RELIGIOSITY OF THE POPULATION IN THE OHRID-STRUGA REGION IN TERMS OF BELIEF DEPENDING ON SOCIO-DEMOGRAPHIC CHARACTERISTICS

Bashkimi Bashkim, PhD[1]

Abstract: The term religion is in fact a complete system of ideas, beliefs and values, while religiosity implies a subjective or personal attitude, which usually occurs with the adoption of a particular religious belief. Religion as a broader term more reflects the global, socio-cultural aspect, while religiosity refers more to the individual, ie his individual aspect. As a social phenomenon, religiosity is notavailable to our perception, because it is part of the inner side of man. As a subtle category that touches the deepest layers of the human being, religiosity is most expedient to be examined with indicators that, given their multiplicity, impose theneed for their grouping. In our research, are used indicators that cover the four components of religiosity. Namely: Indicators that refer to the cognitive- emotional component, ie the belief in the supernatural being as well as the feelings that the individual builds up towards the supernatural being; Indicators that refer to the conative component, ie the behavior of the individual that arises from the belief and emotions; The indicators that refer to the action component, ie that cover the practice, ie. performing religious rites; As well as the indicators related to the knowledge of the theological doctrine of one's own religion. We should point out that in this research we used the term "classical" religiosity, a term that is taken as used by all important researchers in our area. The allegations and analyzes presented in this text are based on the data obtained from the research conducted in the ohrid-struga region, a region which with its specifics as a multicultural and multi-confessional environment covers the municipalities of Ohrid, Struga, Vevcani and Debrca. In this research, we started from the assumption that religiosity is correlated with the following socio- demographic characteristics, such as: confessional affiliation, gender, age, place of residence town-village, marital status, level of education and social status. This paper will present some of the results of the research that refer to only one segment, ie the religiosity of the population in the ohrid-struga region in terms of belief depending on socio-demographic characteristics.

Keywords:religion, religiosity, belief, indicators, socio-demographic characteristics

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[1] Center for social work in Struga R. North Macesdonia, e-mail: baskimbaskimi@hotmail.com

Introduction

There are many phenomena, events and symbols that we face in our daily life and that associate us with religion and religiosity, as two complex and dynamic social phenomena. The complexity and dynamism of these phenomena on the one hand and the numerous disciplinary approaches on the other hand are the reason for the large number of definitions of religion and religiosity. Those differences in definition continue in the sociological approach itself, which "are most evident at the level of global sociological theories such as the Functionalist, the Marxist, and the Phenomenological theories (Bashkimi, 2021:13).

However, despite those differences, at the beginning of the research, we should have a precise and clear definition of religion and religiosity, without which the research is not possible. However, it does not mean that the definition should be closed and eternal. "At the beginning of the research, the definition of religion clearly limits the subject of the research, but at the end of the research, there is an opportunity to correct and supplement the initial definition of religion with arguments from the research itself. So all the time we are dealing with a working definition of religion, there is a complete definition of religion it is it's real history" (Blagojević, 2005: 39).

Despite the fact that there are many definitions of religion and which differ from each other, the researcher can exclude some of them by selection but it depends of the research goals. Since the purpose of the research in our case is directed to the research of established (institutionalized) traditional religions and conventional religiosity, it is necessary to start from such a definition.

In the following, we will briefly see what some definitions of religion look like, which represent a basis for creating a good heuristically fruitful definition. According to Giddens, who makes a distinction between what religion cannot be and what religion actually is, "the characteristics common to all religions refer to the following elements: religion always implies the existence of a series of symbols that evoke a sense of reverence and awe; then for religion, rites and ceremonies in which the community of believers participates are important" (Gidens, 2001: 272). Vuko Pavicevic, on the other hand, believes that the definition of religion is built or made up of five elements: the idea of a supernatural being, religious feelings, religious symbols, ritual and religious organization, gives the following phenomenological definition of religion: "Religion is an organized set of beliefs, feelings, symbols , cult actions and moral rules related to the idea or concept of the otherworldly Being, which are taken care of by a special organization-the worm" (Pavičević, 1980:17). According to Sušnjić, religion must primarily be defined by its essence, not by its function. According to him, "religion can be considered any belief in an absolute and mystical power, on which man depends and which controls his life and death, but which he can influence, if he behaves in certain ways; he can express his experience with that power in a cognitive, emotional, practical and mystical way, ie. in the form of teaching, rites, community of believers or charismatic persons; the acquisition and expression of experiences with that power has a certain meaning for him, and a certain importance for the community, because without it his life and the life of the community would look completely different" (Sušnjić, 1998.a: 50).

