

In Macedonia there is still no distinction between the terms philanthropy and charity giving, or the use of different terms in Macedonian language such as charity giving, benefaction and good will giving. This report focuses on charity giving as voluntary act of donating money or goods. The report makes a distinction between philanthropy and charity giving. In this report, the focus is on the *charity donations* as a voluntary act of donating money or goods.

Voluntary activity refers to voluntary providing of personal favours, knowledge and skills and/or performing other activities for the benefit of other people, organs, organizations and other institutions, without any compensation (Law on Voluntarism in the Republic of Macedonia). The term community refers to a group of people living in a local area, such as municipality, neighbourhood unit, condominium council, etc.

Participation (involvement) in a civil society organization and political parties is membership (including the payment of membership fee), voluntary work (without compensation); participation in activities; donation of money.

This year, two new categories were surveyed: level of socialization and environmental responsibility.

Socialization is closely related to the social responsibility, as it provides the skills, knowledge, motives and habits to the citizens necessary for exercising the current and future roles within the society.

Responsibility towards the environment is the feeling of responsibility of the citizens to preserve the environment as well as to give consent for and to justify certain measures for protection of different segments of the environment.

INDEXES

In order to improve the usability of this report and to further the opportunity for analysis and comparisons, several indexes (indicators) were developed indicating the attitude of citizens on certain issue. In some cases the indexes are simple and associated with only one attitude. For example, the solidarity index is the sum of the responses to the question that the people have solidarity and are willing to help the people and groups in need. Other indexes are complex and calculated by the mean value of the sum of responses to several questions. Some of the indexes are explained below, while the others are self-explanatory.

The index of social responsibility of citizens is constituted of the responses of citizens that they are responsible to respect the laws, participate in political non-partisan activities, in voluntary activities in the community, in the civil society organizations, to give charity donations and to preserve the environment.

The index of public spiritedness covers the citizens' attitudes that it is not justified to seek privileges from the Government that one is not entitled to, to avoid paying for the communal services and public transport, to receive or give bribe as well as to evade taxes if such opportunity arises.

The index of participation of citizens in political non-partisan activities includes their participation in protests and rallies, signing petition, joining in the boycott or using the Citizen Diary.

The index of voluntary activity in the community reflects the participation of citizens in the activities for the benefit of the community, such as meetings, activities, actions, etc.

The index of participation in civil society organization shows how many citizens are active or inactive members in the civil society organizations, religious communities or trade unions.

The index of charity giving indicates whether and how much the citizens give for charity (money, goods or charity work).

The index of responsibility towards environment refers to the responsibility of citizens for preserving the environment.

Indexes of social responsibility of citizens

Index of	Description
social responsibility	= Σ have responsibility
solidarity	= most people have solidarity and are willing to help the people and the groups in need
public spiritedness	= Σ never justified
participation of citizens in political non-partisan activities	= Σ participated in the past 5 years/ No. of type of activities
voluntary activity in the community	= participate in voluntary activities
participation in civil society organization	= Σ active and inactive member/ No. of types of civic associations
charity giving	= Σ gave charity in the past 12 months
Responsibility towards environment	= is responsible

METHODOLOGY AND APPROACH

The survey was carried out through 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 previous two surveys, but were adjusted taking into account the experiences from them and by including the questions from the CIVICUS research methodology – Civil Society Index in Macedonia, referring to the level of socialization. The questions were developed by the authors and MCIC project team in cooperation with ISPPi's experts. For the purpose of the survey, the questionnaire covered the following variables:

- Public spiritedness (respecting the legal obligations) of citizens;
- Level of socialization
- Participation of citizens in non-partisan political activities;
- Voluntary activity of citizens in the community;
- Participation and activity of citizens in civil society organizations and political parties;
- Charity giving of citizens;
- Responsibility towards environment;
- 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 ethnic Macedonians, 24.1% were ethnic 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 Findings

All collected data were processed using the frequency and proportion of answers. The probability is 95% with a margin of error of +/- 5%. The findings on the whole sample are presented in graphs, followed by numbers. In addition, the findings about the trends in comparison with previous surveys conducted in December 2007 are provided, when the data were comparable. The legend of the used symbols is provided in the executive summary. The executive summary also provides an

overview of the most important findings and trends. The indexes were used to improve the data analysis.

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, Daniela Stojanova and Miodrag Kolić.

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

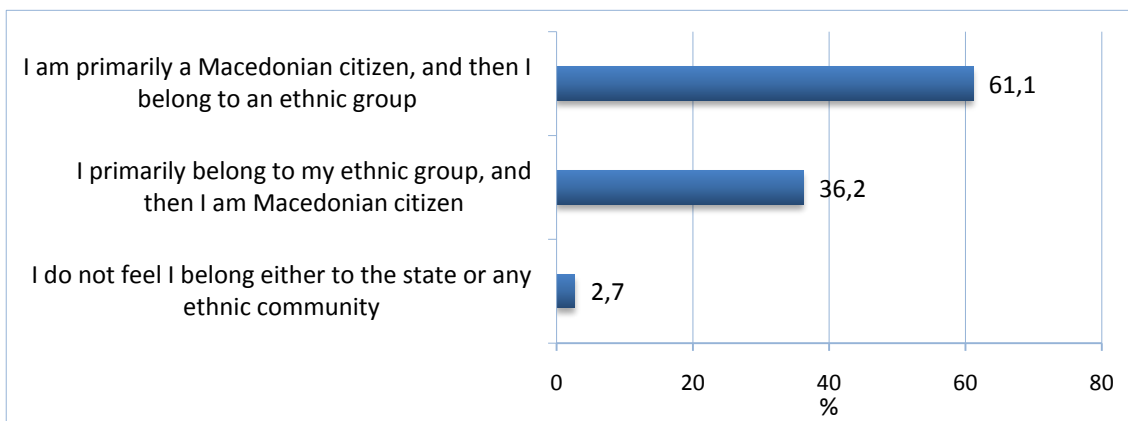
I RESPONSIBILITY FOR SOCIETAL ISSUES

The introduction of the survey on societal responsibility of citizens is focused on examining the feeling of citizenship and the attitudes of citizens on allocation of responsibility among the state, business and civil sector, on the responsibility of citizens, altruism, ways for meeting the societal needs and the attitudes on the different types of participation of citizens. For the first time, this survey examines the responsibility for preservation of the environment.

I.1. CIVIC BELONGING

The question about the sense of belonging, to the state or another (ethnic) group is an indicator of the development of societal and political culture.

Graph I. 1. 1. Feeling of belonging, primarily to the state or own ethnic group



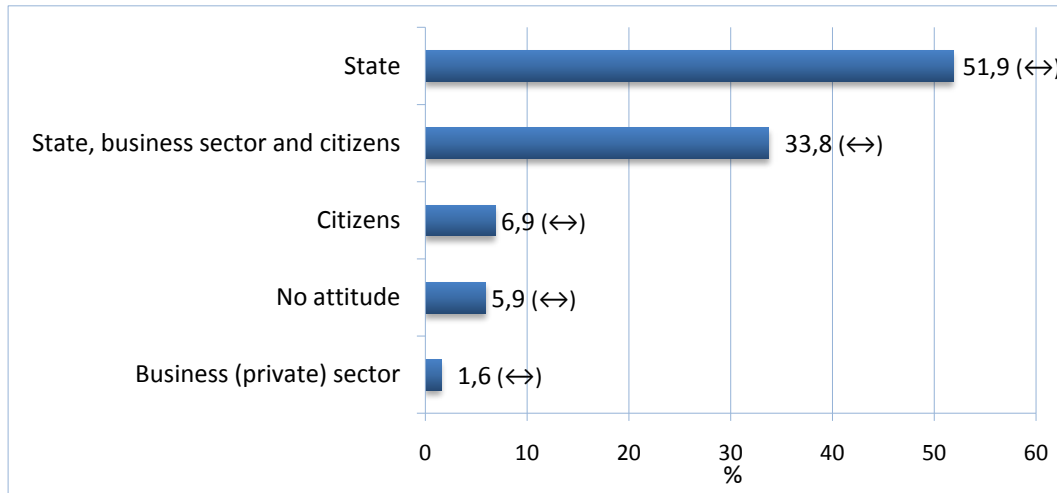
The survey showed that 61.1% of the citizens primarily feel they belong to the state (Macedonian citizens), while 36.2% primarily see themselves as members of their own ethnic group. The feeling of belonging is clearly related with the ethnic identity, but also with the socio-economic factors and to the lesser extent to the gender. It is interesting that there are no differences according to the political affiliation. The ethnic Macedonians, just like the other smaller ethnic communities have a stronger feeling of being Macedonian citizens. 80% of the ethnic Macedonians primarily feel as Macedonian citizens, while 17.5% primarily feel as members of their ethnic group. Among the ethnic Albanians, 10.6% primarily see themselves as being Macedonian citizens, while 86.5% primarily see themselves as members of their own ethnic group. The education and monthly income affects this feeling, i.e. the feeling of belonging primarily to the state increases with the education (66.2%) and the monthly income. Women are more likely to feel as primarily Macedonian citizens.

I. 2. RESPONSIBILITY FOR SOCIETAL ISSUES AND ALTRUISM

The attitudes of citizens on allocation of responsibility for resolving the societal problems among the state, business and civil sector were surveyed.

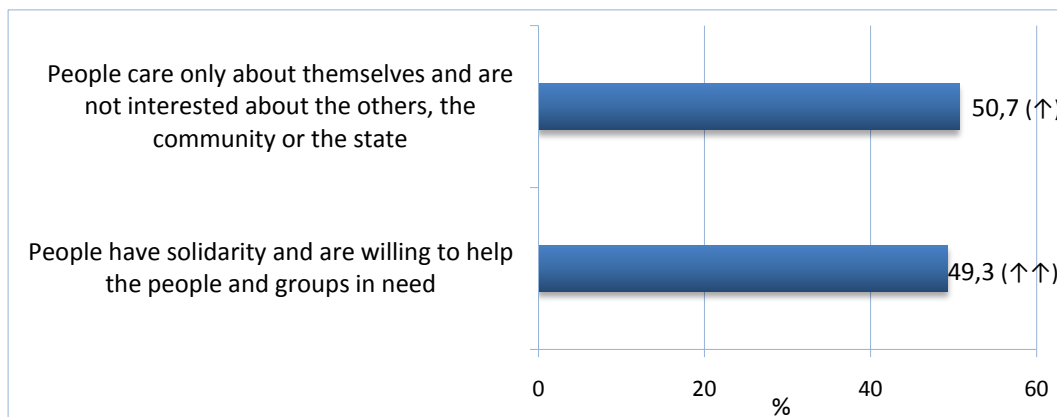
The highest are the expectations from the state (51.9%), followed by the expectations for joint responsibility of the three sectors (33.8%), lower from the citizens themselves (6.9%) or the companies (1.6%). The attitudes have not changed in comparison with the previous surveys.

Graph I 2.1. Who is most responsible to support the citizens in meeting their societal needs?



The profile of those who support the responsibility of different actors is relatively homogeneous. Higher expectations from the state are observed among the ethnic Albanians (61.1%) and the citizens with uncompleted primary education (65.5%). The expectations from the state get lower with the increase of the monthly income from 61.8% to 41.8%, for the lowest and highest income respectively, while the expectations for joint responsibility and responsibility of citizens grow. This trend was also evident in the survey in 2007.

Graph I 2.2. Attitude on altruism (unselfish support)



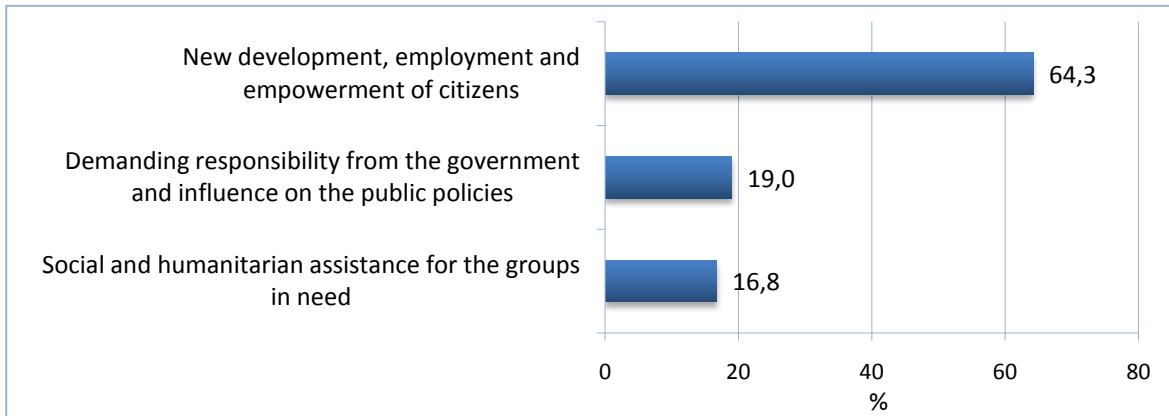
Majority of citizens (50.7%) believe that people care only about themselves and are not interested about the others, the community or the state. With the decreased number of people saying they have no attitude on this issue, the number of citizens believing in solidarity has increased (49.3%).

There are only small differences among people believing in solidarity. It grows with the age (45.7% among young people and 55.9% among people above 65 yrs.). The residents of the rural communities have higher trust in solidarity (52.7%) in comparison with the residents of Skopje (40.6%). The socio-economic status also affects the trust in solidarity: it grows from the lower class (34.7%) towards the higher class (56.1%), as well as from those with uncompleted primary education towards those with higher education. This trend was also observed in 2007.

I 3. WAYS FOR MEETING THE SOCIETAL NEEDS

The citizens were asked about their attitudes on how the societal needs could be met.

Graph I 3.1. The societal needs can be solved by:

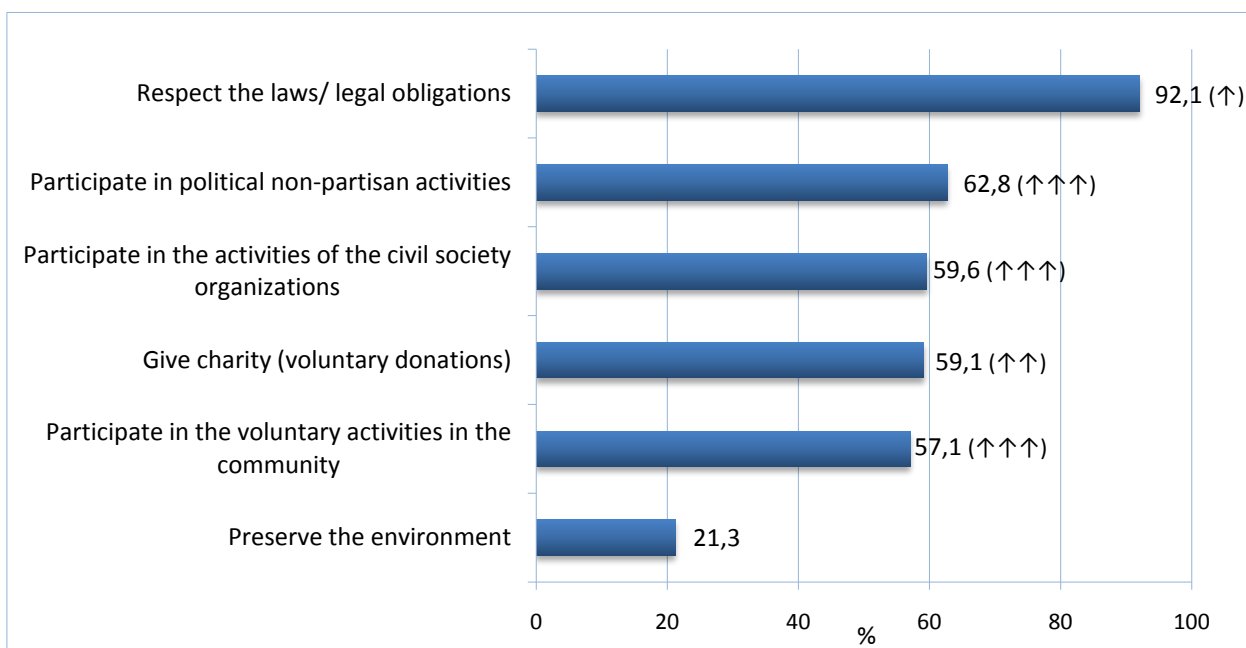


Majority of citizens (64.3%) believe that the new development, employment and empowerment of citizens may resolve the problems. Demanding responsibility from the government and influence on the public policies is a solution for 19% of the citizens, while the social and humanitarian aid for 16.8%.

The attitudes are homogeneous and differences can be seen only in regard with the educational level. Those with uncompleted primary education (44.8%) believe more in the social-humanitarian aid than those with higher education (12.3%). The citizens with higher education and from the higher classes are more likely to believe in new development and demand responsibility from the state. This trend was also evident in 2007.

I 4. PARTICIPATION OF CITIZENS

Graph I 4.1. The citizens are responsible to:



The citizens believe that their main responsibility is to respect the laws (92.1%). Generally, the citizens feel increased responsibility for all issues in comparison with the 2007 survey. The citizens feel least responsible for preserving the environment (21.3%).

There is a relative homogeneity, with small differences, in terms of the demographic and socio-economic characteristics. Citizens with higher education (68.4%) feel more responsible for the political non-partisan activities. It is similar with the other types of responsibility. Ethnic Albanians and citizens from the Islamic religion feel more responsible for the voluntary activities and the voluntary donations.

The responsibility for preserving the environment is higher among the older citizens (28.2%) and lower among the citizens with lowest and highest income.

CONCLUSIONS

1. Majority of citizens primarily feel as Macedonian citizens

The survey showed that 61.1% of the citizens primarily feel they belong to the state (Macedonian citizens), while 36.2% primarily see themselves as members of their own ethnic group. The feeling of belonging is stronger among the ethnic Macedonians and the other smaller ethnic communities, while ethnic Albanians have stronger feeling of seeing themselves as members of their own ethnic group.

2. The state is still believed as most responsible for meeting the societal needs

Majority of citizens (51.9%) still find the state as most responsible for meeting the societal needs. The attitudes have not changed in comparison with the previous surveys.

The profile of those who support the responsibility of different actors is relatively homogeneous. Higher expectations from the state are observed among the ethnic Albanians (61.1%) and the citizens with uncompleted primary education (65.5%). The expectations from the state get lower with the increase of the monthly income from 61.8% to 41.8%, for the lowest and highest income respectively, while the expectations for joint responsibility and responsibility of citizens grow.

3. Relation among the feeling of belonging, expectations from the state, ethnic and socio-economic characteristics

The stronger feeling of belonging primarily to the own ethnic group found among the ethnic Albanians may be related to their higher expectations from the state as well as the social and economic position. It may be assumed that the strengthening of the feeling of belonging towards the state is related with the meeting the expectations in the socio-economic area.

4. Dominant etatistic political culture

The high expectations from the state, lower expectations from the citizens themselves and almost no expectations from the business sector reflect the etatistic culture, as a remainder of the centralized state socialism, i.e. low public support for Macedonia's organization as liberal – democratic constitutional system.

The small support for a different organization of Macedonia is also mirrored through the lack of ideological differences regarding the role of state, citizens and private sector, among the supporters of right and left wing parties in Macedonia. This has not been changed since the surveys in 2004 and 2007.

5. Increased trust in solidarity of people

The trust in the solidarity of citizens has increased from 26.4% in 2004, through 39.3% in 2007 to 49.3% in 2009. However, majority of citizens still believes in the selfishness of people.

6. New development, employment and empowerment of citizens – solution for societal problems

Majority of citizens believes that the new development, employment and empowerment of citizens may resolve the problems. These attitudes of the public are stable and may be used in support of paying more attention to the new development instead of providing social assistance.

7. Growing perception on own civic responsibility and participation

There is a growing awareness for the own civic responsibility and participation, although the expectations from the state are still dominant. Moderate or significant increase is observed in the attitudes on the responsibility for participation in non-partisan political activities, activities in civil society organizations, charity giving and voluntary activities in the community.

8. Citizens irresponsible in preserving the environment?

Large majority of 78.7% citizens do not feel responsible for preserving the environment.

9. Increased gap between the statements on the civic responsibility and the real participation of citizens in activities in which this responsibility is demonstrated

There is an increased gap between the statements on the civic responsibility and the reality, except in the area of public spiritedness.

Although there is an improvement on both sides – the perception on own civic responsibility (see conclusion 7) and the reported participation in non-partisan political activities, involvement in the civil society organizations, voluntary activities in the community as well as fulfilling the obligations (payment of taxes, public transport, communal services) as a result of the increased sense of responsibility towards these issues, the gap has deepened.

In average, the parameters for social responsibility have increased for about 15 percentage points (from 51.1% to 66.2%), while the specific indicators on the same issues for about 10 percentage points (from 37.8% to 48.1%).

Table I. 1. Gap between the attitudes and the reality on civic responsibility and participation

	Responsibility for	Indicator
Public spiritedness	92.1 %	90.8 %
Participation in non-partisan political activities	62.8 %	25.3 %
Involvement in civil society organizations	59.6 %	26.1 %
Voluntary activity in the community	57.1 %	27.4 %
Charity giving	59.1 %	70.9 %

There is a deep gap between the attitude on the responsibility and the real participation in political non-partisan activities (62.8% and 25.3%), involvement in civil society organizations (59.6% and 26.1%), voluntary activity in the community (57.1% and 27.4%).

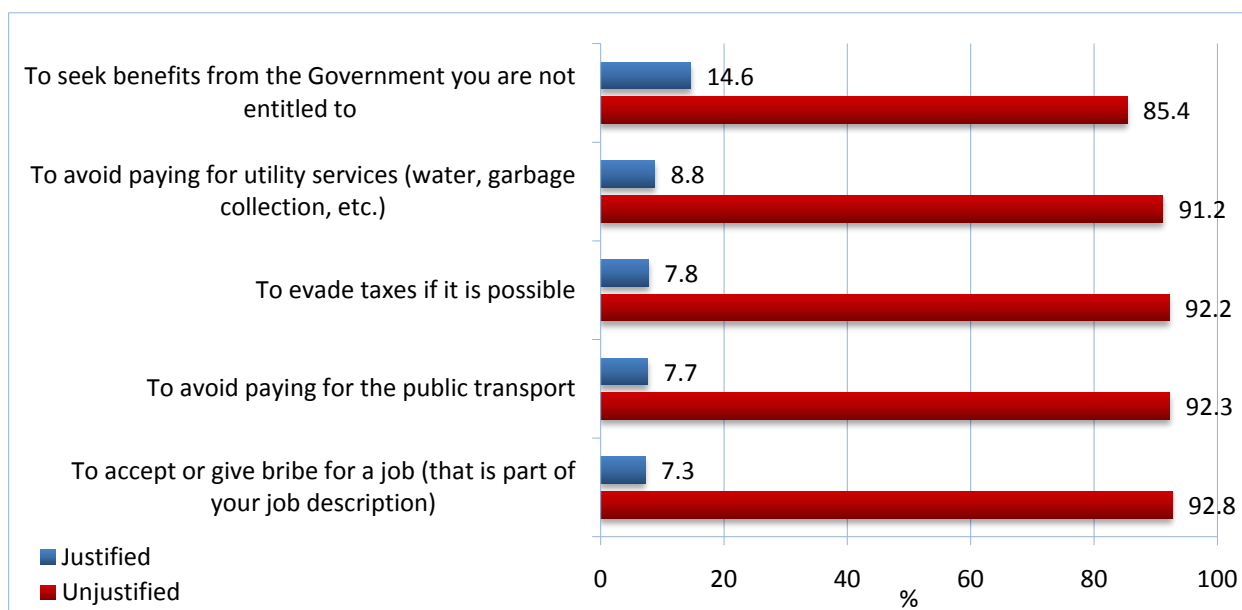
Large approximation (almost equalization) is observed in the public spiritedness (92.1% and 90.8%) i.e. besides the slightly increased sense of responsibility for respecting the laws (public spiritedness) there is also an improvement in fulfilling some of these obligations (from 74.2% to 90.8%). Of course, the both indicators are based on statements, which in reality are more likely to be lower, but they were not subject of this survey.

There is also large gap, but in opposite direction, in the charity giving (feeling of less responsibility vs. the stated participation in charity giving).

II PUBLIC SPIRITIDNESS

The support to the rule of law or public spiritedness is surveyed through five questions.

Graph II 1. Justification of the request for benefits one is not entitled to, avoidance to pay for utility services, tax evasion, avoidance to pay for public transport and to give/accept bribe



Large majority of citizens support the payment of taxes (92.2%), utility services (91.2%), public transport (92.3%), as well as not giving/not accepting bribe (92.8%). There is a smaller support for requesting benefits from the government the citizens are not entitled to seek (85.4%).

The public spiritedness has increased in comparison with 2007, similarly to the previous survey conducted in 2004. The support for paying taxes has increased from 80.8% in 2007 to 92.2%. In the same way, the support for payment of utility services and public transport has increased from 78.4% in 2007 to 91.2% and from 79.9% in 2007 to 92.3% accordingly. A number of citizens believing that it is not justified to seek benefits from the Government one is not entitled to seek is also on the rise from 57.8% in 2007 to 85.4% nowadays. The attitudes on bribe are measured for the first time.

The support i.e. the public spiritedness is homogeneous. The attitude, for not asking benefits the one is not entitled to, is a bit lower among the people in the rural areas (80.9%) and those with low incomes (79.4%). Similarly, the willingness to pay for utility services (86.8%) and public transport (88.2%) is lower among those with low income.

Some of the survey findings can be justified in reality. For example, the number of submitted personal income tax reports has increased from around 30,000 in 2006 to over 100,000 in 2008. On the other hand, in another survey in 2008, around 71% of the citizens reported the payment of the water bills on a regular basis, which indicates that significant number of citizens does not justify the failure to pay the bills, although some of them do not pay these bills regularly or at all.

CONCLUSION

1. Trend towards moderate degree of public spiritedness in Macedonia

In 2007, the public spiritedness in Macedonia was low to moderate because the citizens justified the failure to pay the taxes, public transport, utility services and requesting benefits from the Government they are not entitled to. In 2009, Macedonia is moving towards a moderate degree of public spiritedness.

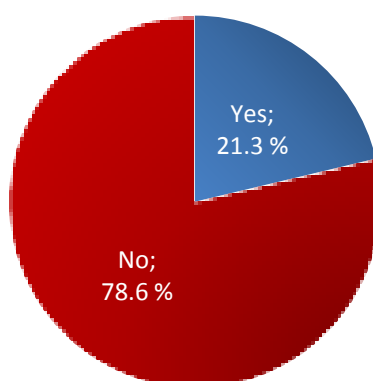
The critical spot is still the justification to seek benefits from the Government the citizens are not entitled to.

III RESPONSIBILITY TOWARDS THE ENVIRONMENT

The societal responsibility of the citizens also includes their legal and moral responsibility towards the environment. This type of responsibility was measured for the first time as part of this survey with ten questions about the citizens' attitudes on the environmental protection.

The citizens agree that they are responsible for respecting the laws or for participation in activities and organizations, but when it comes to the environmental protection large majority of citizens (78.6%) disagree that they are responsible for this.

Graph III 1. Responsibility of citizens for environmental protection *зачувување на животната средина*



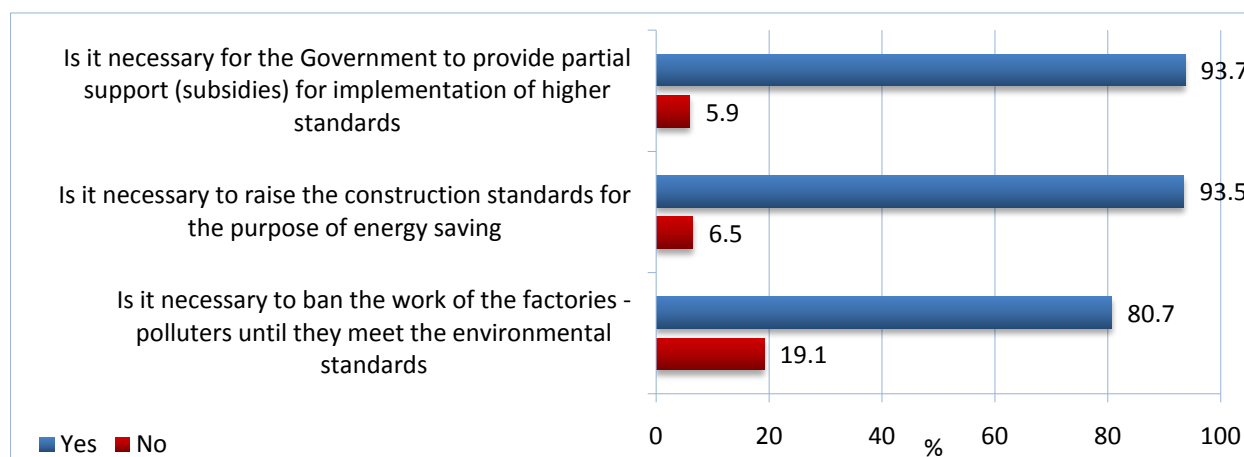
The responsibility of the citizens for the environmental protection was further measured through nine questions on the standards for protection of the environment, measures for protection of the air and the nature as well as for solid waste management.