While the definition of religion according to Bešić and Djukanović should contain the following elements: faith, sacred, collective, transcendent and cultural-historical conditioning. Accordingly, "religion represents a culturally-historically conditioned and collectively ascertained faith in the sacred, which as such is of a transcendent nature" (Besić i Đukanović, 2000: 32).

Some authors, when defining religion, emphasize its subjective side, ie. individual experience, while others point out that religion represents a special specific organization. "Religion is essentially a broad term in which religions and confessional communities have their place" (Bashkimi, 2021:14). We should also mention that in addition to the subjective dimension of religion, i.e. religiosity, religion also exists as a special specific organization, ie. as a confessional community. As we mentioned before, the Macedonian Orthodox Church - Ohrid Archdiocese and the Islamic Religious Community operate in the examined area.

Research results

The Ohrid-Struga region, which is comprised of the municipalities of Ohrid, Struga, Debrca and Vevcani with their characteristics as a multicultural, multiethnic and multiconfessional environment, "is in some ways a minimized form of the Macedonian multicultural, multiethnic and multiconfessional community" (Bashkimi, 2021:15). According to the Census of population, the total number of people, households and dwellings in the Republic of Macedonia in 2002 is 127.065 inhabitants, 58,592 of whom belong to the cities of Ohrid and Struga. In terms of religious affiliation 74.975 (59.1%) were religiously orthodox, 50.721 (39.9%) were Muslim, 178 (0.1%) were Catholics and 1.191 (0.9%) belonged to other ethnic group (Census of population, households and dwellings in the Republic of Macedonia, 2002-BookX).

The design of the sample is in line with the research subject and expected objectives, as well as the research approach. This study uses a quota sample. The quotas express the variation of the phenomenon under investigation. The sample consists of 400 respondents aged 18 years, selected according to pre-defined relevant characteristics. That is, when determining the quotas in the sample, care was taken to reflect the various geographic and socio-demographic features of the examined area. For this purpose, the sample included subjects from different settlements in the Ohrid-Struga region and with different socio-demographic characteristics that correspond to the geographical and socio-demographic characteristics of the studied area. The following techniques, questionnaire, informal interviews and observation were used to collect and record the facts of the research subject.

As a subjective category, ie as a dependent variable, religiosity is conditioned by a series of other independently variable categories such. In this study we will attempt to make a quantitative description of religiosity as a dependent variable and certain assumed factors as independent variables.

The research started from the assumption that the religiosity of the population in the Ohrid-Struga region is unequal in terms of belief depending on the socio-demographic

characteristics. We will analyze the relationship between religiosity in terms of belief in the holy as a segment of religiosity, as a dependent variable and certain assumed factors as independent variables (confessional affiliation, gender, age, place of residence town- village, marital status, level of education and social status) through the following questions and answers received from them: 1. Is God the Creator of all that exists? 2. Is there heaven and hell? 3. Is human destiny in the hands of God? 4. Does believing in God help man to design earthly life and ensure eternal life and peace? 5. God sees everything and knows? 6. Is justice, truth, and the greatest good in God?

These questions in the questionnaire are common to members of both religions and cover belief as one of the segments of religiosity.

1. Religiosity of the population in the Ohrid-Struga region in terms of belief depending on the confessional affiliation of the respondents

In this research, it was assumed that the religiosity of the population in the Ohrid- Struga region is unequal in terms of belief depending on the confessional affiliation of the respondents. This research includes members of the Orthodox and Islamic faiths. We will try to make a comparative observation of the religiosity of the members of the Orthodox and Islamic religions in terms of the beliefs of the population in the examined area.

In order to get a clearer picture of this part of religiosity, we tried to average the percentages of the answers to all the above questions in a block.