Contrary to the low level of consent about their responsibility for the environment, the citizens highly agree and justify all measures and activities for environmental protection.

The consent of the citizens is highest for providing partial support by the Government for implementation of higher standards (93.7%) as well as for raising the construction standards for energy saving purposes (93.5%).

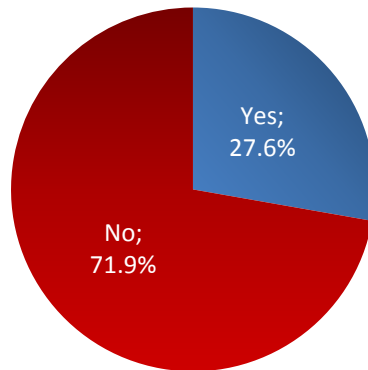
The consent is also high (80.7%) for the ban of the work of the factories - polluters until they meet the environmental standards.

Graph III 2. Consent for introducing or raising the standards for environmental protection



In respect of the specific protective measures for air pollution, such as the ban of cars that do not fulfill the environmental standards, 71.9% of the citizens were positive.

Graph III 3. Consent for setting a deadline for banning the cars that do not fulfill the environmental standards on exhaust gases



The profile of the citizens that agree with the introduction or raising the standards for environmental protection is relatively homogeneous, particularly in regards with the provision of partial governmental support for implementation of the environmental standards and raising the construction standards. However, the level of education and the region have moderate effect on the attitudes. For examples, 78.2% of the citizens with higher education and 63.5% of the citizens with completed primary education agree on setting a deadline for banning the cars that do not fulfill the environmental standards on exhaust gases.

The citizens with completed secondary and high education (88.8% and 81.1% respectively) agree on banning the work of the factories - polluters until they meet the environmental standards in comparison with 65.5% of the citizens with uncompleted primary education and 69% of those with completed primary school.

Table III 1. The effect of the educational level on some of the environmental measures

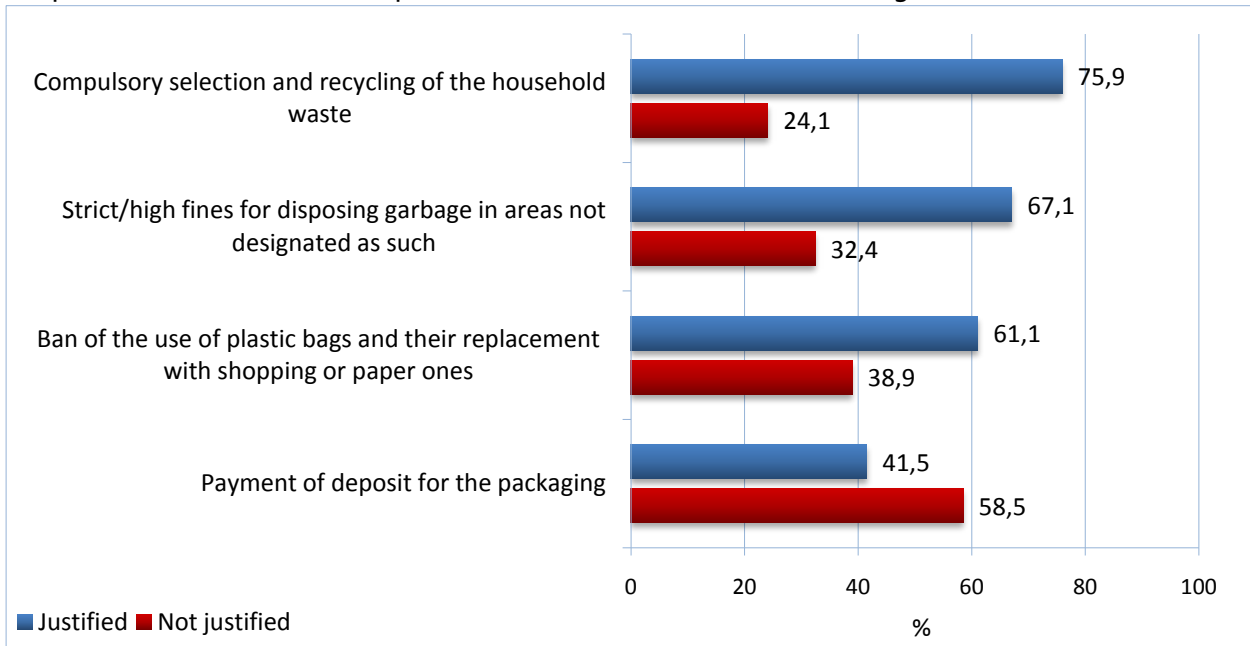
Education	Uncompleted primary	Primary	Secondary	High
Attitude				
Ban of cars	69.0%	63.5%	71.7%	78.2%
Ban of factories - polluters	65.5%	69.0%	81.1%	88.8%

The region of residence has also influence on banning the cars and banning the work of factories that pollute the environment. For example, the consent for banning the work of the factories – polluters is highest among the citizens in the Vardar region (96.2%), while it is lowest in the Eastern region (53.2%).

The citizens were also asked about the specific measures and activities on the solid waste management, including the introduction of compulsory selection and recycling of the household waste, strict/high fines for disposing garbage in areas not designated as such, the ban to use plastic bags and their replacement with shopping or paper ones and the payment of deposit for the packaging.

The citizens believe that most justified (75.9%) is the compulsory waste selection, while least justified (41.5%) to pay deposit for the packaging (plastic bottles, cans, etc.).

Graph III 4. Justification of the protective measures on solid waste management



The gender, ethnic structure, religious belonging and most of the other socio-demographics do not affect the attitudes of the citizens. However, as previously, the region, education and partially the employment status have moderate influence on the attitudes.

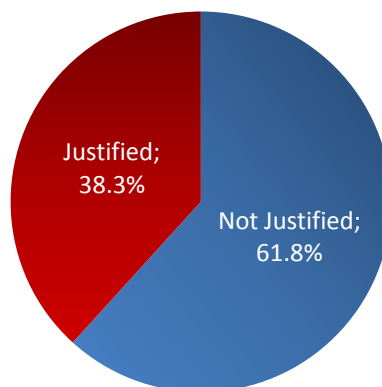
The citizens from the western regions justify the ban of plastic bags and their replacement with more environmental ones. The citizens with high education are less likely to justify the compulsory waste selection and ban of plastic bags in comparison with those with uncompleted primary education. The employment status has an effect when it comes to banning the plastic bags and paying the deposit for the packaging, especially among the students and farmers.

Table 2. Effect of the employment status on the justification of certain environmental measures

Employment Status	Students	Farmers	Студенти	Farmers
Attitude	Justified		Not Justified	
Ban of plastic bags	72.6%	37.5%	27.4%	62.5%
Payment of packaging deposit	56.8%	29.2%	43.2%	70.8%

Majority of the citizens do not justify (61.8%) the hunt of wild animals that affects the biodiversity.

Graph 4. Justification of the hunt of wild animals



CONCLUSIONS

1. One in five citizens feels responsible for environmental protection

Small majority of citizens (21.3%) believes they are responsible for protection of the environment, in spite of the high support given to the environmental measures. A possible conclusion is that citizens may have high expectations from the state in terms of legal regulation and low level of personal responsibility.

2. Support for the environmental standards and measures

Large majority of citizens agree that it is necessary to: set a deadline for banning the cars that do not fulfill the environmental standards on exhaust gases (71.9%); ban the work of the factories - polluters until they meet the environmental standards (80.7%) and to raise the construction standards for the purpose of energy saving (93.5%). The highest is the consent for providing partial support (subsidies) by the Government for implementation of higher standards (93.7%).

The support for the environmental measures is homogeneous. However, the region and the education have moderate effect on the attitudes of the citizens.

As expected, the consent for banning the work of the factories – polluters is highest among the citizens in the Vardar region (96.2%). The citizens with completed secondary and high education are more likely to agree on banning the work of the factories - polluters and banning the cars than those with uncompleted and completed primary school.

3. Support for recycling and solid waste management

Large majority of citizens believe that the compulsory waste selection is justified (75.9%).

Majority of citizens justify the ban of plastic bags and their replacement with paper or shopping ones and the strict fines for disposing garbage in unsuitable places (61.1% and 67.1% respectively) and disapprove the hunt of wild animals (61%). However, minority of citizens 41.5% justifies the payment of deposit for the packaging (e.g. plastic bottles) that pollutes the environment.

4. Protection of bio-diversity by not justifying the hunt of wild animals

Majority of citizens do not justify (61.8%) the hunt of wild animals that affects the bio-diversity and even extinction of certain species.

IV LEVEL OF SOCIALIZATION

The societal responsibility is closely related to the socialization i.e. the ways in which the citizens acquire skills, knowledge, motives and attitudes necessary for exercising the current and future roles in the society. The level of socialization is examined through five questions, showing the time citizens spend with the members of their closer and/or wider family, friends, colleagues from work or the profession after working hours, visit to religious temples and other types of organized association in the community.

Majority of citizens mainly associate with their friends, whom they meet at least once a week (52.1%), as well as the members of their close/wider family, whom they also meet at least once a week (50%).

The age is related with the time spent with the closest acquaintances (family and friends). Young people from 18 to 29 yrs. usually hang around with their friends (68.6%) than with the closer/extended family (57.7%) contrary to the other age groups where this proportion is almost equal.

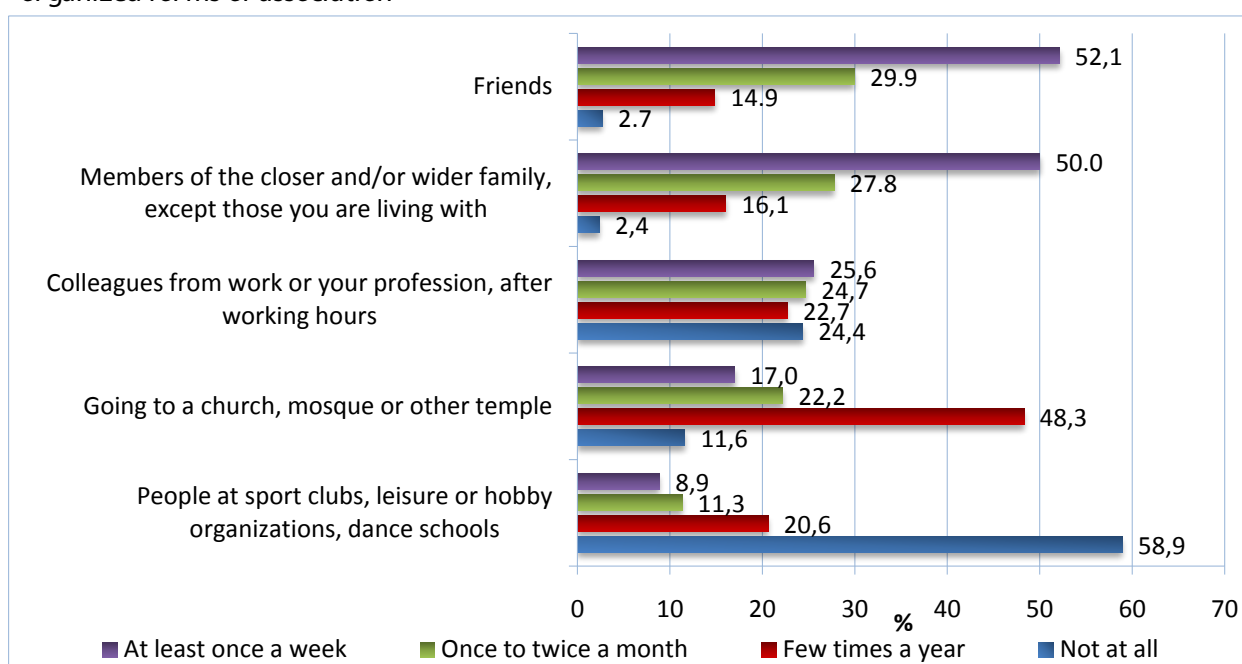
Regarding the place of residence, 58.8% citizens from Skopje spend time with their friends at least once a week, compared with 52.2% of the people from the rural and 48.3% of the people from the other urban areas.

25.6% of the citizens hang out with their colleagues from work or their profession after working hours at least once a week, while 24.7% meet once or twice a month and 22.7% several times a year. It is impressive that almost one quarter of the citizens (24.4%) never meet with their colleagues after work.

The time spent with colleagues is likely to be affected by the age (younger spend more time than the older), education level (those with higher education spend more time than the less educated) and the social class (those from higher class hang around more than those from the lower class).

Citizens mostly visit the religious temples (church, mosque or another facility) several times a year (48.3%), while smaller number of citizens visits them at least once a week (17%), once to twice a month (22.2%) or do not visit them at all (11.6%).

Graph IV 1. Frequency of spending time with family, friends, colleagues, religious temples and organized for ms of association



18.5% of the citizens declaring themselves as religious visit the religious temples at least once a week, 22.4% once to twice a month, while most of them (47.7%) several times a year.

The Muslims are more likely to visit the religious temples more regularly in comparison with the Orthodox Christians. Most of the Muslims (37.1%) visit the temples at least once a week, compared with only 8.8% of the Orthodox Christians who do this. 24.3% of the Orthodox Christians and 17.1% of the Muslims visit the religious facilities once to twice a month. Most of the Orthodox Christians (60.3%) visit the church several times a year, which corresponds to 20.5% of the Muslims. However, larger number of Muslims (22.2%) has never visited a religious temple, which is only 6.6% in the community of Orthodox Christians.

Majority of citizens (58.9%) do not attend or do not participate in organized forms of association, sport and/or culture clubs. The number of citizens that do attend or participate in this type of activities decreases with the frequency of attendance, from 20.6% of those attending several times a year, 11.3% once to twice a month to 8.9% once a week.

The frequency of the attendance and participation in organized types of association, such as the sport and culture clubs is influenced by the age (younger people are significantly more active than the older, whereas the students are most active in attending sport and/or culture clubs), the social class (more frequent visitors are the citizens from the higher classes) and education level (more educated citizens spend more time in sport and/or cultural clubs compared with the less educated ones).