Table 1 shows a significant difference in the acceptance of the views of the indicators depending on the religious affiliation of the respondents. For example, from the answers to the questions that include belief as a segment of religiosity, ie questions that are the same for all respondents, it is seen that the number of respondents of Orthodox faith who answered the questions with "I agree" with the views (76.7%) compared to respondents of Islamic faith (96.2%)

Table 1 - Religion beliefs and beliefing as one of the forms of manifestation of religiousness

	Religion					
	Orthodox			Muslim		
	I disagree	Do not know	I agree	I disagree	Do not know	I agree
Total average value	3.6%	16.2%	76.7%	1.3%	2.6%	96.2%

2. Religiosity of the population in the Ohrid-Struga region in terms of belief depending on the gender of the respondents

In the research we started from the assumption that the religiosity of the population in the Ohrid-Struga region is unequal in terms of belief depending on the gender of the respondents.

Table 2 - Gender and beliefing as one of the facts of the manifestation of religiousness

	Gender					
	Male			Female		
	I disagree	Do not know	I agree	I disagree	Do not know	I agree
Total average value	3.4%	13.4%	80.4%	1.2%	8.6%	87.9%

In research as well as in analyzing results the gender is treated not only as a biological factor but also as social differences and conditions and way of life, which are the result of the influence of religious affiliation and traditional norms, especially characteristic of rural areas.

Table 2 shows some differences in the acceptance of the views of the indicators depending on the gender of the respondents. Thus, for example, from the answers to the questions that include belief as a segment of religiosity, ie questions that are the same for all respondents, it can be seen that the number of male respondents who answered the questions with "I agree" with the views (80.4%) compared to female respondents (87.9%).

3. Religiosity of the population in the Ohrid-Struga region in terms of belief depending on the age of the respondents

In the research we started from the assumption that the religiosity of the population in the Ohrid-Struga region is unequal in terms of belief depending on the age of the respondents. The respondents are divided into three groups: The first group includes the respondents aged 18-29, in the second group the respondents aged 30-59 and in the third group are the respondents over 60 years of age.

The data in Table 3 do not show significant differences in the acceptance of the views of the indicators depending on the age of the respondents. Thus, for example, the answers to

the questions show that the number of respondents from the first group of respondents, respondents aged 18-29 (83.9%) is approximately the same as the second group of respondents, respondents aged 30-59 (83.3%) with a certain difference in the third group of respondents, respondents over 60 years of age who answered the questions with "I agree" with the views. Although there are no visible differences in the acceptance of the views of the indicators from the respondents from the first and second group, there is still a certain difference in the acceptance of the views from the indicators among the respondents from the third group.

Table 3 - Age and belief as one of the forms of manifestation of religiousness

	Age								
	18-29			30-59			60+		
	I disagree	Do not know	I agree	I disagree	Do not know	I agree	I disagree	Do not know	I agree
Total average value	2.5%	10.4%	83.9%	2.5%	12.1%	83.3%	1.4%	7.4%	89.1%

4. Religiosity of the population in the Ohrid-Struga region in terms of belief depending on the place of residence (town-village) of the respondents

In the research we started from the assumption that the religiosity of the population in the Ohrid-Struga region is unequal in terms of belief depending on the place of residence (town-village) of the respondents.

Table 4 - Place of residence (town - village) and beliefing as one of the fields of manifestation of religiousness

	Place of residence					
	Town			Village		
	I disagree	Do not know	I agree	I disagree	Do not know	I agree
Total average value	2.8%	16.2%	77.9%	2.0%	7.9%	87.9%

The data in Table 4 show a certain difference in the acceptance of the views of the indicators depending on the place of residence of the respondents. Thus, for example, the answers to the questions show that the number of respondents from urban areas who answered the questions with "I agree" with the views (77.9%) is lower, compared to the respondents from rural areas (87.9%).

5. Religiosity of the population in the Ohrid-Struga region in terms of belief depending on marital status

In the research we started from the assumption that the religiosity of the population in the Ohrid-Struga region is unequal in terms of belief depending on the marital status of the respondents. The respondents were divided into four groups: Married - married, unmarried - unmarried, divorced - divorced and widowed - widowed.