CONCLUSIONS

1. The time is usually spent with the family and closest friends

Friends and closer/wider family have most influence in the socialization of citizens, as they spent most of their time with the family and friends and significantly less with other people outside of their circle of close acquaintances.

One in four citizens does not spend any time with the colleagues from work or profession after working hours. More than half of the citizens do not attend any organized forms of association in the community, sport clubs, leisure or hobby organizations, dance schools, etc.

2. People visit the religious temples only during the religious holidays

The church and the faith communities have low influence on the socialization of citizens. Almost half of the citizens visit the religious temples (church, mosque or another religious facility) several times a year. Significantly lower number of citizens regularly visits the religious temples, once to twice a month or at least once a week.

Hence, it can be concluded that most of the citizens visit the religious temples several times a year, probably “traditionally” for the religious holidays.

Differences are found in regard with the religious background, whereas Muslims visit the religious temples more frequently (at least once a week) compared with the Orthodox Christians that visit them several times a year.

3. The level of socialization is affected by the age, economic power and education level

Younger people spend most time in hanging around with the family and friends and are most active in building their own social capital by going out with colleagues and attending sport and/or cultural clubs in the community.

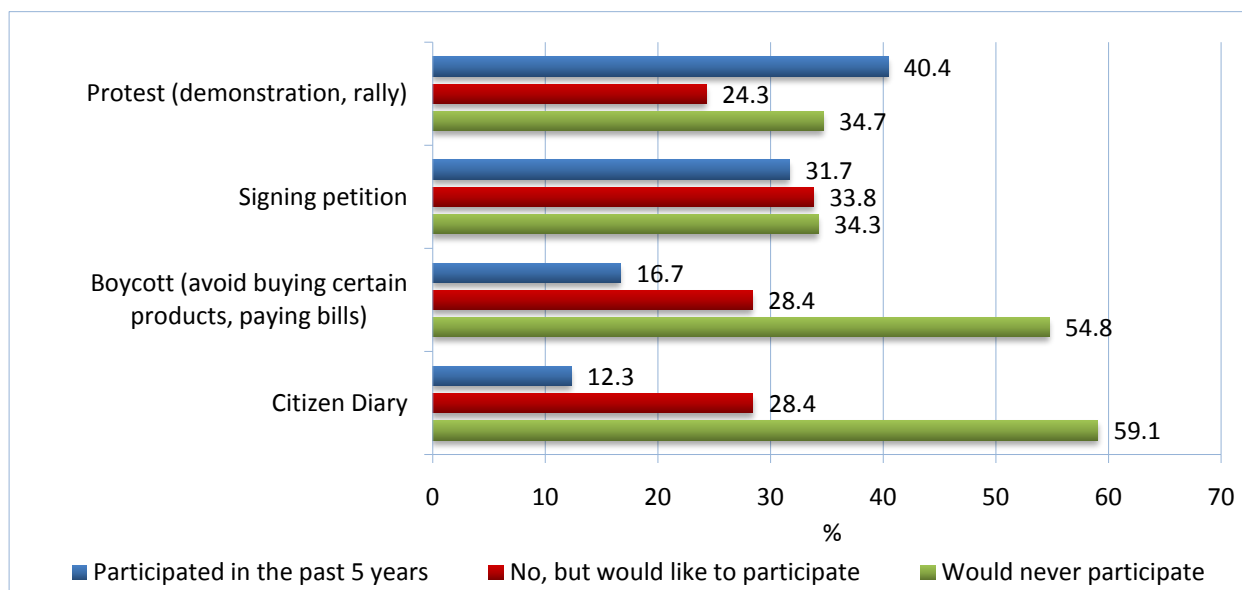
The citizens stating they belong to the higher classes and the more educated people have more possibilities, desire and awareness to build their own social capital and spend more time in these activities compared with the citizens with different socio-demographic characteristics.

V PARTICIPATION IN NON-PARTISAN POLITICAL ACTIONS

The participation of citizens in non-partisan political activities is measured through: participation in petitions, protests, boycotts and filling in the citizens' diary. The last two activities are new categories replacing the writing to the newspaper (insignificant participation) and calling a hotline used in the previous survey in 2007.

The list of possible answers was also modified with the following categories: Participated (in the past 5 years); No, but would like to participate (to assess the potential for change i.e. increased civic participation) and Would never participate. The possible answers in 2007 included: No (the first two categories of the current survey are compared with this, including the potentially active citizens); while the other three possible answers (Once, Several Times and Constantly) are replaced with only one category – Participated, because of the minor difference between the categories in the previous survey (from 8.3% to maximum of 25.1%).

Graph V 1. Participation of citizens in non-partisan political activities



Total of 40.4% of the citizens reported the participation at a protest (demonstration, rally), with higher participation of men (difference of 12.4 percentage points). The ethnic background (13.4 percentage points more ethnic Albanians participated compared to ethnic Macedonians) and the education (higher education increased participation) also affect the participation.

Around one third (31.7%) of the citizens have signed petition in the past five years. There is an evident higher participation of men (7.3 percentage points more than women). The education also affects the participation (higher education is associated with increased actual and potential participation).

The both categories see significant increase (almost doubled) in comparison with the previous survey. In the category of protests the increase is from 22.4% to 40.4%, while in the category of petitions from 15.3% to 31.7%, which is very close to the participation registered in 2004 (44.6% for protests and 36.7% for petitions). The potential for increased participation of citizens is

relatively high (24.3% and 34.3%), while one third of the respondents would never participate in protests or would sign a petition.

Regarding the new categories, boycott and citizens' diary, the participation of citizens is small (16.7%, and 12.3% respectively), while the potential is identical (28.4%) for both categories. The small participation in the citizens' diary may be due to the relatively short period of time since its introduction (around 3 years) and the lack of information about this option.

The Orthodox Christians are less likely to participate in a boycott. This option is much more preferred by the citizens with higher education and those residing in Skopje (twice more likely than those from the rural areas and smaller towns).

The relationship between participation in the citizens' diary and the characteristics of the citizens is insignificant. The citizens with higher education are again more likely to participate. Differences are observed in regards with the region they come from (citizens from the Eastern, Southeastern and Pelagonija region have emphasized their non-participation).

CONCLUSION

1. Increase of non-partisan political activities of citizens

The citizens participate in more non-partisan political activities (protests, petitions) compared to the previous survey.

The citizens with higher education are consistently more likely to participate.

Men are more likely to be involved in these activities than women.

The potential for increased participation of citizens is relatively high (around 30%), which means they would participate, although have not done this so far.

VI VOLUNTARY ACTION IN THE COMMUNITY

Significant part of the societal responsibility of the citizens is their active involvement in the voluntary activities in the community. This includes participation at meetings where the community problems are discussed (in the municipality, the local neighborhood unit, tenants' councils, etc.), voluntary participation in community activities (cleaning of streets and other public areas) or helping to other people in the community free of charge.

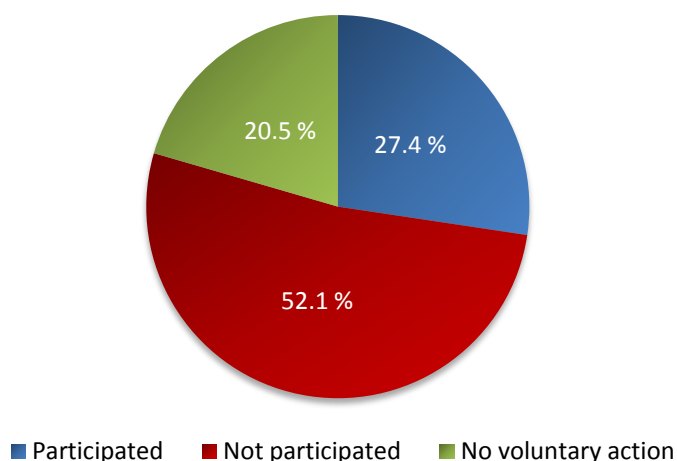
The participation of citizens in voluntary activities in the community is measured with two questions: whether the citizens have participated in the voluntary actions in the community and if they did, how much time they spent on these activities on annual level.

An affirmative answer to these questions was received from 27.4% of the respondents, 59.8% of which are men and 40.2% are women.

No significant deviation is observed to the same question regarding the age (middle-aged people from 30-39 yrs. are more likely to be active than the young and older people), monthly income and social class (the middle and high class were more likely to be active in comparison with the workers' and lower class).

A deviation is observed only in regard with the educational background, where those with higher education (39%), uncompleted primary (27.6%) and secondary education (25.9%) are more active than those with completed primary education (15.9%). Regarding the working status, most active are the students (43.2%) and the employees in the public sector (32.9%), followed by the unemployed (28.9%), employees in the private sector (26.5%), retired persons (24.5%) and farmers (22.2%). The housewives (6.4%) are least likely to participate in the voluntary activities in community.

Graph VI 1. Participation of citizens in voluntary activities in the community



Additionally, there is a deviation in terms of the place of residence, where the citizens of Skopje (25.8%) are more passive in comparison with the inhabitants of the other urban (28.8%) and rural (27.9%) areas. The percentage of volunteerism per region is the following: Eastern (42.3%), Polog (38%), Southwestern (33.8%), Pelagonija (27.8%), Vardar (23.6%), Skopje (21.2%), Southeastern (18.8%) and Northeastern (14.7%).

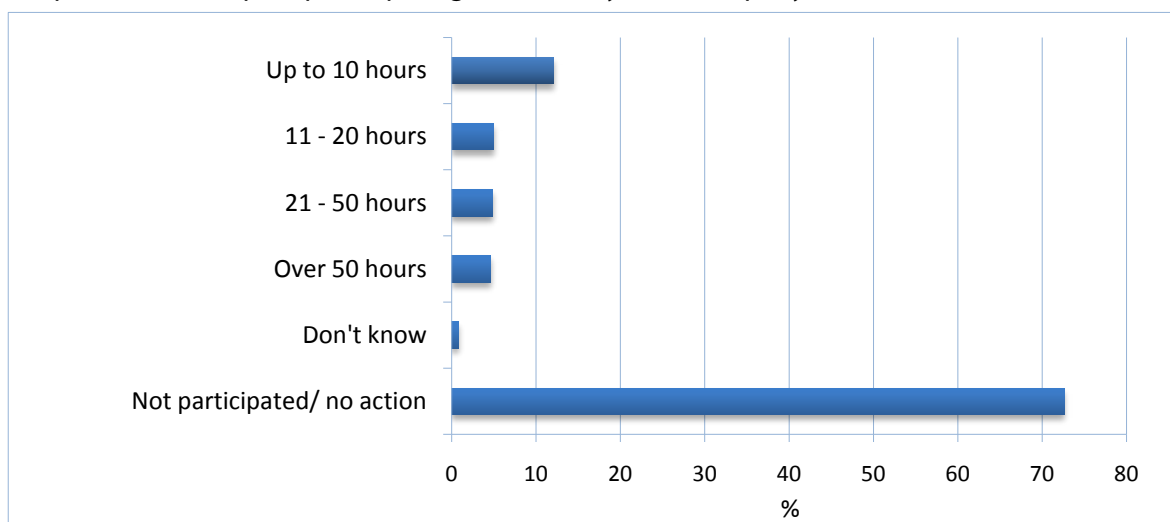
Small differences are observed regarding the ethnical background, particularly among the two major ethnic communities, where the ethnic Albanians (30%) are more likely to be active than the ethnic Macedonians (26.1). According to the religious background, the people declaring to be religious were more likely to be active (27.9%) than those describing themselves as not religious (25.7%), where the Muslims (30.2%) are more likely to be active in the community than the Orthodox Christians (26.5%).

Table VI 1. Gender structure of volunteerism according to the place of residence and ethnical belonging

	Rural (village)	Urban (town)	Skopje	Macedonians	Albanians
Men	67.1 %	53.2 %	58.9 %	54.9 %	68.1 %
Women	32.9 %	46.8 %	41.1 %	45.1 %	31.9 %
Total	100 %	100 %	100 %	100 %	100 %

The cross tabulation of data on ethnical belonging and place of residence with the gender structure shows that the women from the rural areas are significantly less active in the community activities compared with the women from the urban areas, similarly as there are less volunteers among Albanian women than among the Macedonian ones.

Graph VI 2. Time spent participating in voluntary activities per year



In terms of the volume of voluntary engagement, most of the citizens (45.4%) that participated in the voluntary activities spent up to 10 hours annually.

The number of citizens that spend more time to participate in the community activities significantly decreases with the increase of hours per year (18.8% spend 11-20 hrs, 18.4% spend 21-50 hrs, 17.4% spend over 50 hrs).

Small deviation from this rule is observed among the students and ethnic Albanians, most of which are said to volunteer from 21 to 50 hours per year, and this percentage is insignificantly higher than the percentage of students and ethnic Albanians that volunteer up to 10 hrs per year.

CONCLUSIONS

1. Small interest for active participation in voluntary activities

Less than a third of the respondents (27.4%) said that they would volunteer in the community activities. Hence, it can be concluded that the citizens in Macedonia are not very much interested to participate in the voluntary activities in the community.

The citizens spend up to 10 hours per year in the voluntary activities, which means they are either one time or one day engagements i.e. there is no continuity in the voluntary activities, while the citizens does not have habits/ awareness to do something more (outside the family or personal interests) for the community and the fellow citizens.

2. Activities in the community – “men job”, possible gender stereotype

The men are more likely than women (19.6% more men) to participate in the community activities (tenants’ councils, local neighborhood units, municipalities as well as voluntary actions for the benefit of the wider community).

The difference between men and women is more evident in the rural areas (34.2% more men are active than women) and in the ethnic Albanian community (36.2% of men are active than women).

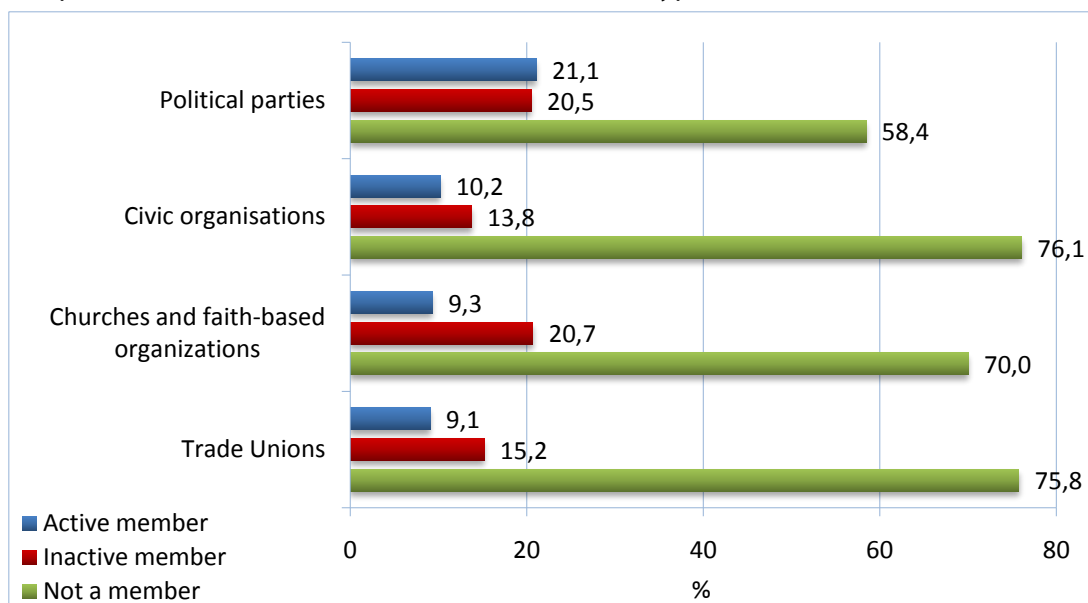
VII PARTICIPATION AND ACTIVITY OF CITIZENS IN THE CIVIL SOCIETY ORGANIZATIONS

The participation and activity of citizens in the civil society organizations are examined through questions relating to their membership in civil society organizations, the sectors in which these organizations are active, whether they pay membership fee, whether they do a voluntary work and what is the motive behind their activity in the civil society.

VII 1. MEMBERSHIP IN THE CIVIL SOCIETY ORGANIZATIONS

Small majority of respondents said they were members of a civil society organizations, where 10.2% are active and 13.8% are inactive members. Large majority of citizens are not members either of any civil society organizations or any other form of association: trade unions, churches and religious organizations. However, the membership of both active and inactive members is higher in the political parties than in the other organizations, whereas 41.6% of the respondents are members of a political party.

Graph VII 1.1. Involvement in the work of different types of associations



The membership in the civil society organizations is affected by the religious affiliation and the feeling of being religious. The Muslims are more likely to be members of a civil society organization than the Orthodox Christian (32.4% compared with 20.1%) and the non-religious citizens than the religious (37.5% compared with 21.1%). The education and social class also have an effect, where the more educated people and those feeling to belong to a higher class are more likely to be members of civil society organizations. Regarding the employment status, the students are most active members (47.4%) of the civil society organizations.

Table VII 1.1. Membership in civil society or organizations according to education

	Uncompleted Primary	Primary	Secondary	High	Total
Active	3.4%	3.2%	9.6%	17.2%	10.2%
Inactive	6.9%	11.9%	12.5%	18.8%	13.8%
Not member	89.7%	84.9%	77.9%	64.0%	76.1%
Total	100%	100%	100%	100%	100%

Table VII 1.2. Membership in civil society or organizations according to the belonging of a certain class

	High Class	Upper Middle Class	Lower Middle Class	Working Class	Low Class	Total
Active	22,0 %	15,4 %	10,0 %	6,1 %	6,7 %	10,2 %
Inactive	22,0 %	16,5 %	15,9 %	9,6 %	8,0 %	13,8 %
Not member	56,1 %	68,0 %	74,1 %	84,3 %	85,3 %	76,1 %
Total	100 %	100 %	100 %	100 %	100 %	100 %

Differences in the membership are observed according to the sectors in which the civil society organizations are active. The social and humanitarian organizations attract largest number of citizens.

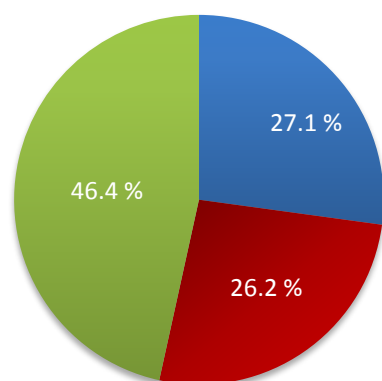
Table VII 1.3. Membership in civil society organizations according to sectors

Sector	Members
Social and humanitarian organizations	13,9 %
Sport, hobby and leisure	12,8 %
Environment and nature (ecological organizations)	11,5 %
Children, youth, students	10,0 %
Branch organizations	8,8 %
Women and gender issues	8,8 %
Culture and education	8,6 %
Democracy, human rights and rule of law	8,0 %
Health and medicine	7,3 %
Rural development	6,1 %
People with special needs	6,1 %
Consumers' organizations	3,8 %

VII 2. WAY OF INVOLVEMENT

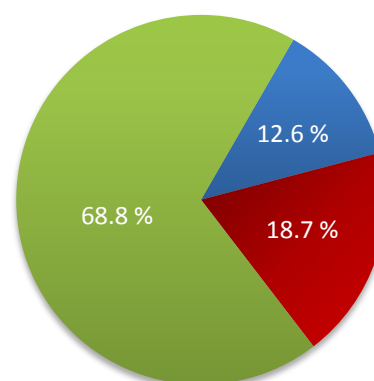
The involvement in different types of association is examined through the payment of membership fee and voluntary work.

Graph VII 2.1. Payment of membership fee in different types of associations



■ Yes ■ No ■ Not a member

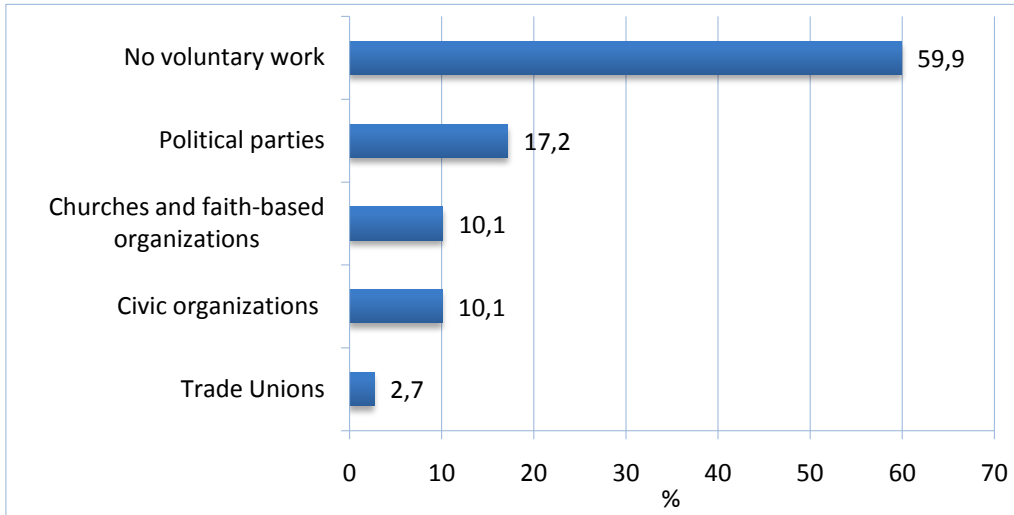
Graph VII 2.2. Payment of membership fee in civic organizations



■ Yes ■ No ■ Not a member

Small minority of citizens (12.6%) pays a membership fee in the civil society organizations, which is half of the number of citizens that pay membership in other types of associations. The payment of membership fee in the civil society organizations is more characteristic for the students (25.3%) and the employees in the public sector (19.3%), as well as those with high education (20.2%) and the people feeling as members of the higher classes (29.3% for the high class and 16.5% for the upper middle class).

Graph VII 2.3. Voluntary work in different types of associations

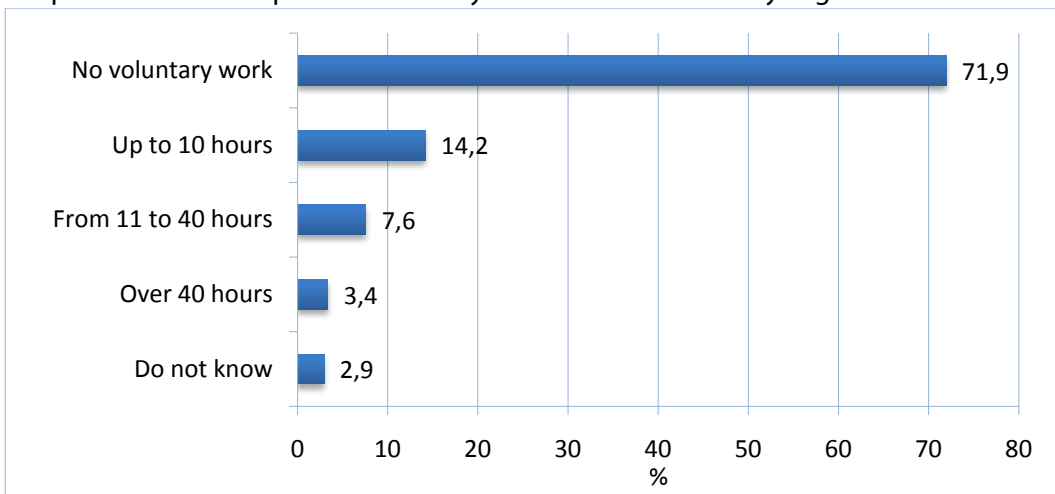


The political parties seem to be more attractive for voluntary work compared with the other types of associations.

When asked more specifically about the voluntary work in the civil society organizations according to categories/sector, the respondents report higher level of activity than to the general question (28.1% compared to 10.1% respectively).

The differences in voluntary work in the civil society organizations according to sectors are insignificant.

Graph VII 2.4. Time spent in voluntary work in the civil society organizations

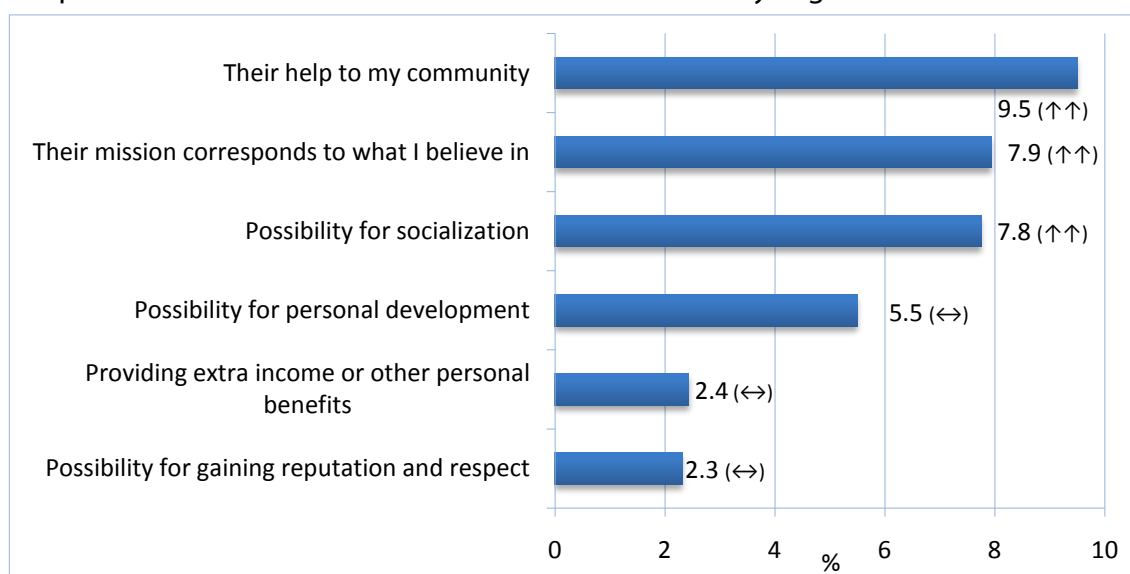


Majority of those who did voluntary work, dedicated mainly 10 hours (50.6%), while 27% did 11 to 40 hours of voluntary work in a month.

VII 3. MOTIVATION AND INVOLVEMENT

The motivation for involvement in civil society activities has changed in comparison with last year. To the question, why do you find important the organizations that you are involved in, 26.8% of those involved in the work (or 9.5% of all respondents) said because they want to help the community; 22.4% (7.9% of all respondents) because they agree with the mission of the organization; 21.9% (7.8%) because they want to socialize. Compared with the previous year there is a moderate increase in the help to the community (for 6.2%) and the possibility for socialization (for 5.1%) as a motive for involvement.

Graph VII 3.1. Motive for involvement in the civil society organizations



Highly dominant motives among the students are the help to the community (23.2%) and the possibility for socialization (15.8%).

CONCLUSIONS

1. Few citizens are active and work voluntary in the civil society organizations

The involvement in civil society organizations is low (24% are members) and there is no significant difference in comparison with 2006, when 22.9% of the citizens were members of the civil society organizations (Civil Society Index in Macedonia, MCIC).

More than half of the members of the civil society organizations are inactive.

10% of the citizens do a voluntary work, which corresponds to the number of active members.

The membership in the other types of associations (churches and religious communities and trade unions) is similar.

2. The citizens from the higher social classes are more active in the civil society organizations

Those with higher education and those feeling as members of a higher class are more likely to be members of the civil society organizations, not indicating any significant changes in the structure of the civil society in comparison with 2006. Even the Civil Society Index in Macedonia (MCIC, 2006) showed that the poor people are less represented in the civil society.

3. Political parties mobilize more citizens than any other organization

Two in five citizens are members of a political party, although only one is active.

More citizens do a voluntary work for the political parties than for the civil society organizations, churches, faith communities and trade unions.

4. Few of the citizens opting for voluntary work have been motivated mainly by altruistic reasons

Half of those doing a voluntary work for the civil society organizations do this in order to contribute for the community as well as because they believe in the mission of the organization they work for. The tendency for changing the motivation for participation from the basic benefits (new contacts, personal development) towards the higher ones (help for the community, mission of the organization), which was noted previously, still continues with a moderate increase.