Table 5 - Marriage and belief as one of the forms of manifestation of religiousness

	Marital status											
	Married			Unmarried			Divorced			Widowed		
	I disagree	Do not know	I agree	I disagree	Do not know	I agree	I disagree	Do not know	I agree	I disagree	Do not know	I agree
Total average value	1.7%	9.8%	86.4%	4.4%	13.8%	78.5%	0.0%	33.3%	66.7%	4.2%	15.8%	73.3%

The data in Table 5 show a significant difference in the acceptance of the views of the indicators depending on the marital status of the respondents. Thus, for example, the answers to the questions show that the largest number of respondents is the number of respondents from urban areas who answered the questions (86.4%) who are married - married who answered the questions with "I agree", followed by those with a marital status, ie unmarried (78.5%), followed by those with a marital status of widower - widow (73.3%) and finally the lowest number of respondents who answered the question with "I agree" with those who are with marital status divorced - divorced (66.7%).

6. Religiosity of the population in the Ohrid-Struga region in terms of belief depending on the level of education

In the research we started from the assumption that the religiosity of the population in the Ohrid-Struga region is unequal in terms of belief depending on the level of education of the respondents. The respondents were divided into three groups: In the first group are the respondents without education, with incomplete primary education and those with completed primary education, in the second group are the respondents with completed secondary education and in the third group are the respondents with completed higher education, master's degree and doctorate.

Table 6 - The level of education and belief as one of the facilities of manifestation of religiousness

	Level of education								
	WE, IPE, PE			CSE			HE, MD, D		
	I disagree	Do not know	I agree	I disagree	Do not know	I agree	I disagree	Do not know	I agree
Total average value	1.7%	6.7%	90.6%	2.5%	13.3%	81.6%	3.2%	13.1%	79.0%

The data in Table 6 show some differences in the acceptance of the views of the indicators depending on the level of education of the respondents. Thus, for example, the answers to the questions show that the more the level of education of the respondents increases, the smaller the number of respondents who answered the questions with "I agree". That is, the largest number of respondents without education, with incomplete primary education and those with completed primary education who answered "I agree" (90.6%), followed by respondents with completed secondary education (81.6%) and finally respondents with completed higher education , master's degree and doctorate (79.0%).

7. Religiosity of the population in the Ohrid-Struga region in terms of belief depending on social status

In the research we started from the assumption that the religiosity of the population in the Ohrid-Struga region is unequal in terms of belief depending on the social status of the

respondents. The respondents were divided into four groups: In the first group are those respondents whose total household income is lower than 15,000 denars (poor layer), in the second group respondents whose total household income is from 15,000 to 30,000 denars (middle layer), in the third group of respondents whose total household income is higher than 30,000 denars (high layer) and the fourth group of respondents who due to the sensitivity of the question did not answer the question to which layer they belong.

Table 7 - Social status in household and beliefing as one of the facilities of manifestation of religiousness

	Social status											
	Poor layer			Middle layer			High layer			Undefined		
	I disagree	Do not know	I agree	I disagree	Do not know	I agree	I disagree	Do not know	I agree	I disagree	Do not know	I agree
Total average value	2.4%	14.0%	81.3%	2.3%	10.0%	85.3%	1.8%	10.3%	85.1%	3.7%	22.2%	72.1%

The data in Table 9 show a certain difference in the acceptance of the views of the indicators depending on the social status of the respondents. Thus, for example, the answers to the questions show the lowest number of respondents who answered the questions with "I agree" are the respondents who did not answer which layer they belong to according to the total household income (72.1%). While the number of respondents who answered the questions with "I agree" and who answered which layer they belong to is quite equal, ie the respondents who belong to the poor layer and who answered the questions with "I agree" is (81.3%), followed by the respondents who belong to the upper class and who answered the questions with "I agree" (85.1%) and finally the respondents who belong to the middle layer (85.3%) and who answered the questions with "I agree".

Concluding remarks

The research started from the assumption that the religiosity of the population in the Ohrid-Struga region in terms of belief is unequal depending on the socio-demographic characteristics. The results of the survey showed the following:

- The research started from the assumption that the religiosity of the population in the Ohrid-Struga region in terms of belief is unequal in terms of belief depending

on the confessional affiliation of the respondents. From the answers to the questions that are the same for all respondents, it can be seen that the number of respondents from the Islamic religion is much higher, who answered the questions with "I agree" with the views compared to the respondents from the Orthodox religion. This confirms the hypothesis that under similar living conditions, the religiosity of the population in the Ohrid-Struga region is unequal in terms of belief depending on the confessional affiliation of the respondents.