VIII CHARITY DONATIONS

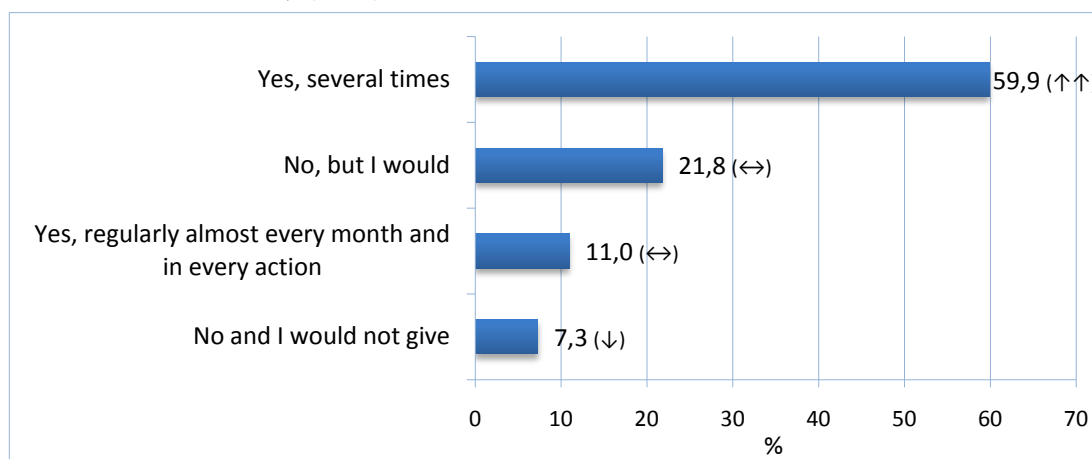
The charity giving was examined through 15 questions. The answers to most of them can be compared with the survey on charity giving conducted in 2008. The findings illustrate the charity giving habits of the citizens of the Republic of Macedonia.

VIII 1. PARTICIPATION AND MOTIVATION

Participation of citizens in charity giving

The number of citizens giving charity in the last 12 months has increased in comparison with the previous year. 70.9% of the respondents give regularly or several times compared with 64.6% in the previous year. It seems that the charity giving is influenced by the socio-democratic characteristics. The least likely to give are those feeling to belong to the lower class (50.7%), while most likely those from the upper middle class (88%) and the high class (95.1%). The number of charity givers increases with the level of education, from 55.2% of those with uncompleted primary education to 82.5% of those with high education. The potential charity givers are mostly found among those with completed primary education (32.5%). The occupation also affects the charity giving, where least likely to give are the housewives (53.2%) and farmers (55.6%), while most likely are the employees in the public sector (79.3%). The least likely to give this year were the citizens from the Southeastern region (42.4%), while most likely those from the Eastern region (87.2%).

Graph VIII 1.1. Charity giving in the past 12 months

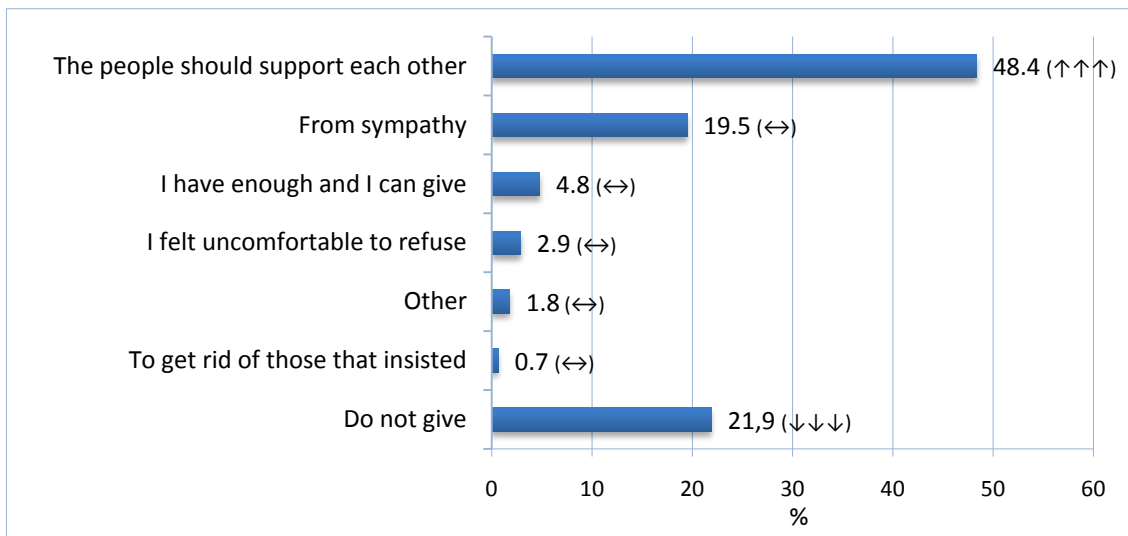


Motivation

The number of those giving because they believe that the people should support each other has increased for 12.1% from 36.3% in 2008 to 48.4% in 2009. The least likely to believe in the attitude that people should support each other are the farmers (33.3%) and housewives (35.8%), followed by the people seeing themselves as members of the lower class (34%), those with uncompleted primary school (31%) and those with monthly income from MKD 1,500 to 3,000 per household member. Contrary to this, most likely to believe in this attitude are the students (58.9%), employees in the public sector (53.9%) and the private sector

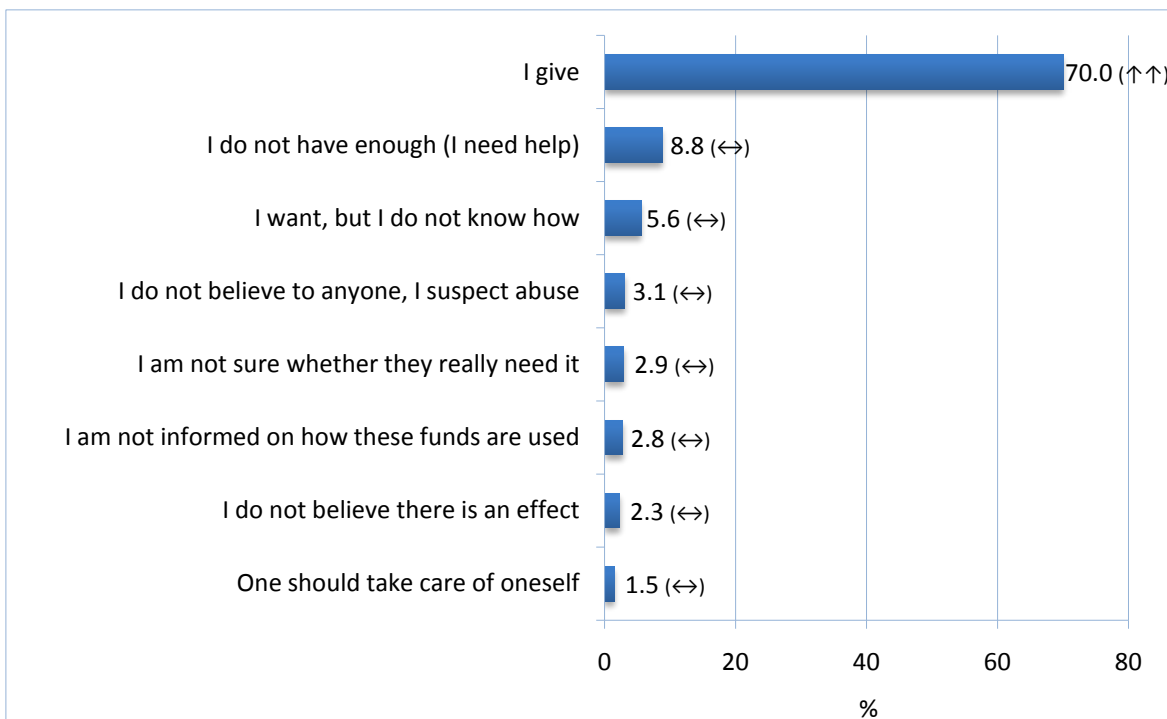
(52.4%), those seeing themselves as members of the upper middle class (55.4%), those with completed high education (57.5%) and those with monthly income from MKD 5,000 to 6,500 per household member (57.1 %).

Graph VIII 1.2. Motivation



The percentage of not giving is declining in almost all categories compared with the previous year. Highest percentage of the respondents does not give as they do not have enough for them (8.8%), such as the unemployed (18.4%), those seeing themselves as members of the lower class (27.3%), those with uncompleted primary education (20.7%) and those with monthly income from MKD 1.500 to 3.000. Most suspicious of abuse are the retired persons, unemployed and farmers.

Graph VIII 1.3. Reasons for not giving charity donations



CONCLUSIONS

1. A number of people that give charity has increased from 64.6% last year, to 70.9% this year

The number of those giving regularly as well as of those giving several times is on the rise. The charity giving is affected by the education level, occupation, social status and the region of residence.

2. Increase of solidarity as main motive for charity giving from 36.3% last year to 48.4% this year

Increased support for the attitude that the people should help each other is correlated with the increased support for the general solidarity (“there is a solidarity among people and they are willing to help the people and groups in need”) from 39.3% to 49.3%.

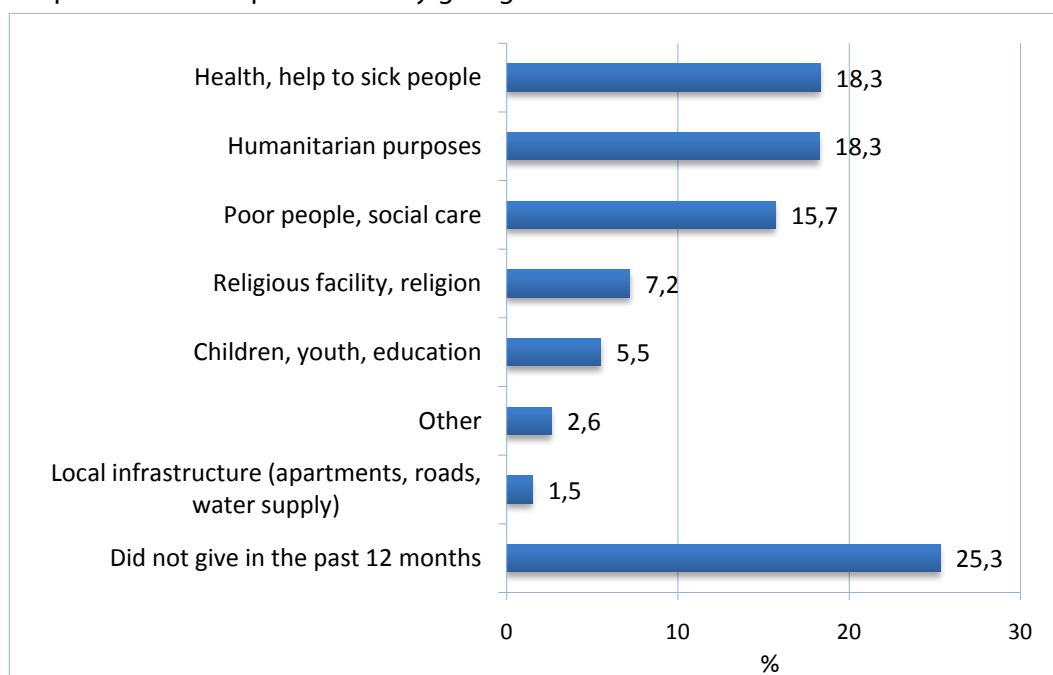
VIII 2. PURPOSES AND MECHANISMS OF CHARITY GIVING

Purpose of charity giving

This year the citizens were most likely to give for health and help of the sick people (18.3%), humanitarian purposes (18.3%) and poor people (15.7%). The giving for religious facility is stable, at the same level as last year at 7.2%. Although insignificant, there is an increase in the percentage of those giving for the local infrastructure from 0.4% to 1.5%.

The Orthodox respondents are more likely to give for health purposes (22.9%) than the Muslims (7.6%). Most likely to give for this purpose are the respondents from the high class (29.3%) and those from the Eastern region (37.8%). People from the Polog region are most likely to give (18.2%) for religious purposes, while least likely are the people from Vardar and Southeastern region (0%). Regarding the charity giving for humanitarian purposes, the leader is Pelagonija region (42%), unlike the Southwestern region (3.5%).

Graph VIII 2.1. Purpose of charity giving in 2008



Asked to choose which are the two main purposes of their charity giving, the citizens opted for social care (22.9%), churches and faith communities (18.5%) and health and medicine (18.3%). Unfortunately, just as in the previous year, the charity giving for education and science, culture and art, sport, hobby and leisure is still at very low level. The respondents are probably seeing these areas as a responsibility of the state, which is in accordance with the attitude that the state is most responsible for providing support to the citizens for meeting their societal needs (51.9%).

The respondents from the high class are most likely to give for churches and faith communities (34.1%) and children, youth and students (19.5%). This is also a priority goal for the respondents whose income is between MKD 15,000 and 24,000 and the residents of Polog region. The giving for the people with special needs is under influence of the education and is increasing from 0% for those with uncompleted primary education to 10.4% for those with high education. The respondents with income from MKD 6,500 to 8,000 are most likely (28,2%) to give for health and medicine, just like the respondents from the Eastern (38.5%) and Pelagonija region (30.1%). Least likely to give for this purpose are the citizens from Polog (5.1%) and those from the Southwestern region (9.2%). Most likely to give for social care are the citizens from the Northeastern (39%), and least likely those from Pelagonija region (8.5%).

Table VIII 2.1. Priority areas of charity giving

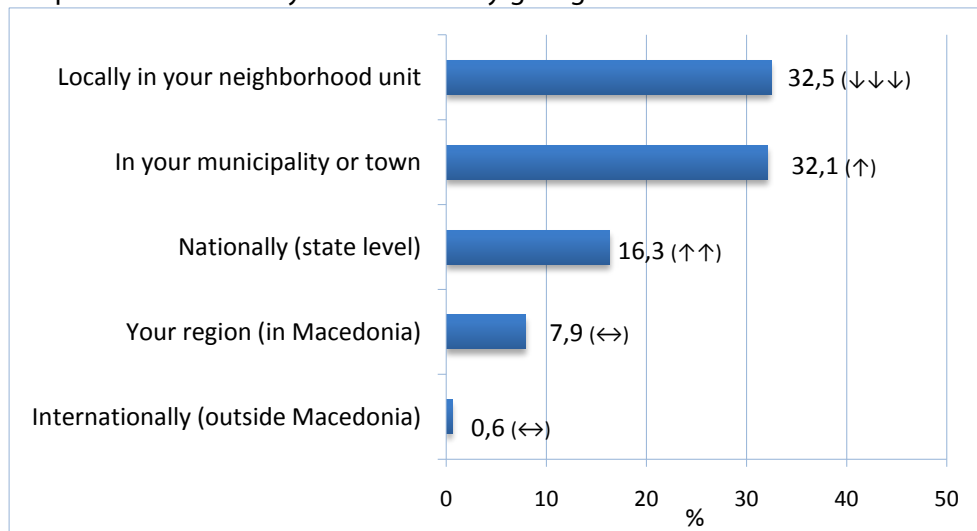
Area of charity giving	%
Social care (humanitarian)	22.9
Churches and faith communities	18.5
Health and medicine	18.3
No answer	17.8
Children, youth, students	7.1
People with special needs	6.3
Democracy, human rights and rule of law, anti-corruption	2.2
Environment and nature	1.5
Women and gender issues	1.3
Sport, hobby and leisure	1.1
Culture, art and education	1.1
Rural development	0.9
Political parties	0.9
Trade unions	0.1
Branch organizations	0.1
Consumers' organizations	0.1
Total	100.0

This year, unlike the previous two, the local and municipal priorities are equal. In contrast to last year when the immediate surrounding was the priority for 57.6% of the citizens, this year it is priority for 32.5% of the citizens, which is the same as priority attributed to the charity giving for the municipality or town. The priority of the national level has increased for 10 percentage points (from 6.3% last year to 16.3% this year).

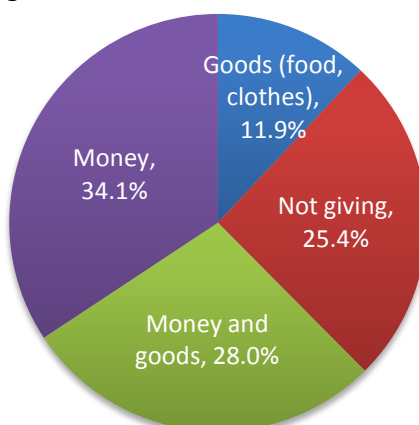
The giving on local level is more supported by the Muslims (48.8%) than the Orthodox (26%). When it comes to the charity giving on national level the relation is reversed; the Orthodox are more likely to give (19.6%) than the Muslims (8.4%). The religion also affects the priority attributed to the level of giving: the more religious citizens prefer to give locally (34.2%), than the

less religious (24.9%). The local level is a priority also for the members of the lower middle class (37.2%), the residents of the rural areas (47%) and those with monthly income of MKD 1,500 per household member (50%). The municipality or the town is a priority for the members of the high class (41.5%) and residents of urban areas (43.9%), while the national level is a priority for the residents of Skopje (29.4 %).

Graph VIII 2.2. Priority levels of charity giving



Graph VIII 2.3. What do citizens give

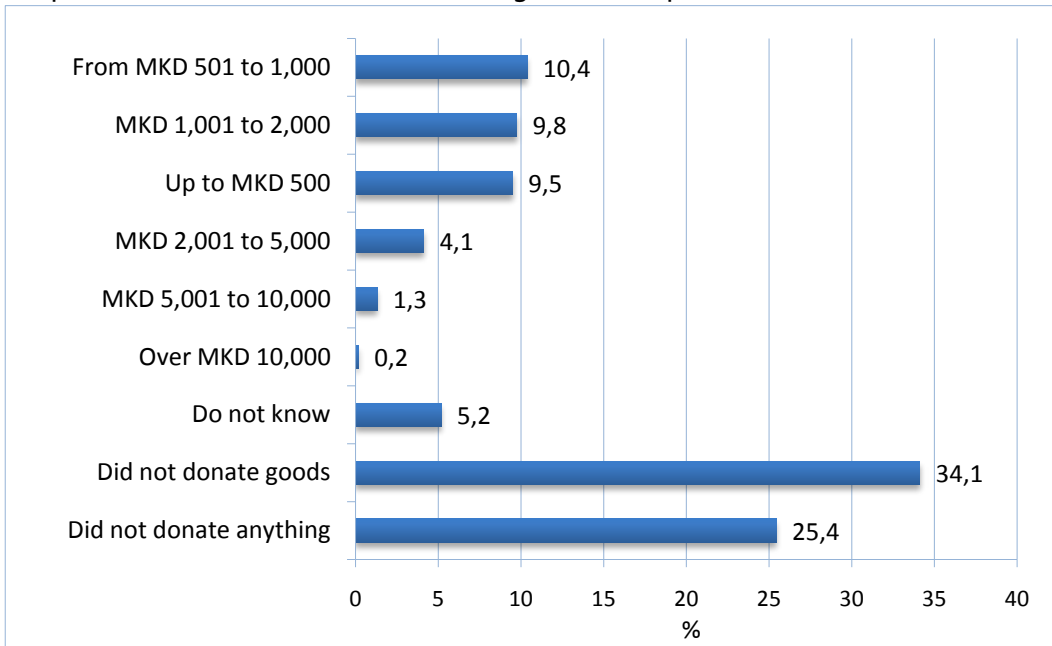


The citizens are most likely to give money (34.1%) or money and goods (28%). The religious people are more willing to give money (36.2%) than the non-religious (23.2%). The non-religious prefer to give both money and goods (37.1%) than the religious (26.5%). The giving of money and goods increases from 20.7% for the lower class to 41.5% for the higher class, as well as with the education from 17.2% for uncompleted primary to 30.8% for the highly educated.

The value of the given goods (food and clothing) usually amounts between MKD 501 and 1,000 (10.4%). This is less compared with last year, when 11.2% of the respondents gave charity in this amount. There is also a decline in the number of people giving up to MKD 500 (from 26.3% to 9.5%), while there is a slight increase of those giving between MKD 1,001 to 2,000 (from 6.8% to 9.8 %).

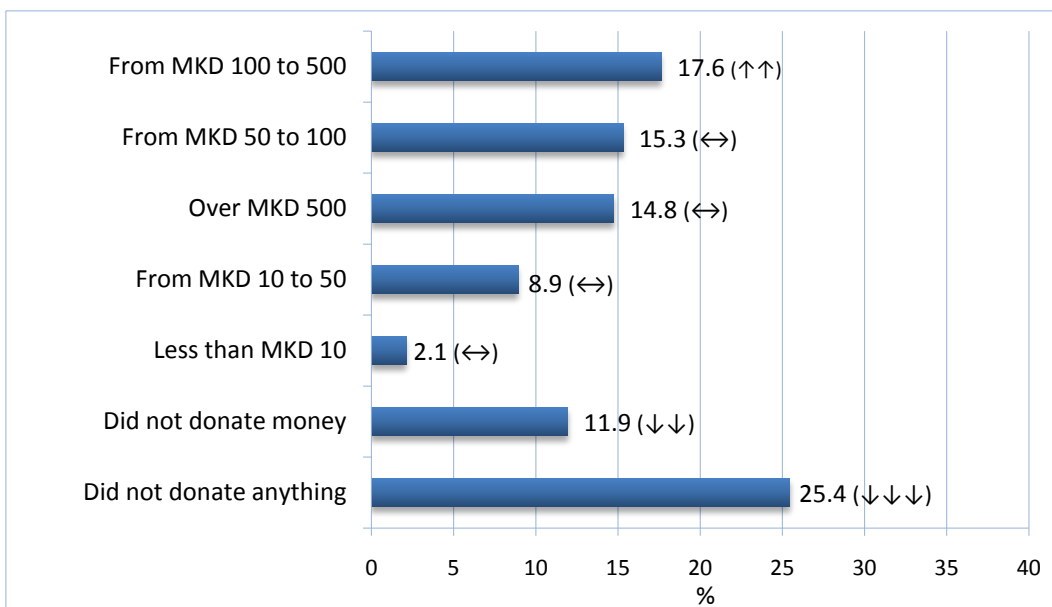
Most likely to donate up to MKD 500 are those with monthly income of over MKD 24,000 per household member. Most likely to donate between MKD 1,001 and 2,000 are those with income between MKD 15,001 and 24,000, in contrast to those with income of over MKD 24,000 (6.9%).

Graph VIII 2.4. Total amount of donated goods in the past 12 months



The citizens usually give MKD 100 to 500. In comparison with last year there is an increase in the number of donors in each category. The most significant increase is evident among those giving between MKD 100 to 500 (from 8.2% last year to 17.6% this year). The number of Orthodox believers giving between MKD 50 to 100 is almost double (18.9%) compared with the Muslim believers (9.1%) and vice versa twice as much Muslim believers (22.9%) donate over MKD 500 than Orthodox (11.5%).

Graph VIII 2.5. Charity donations in money in the past 12 months



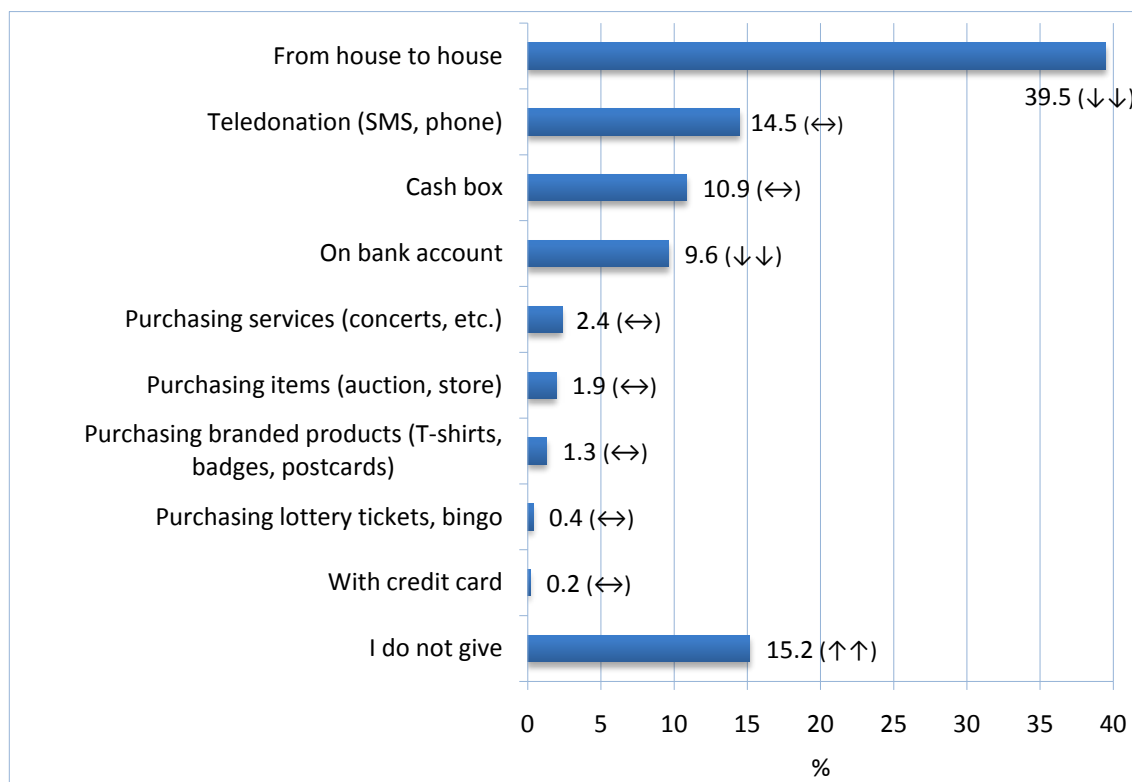
Mechanisms of giving

Still the most acceptable method of giving is from house to house (39.5%). In comparison with last year, the support for this mechanism of giving has declined for almost 10 percentage points (used to be 49%). There is also a decline for the bank accounts (from 14.5% to 9.6%) and the cash box

(from 11.9% to 10.9%). More acceptable for the citizens are the phone donations, which have increased from 12.4% last year to 14.5% this year.

Majority of ethnic Albanians (54.1%) and minority of ethnic Macedonians (34.9%) prefer the house to house giving. This type of donation is also the preferred way of giving for 50.5% of the housewives, 48.8% of the members of the high class and 56.4% of the residents from the Eastern region.

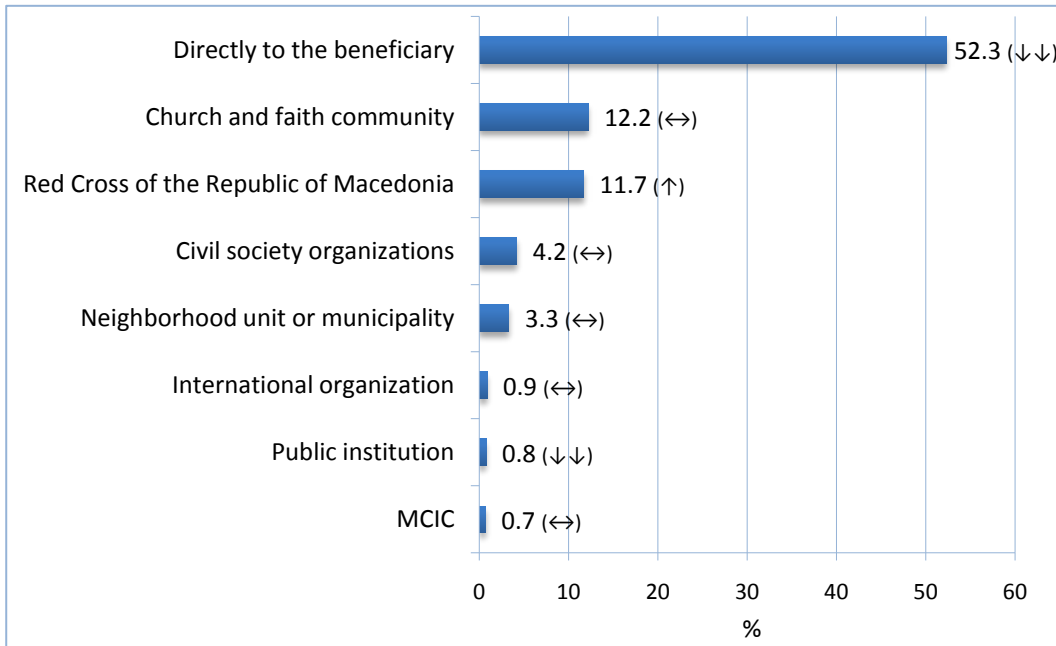
Graph VIII 2.6. Mechanisms of giving



The distribution of answers, about whom and how people prefer to donate is the same as last year. The majority (52.3%) wants to give directly to the beneficiaries, the second choice being the churches and faith communities (12.2%), and third the Red Cross of the Republic of Macedonia (11.7%). The civil society organizations are on the fourth position, with slight increase compared to last year.

The number of ethnic Albanians preferring to give directly to the beneficiary is higher than the number of ethnic Macedonians (63.7% and 49.3% respectively). The donations to the churches and faith communities is almost at the same level (11.6% for ethnic Macedonians and 12.4% for ethnic Albanians), while the percentage of ethnic Macedonians that want to donate through the Red Cross of the Republic of Macedonia is higher than that of ethnic Albanians (1.6%). The number of those preferring to give directly to the beneficiary increases with the education from 37.9% of those with uncompleted primary to 53.4% of those with high education. The same pattern is evident for the classes; from 40.7% of the lower class to 58.5% of the higher class. There are differences in the region of residence, where people from Polog region prefer to give to the beneficiary (62.4%) unlike those from the Northeastern region (35.3%). The most likely to give to churches and faith communities are the residents of Pelagonija region (20.5%), while least likely in Vardar region (0%). The support for donations through the Red Cross of the Republic of Macedonia is highest in the Southeastern region (32.6%).