- The research started from the assumption that the religiosity of the population in the Ohrid-Struga region in terms of belief is unequal in terms of belief depending on the gender of the respondents. From the answers to the questions it can be seen that the number of female respondents who answered the questions with "I agree" with the views is much higher compared to the male respondents. This confirms the hypothesis that under similar living conditions, the religiosity of the population in the Ohrid-Struga region is unequal in terms of belief depending on the gender of the respondents.

- The research started from the assumption that the religiosity of the population in the Ohrid-Struga region in terms of belief is unequal in terms of belief depending on the age of the respondents. The answers to the questions show that the number of respondents from the first group of respondents is approximately the same, the respondents aged 18-29 with the second group of respondents, the respondents aged 30- 59 with a certain difference in the third group of respondents , respondents over 60 years of age who answered the questions with "I agree" with the views. Although there are no obvious differences in the acceptance of the views of the indicators from the respondents from the first and second group, there is still a certain difference in the acceptance of the views from the indicators among the respondents from the third group. This confirms the hypothesis that under similar living conditions, the religiosity of the population in the Ohrid-Struga region is unequal in terms of belief depending on the age of the respondents.

- The research started from the assumption that the religiosity of the population in the Ohrid-Struga region in terms of belief is unequal in terms of belief depending on the place of residence of the respondents (town - village). The answers to the questions show that the number of respondents from urban areas who answered the questions with "I agree" with the views is lower, compared to the respondents from rural areas. This confirms the hypothesis that under similar living conditions, the religiosity of the population in the Ohrid-Struga region is unequal in terms of belief depending on the place of residence of the respondents.

- The research started from the assumption that the religiosity of the population in the Ohrid-Struga region in terms of belief is unequal in terms of belief depending on the marital status of the respondents. From the answers to the questions it can be seen that the largest number of respondents who are married-mar-

ried who answered the questions with "I agree" with the views, then come those with marital status unmarried or unmarried, followed by those with marital status widower - widow and finally the number of respondents who answered the questions answered with "I agree" those who are divorced or divorced with marital status. This confirms the hypothesis that under similar living conditions, the religiosity of the population in the Ohrid-Struga region is unequal in terms of belief depending on the marital status of the respondents.

- The research started from the assumption that the religiosity of the population in the Ohrid-Struga region in terms of belief is unequal in terms of belief depending on the level of education of the respondents. The answers to the questions show that the more the level of education of the respondents increases, the smaller the number of respondents who answered the questions with "I agree". That is, the largest number of respondents without education, with incomplete primary education and with completed primary education who answered the questions with "I agree", followed by respondents with completed secondary education and finally respondents with completed higher education, master's degree dictatorship. This confirms the hypothesis that under similar living conditions, the religiosity of the population in the Ohrid-Struga region is unequal in terms of belief depending on the level of education.

- The research started from the assumption that the religiosity of the population in the Ohrid-Struga region in terms of belief is unequal in terms of belief depending on social status. The answers to the questions show that the lowest number of respondents who answered the questions with "I agree" with the respondents who did not answer which layer they belong to according to the total household income. While the number of respondents who answered the questions with "I agree" and who answered which layer they belong to is quite equal. That is, the smallest number of respondents who answered the questions with "I agree" belonging to the poor, followed by the respondents of the middle class and who answered the questions with "I agree" and finally the respondents who belong to the upper class and who answered questions with "I agree". This confirms the hypothesis that under similar living conditions, the religiosity of the population in the Ohrid-Struga region is unequal in terms of belief in social status.

Based on the obtained data that cover the religiosity of the population in the Ohrid-Struga region in terms of belief depending on the socio-demographic characteristics as independent variables (religion, gender, age, place of residence, marital status, level of education, occupation , the number of household members and the social status of the respondents), we can conclude that the hypothesis that the religiosity of the population in the Ohrid-Struga region is unequal in terms of belief depending on the socio-demographic characteristics is confirmed.

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