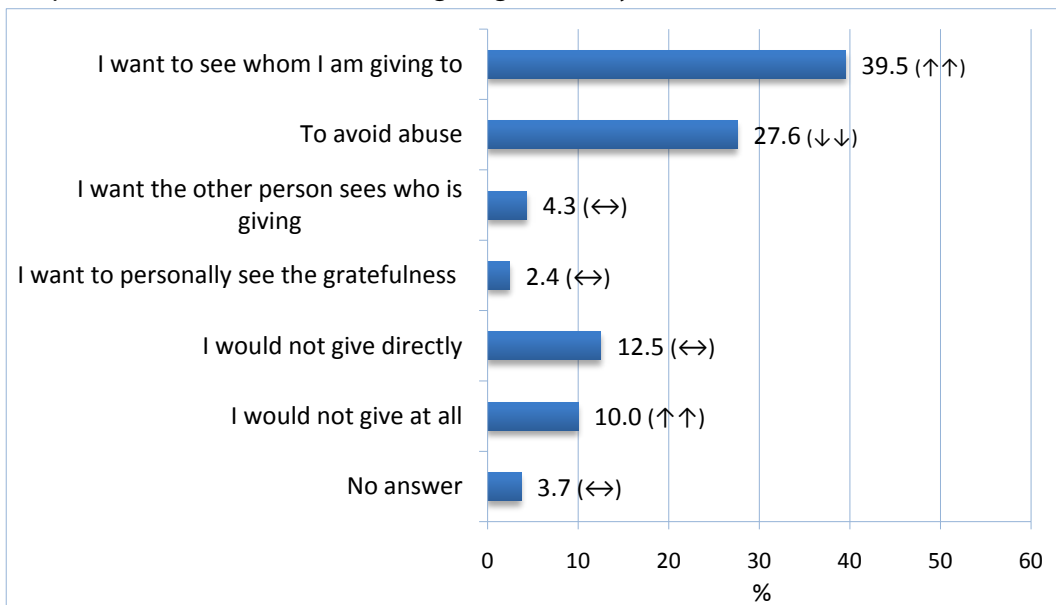
Graph VIII 2.7. How do citizens prefer to give



The main reason for direct donations is because they want to see who the receiver is (39.5%). The percentage of those who decide for direct giving because of the fear of abuse has declined from 35% last year to 27.6% this year.

The education and class affect the fear of abuse, as it increases with the education level from 10.3% of those with uncompleted primary to 36.2% of those with high education and the class, from 20% of those from the lower class to 31.7% of those from the higher class. Regarding the region of residence, the fear of abuse is mostly present among the residents of Vardar region (36.8%) and least present in the Southeastern region 13.2%. The people from the Southwest are most likely to see whom they are giving (50.7%).

Graph VIII 2.6. Reasons for direct giving of charity donations



CONCLUSIONS

1. The first on the priority list for charity giving of the citizens is the social care and humanitarian purposes (22.9%)

For 17.5% of the citizens the faith communities have priority in charity giving. The priorities in 2006 included – health and medicine (20.1%), children and youth (13.5%), persons with special needs (13.5%).

2. The municipal and national level is higher on the priority list of giving

The citizens have widened their horizons beyond their immediate surroundings. The municipality or the town is a priority for 4.8% of the citizens, while the national level has become a priority for 10% more citizens than last year.

3. People usually give money, in amount between MKD 100 to 500

The people prefer to give money (34.1%) or both money and goods (28%). Most of them, when giving goods, give up to MKD 2,000.

4. The citizens like to give directly and on hand

The giving from house to house has declined for 10% compared with last year, while the direct giving to a beneficiary has a slight decline of 6.4%. However, these are still the most preferred options for the citizens. The main reasons for avoiding the intermediaries during the charity giving are the wish to see whom the assistance is given (39.5%) and the need to avoid abuse (27.6%).

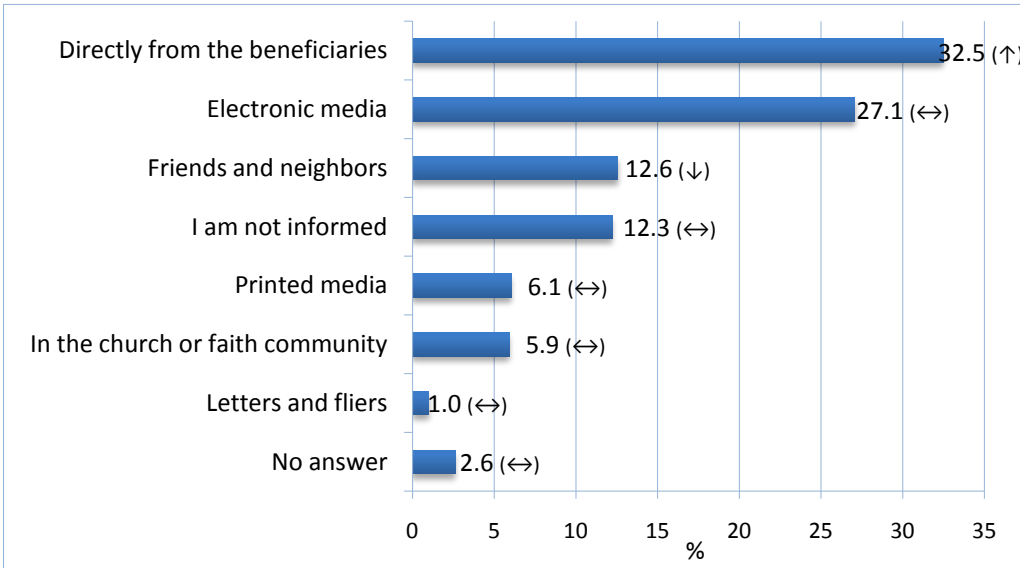
VIII 3. TRANSPARENCY

Dissemination of information on charity actions

Unlike the previous two surveys, the electronic media are not the main carriers of information on the charity actions this year. In 2006, 35.9% of the citizens received the information from the electronic media; in 2008 this percentage was reduced to 30.1%, and this year to 27.1%. The dissemination of information directly from the beneficiary sees an upwards trend from 20.1% in 2006, 28.3% in 2008 and 32.5% this year.

The ethnical background affects the dissemination of information on charity activities, so 35% of the ethnic Macedonians and 26.4% of the ethnic Albanians receive the information directly from the beneficiaries. The penetration of electronic media is stronger among the ethnic Macedonians (31.9%) than among the ethnic Albanians (14.5%), the latter being more likely to receive the information from the friends and neighbors (29.8%) than the former (6.8%). The penetration of information from the electronic media increases with the education level from 6.9% of those with uncompleted primary school to 33.5% of those with completed high school. The dissemination of information from neighbors and friends has a reverse trend, declining from 24.1% for those with uncompleted primary school to 11.2% for the highly educated. The place of residence also affects the dissemination of information. The penetration of electronic media rises from 18.5% in the rural areas to 30.8%, i.e. 31.8% in the urban areas and Skopje, accordingly. The distribution of information from neighbors and friends is reversed - from 5.6% in Skopje to 19% in the rural areas. The respondents with higher income (over MKD 24,000) are more likely to receive information from the electronic media (38.8%) than neighbors and friends (2.5%).

Graph VIII 3.1. Dissemination of information on charity actions

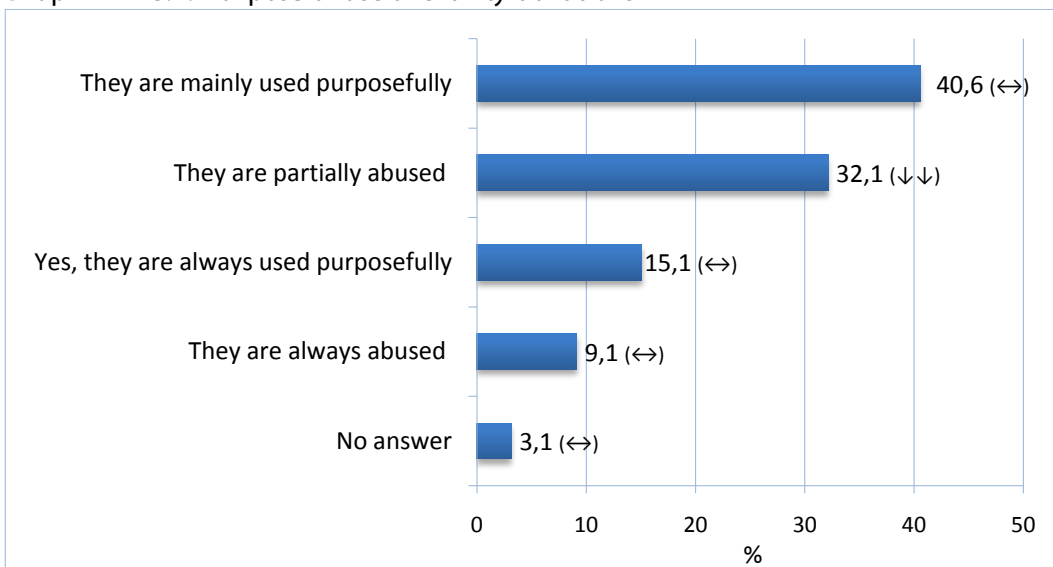


Purposeful use of charity donations

There is a slight increase in the attitude that the charity donations are always or mainly used purposefully compared with last year (from 54% to 55.7%) and slight decline of those believing that the donations are always or mainly abused (from 45% to 41.2%).

The farmers (62.5%) and students (62.15%) are most likely to believe in the purposeful use of charity donations, unlike the housewives, who are least likely to believe in this (36.7%). The education also influences the attitude on the purposeful use of the donations, whereas the more educated people are more likely to believe in their purposeful use than the less educated ones (44.8% of the poorly educated to 61.6% of highly educated). In addition, the people living in the urban areas are more likely to believe in this attitude (62.6%) than those residing in Skopje (43.5%). According to the region of residence, the people from the Southeastern region are most likely to believe in the purposeful use of charity donations (72.2%), while the people from the Vardar region are least likely (28.3%).

Graph VIII 3.2. Purposeful use of charity donations

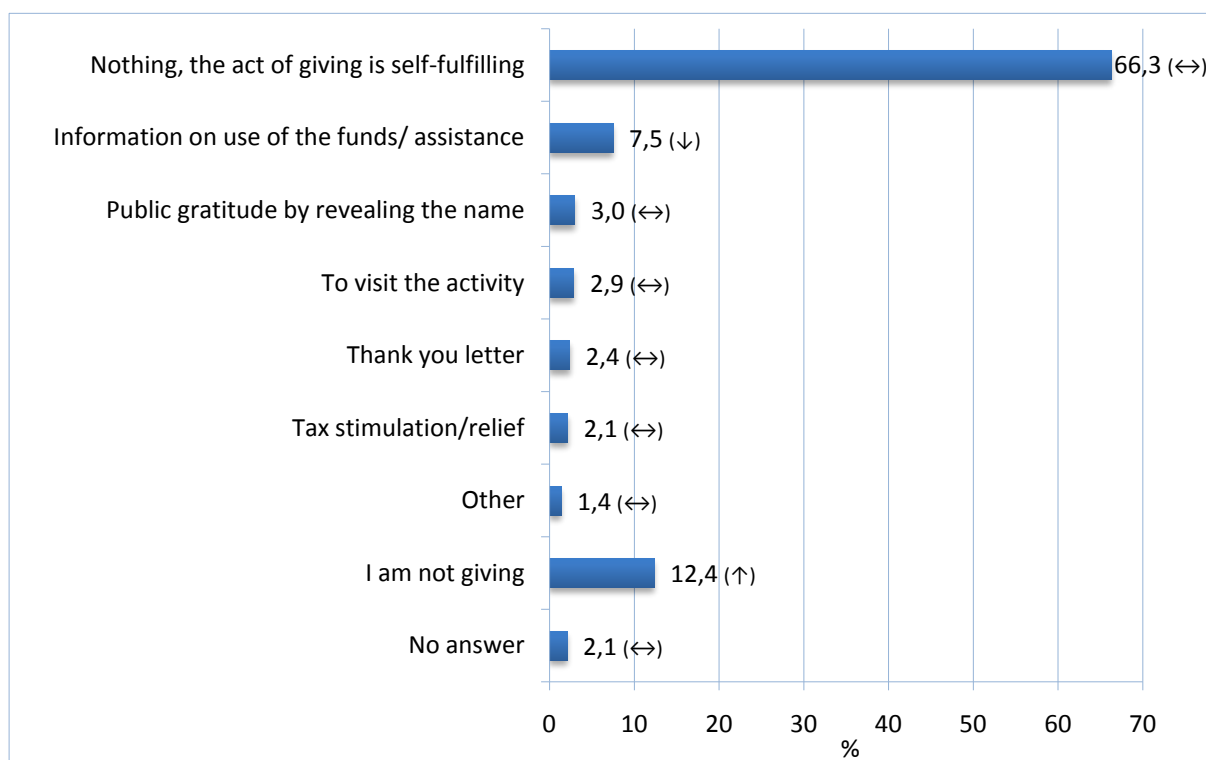


Feedback

Majority of the respondents (66.3%) believe that those that give charity should not give anything in return. This percentage increases with the class, from 50.7% among those in the low class to 75.6% in the high class; the education, from 44.8% of those with uncompleted primary school to 73.8% of those with university education and the income, from 55.9% of those with lower income (up to MKD 1,500) to 73.8% of those with higher income (over MKD 24,000).

Still, only small percentage of citizens (7.5%) wants to receive a feedback on the used funds or to visit the activity they have supported (2.9%), which may increase the trust between the donor and the receiver.

Graph VIII 3.3. Those that donate should get



CONCLUSIONS

1. Change in the most frequent method of dissemination of information, where the beneficiaries have replaced the electronic media

Most of the citizens (32.5%) get information on the charity actions directly from the beneficiaries, where the electronic media take the second place (27.1%).

2. Divided perception on the purposeful use of the funds, total of 55.7% of the respondents believe that the collected donations are used for the right purpose

Despite the slight decline of 3.8 percentage points, there is still a high percentage of people believing that the funds are not used purposefully (41.2%). The citizens do not believe in the purposeful use of the donations, but they also do not want to receive any information on how these funds were spent; only 7.5% require feedback, while 2.9% would like to visit the activity they have supported.